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# CONTRASTIVE PHONOLOGY, ENGLISH SOUNDS VS. ALBANIAN SOUNDS

NAZLI TYFEKCI, AVNI ISLAMI

## INTRODUCTION

There are many languages in the world, Oliver Wendell Holmes in the quote garden stated “Language is the blood of the soul into which thoughts run and out of which they grow. “. Contrastive linguistics helps speakers of different languages to be competent in these languages; however, there are very few studies in this field. As Albanian and English languages are the most used languages in the Albanian world and as good pronunciation is very important for a good spoken communication, this paper will review a comparison between English and Albanian in the field of Phonology to provide foundation for learner of English as a second or foreign language, and learners of Albanian or other languages.

This comparison may be helpful for native speakers of both languages to excel their performance of the second language and motivate researchers to do further review papers in the field of 1- Morphology. 2- Syntax. 3- Super segmental elements.

Phonological differences between foreign languages and English include differences in articulation, rhythm, and intonation. With respect to articulation, we determine which vowels and consonants do not exist in the first language and which ones are simply pronounced differently.

## SUMMARY OF ARGUMENT

Albanian and English are the most used languages in the Albanian world, having clear comparison between the phonology and the morphology of both languages that would help learners of these languages to master them in better and easier way, no matter if these languages are second or foreign languages for Albanian native speakers or English native speakers.

Daniel (1996) stated that “language learner should (1) study phonetic theory and (2) do when necessary exercised based on that. “He also said “The analysis of speech sound in general and the differences in articulation between English sound and foreign sound which resemble them may, if desired, be investigated and demonstrated by means of specially designed apparatus.”

Contrastive linguistics helps learners to learn English and Albanian in easier way. This paper will contrastively review English and Albanian in the field of Phonology, but before starting, let us clarify that there are two dialects of the Albanian language: **Geg** and **Tosk** which come out with slight different pronunciation of certain vowels and consonants.

Organs of speech seem to be the same in all languages, same for both English and Albanian.

On this paper we will focus on the comparison between English language and standard Albanian.

## English Letters and Sounds

According to Pronunciation tips from different English language phonetics books and [bbclearningenglish.com](http://bbclearningenglish.com):

1- The English alphabet consists of 5 vowels and 21 consonants, respectively 26 letters, which are: a b c d e f g h i j k l m n o p q r s t u v w x y z. Compare to Albanian language, the English has 44 sounds in total.

This means that the number of sounds in a word is not always the same as the number of letters. For example: The word 'CUT' consist of three letters and three sounds but the word 'CAUGHT' consists of six letters with only three sounds. If we write these words using phonemic symbols, we can see exactly how many sounds they have. **CUT** is written /k ʌ t/, **CAUGHT** is written /k ɔ: t/ In 'CAUGHT' the three letters **GHT** are one sound represented by one phonemic symbol /t/.

2- The English vowels are 5 in number: “a, e, i, o, u”, with 20 sounds divided in: short vowels, long vowels and diphthongs.

3- English letters can come initially, in the middle or finally in words.

**Note:** learning English symbols (transcription) represents sounds that are very helpful and important to learn pronunciation and use dictionaries.

The modern Albanian alphabet consists of 36 letters, 7 vowels and 29 consonants. Albanian has in itself seven vowels: / a, e, i, o, u, **ë, y** / and all of them have the same length.

Vowel length in Albanian has neither a phonetic nor a phonological system as many other languages. We oppose the idea that the Albanian speakers of English face extreme difficulties pronouncing long vowels. No English language vowel poses an extreme difficulty to the Albanian speakers, except / æ / əʊ /. According to our estimation almost 96% of the Albanian vowels correspond with the English ones. Albanian speakers of Geg dialect can easily or less efforts master even the English sounds / æ / əʊ / due to its general tone and melody.

The Albanian language vowel symbols	Written as...	Pronunciation as in English
/a/	a	father
/e/	e	let
/i/	l	machine
/ɔ/	o	four
/u/	u	doom
/ə/	ë	adore
/y/	y	similar to French <b>du</b> or German <b>fuehrer</b>

- 1- Some English vowel sounds do not exist in Albanian pronunciation, such as: / æ / əʊ /
- 2- /i/ such as in “sit” is very common in Albanian.
- 3- /i:/ such as in “heat” is very common in Albanian.
- 4- /e/ such as in “ten” is very common Albanian.
- 5- /ʌ / such as in “cut” is very common in Albanian.
- 6- /ɑ:/ such as in “father” is very common in Albanian.
- 7- /ɔ/ such as in “coffee” is very common in Albanian.
- 8- /ɔ:/ such as in “cause” is very common in Albanian.
- 9- /u/ is very common for both English and Albanian speakers like in /u/ “book”.
- 10- /u:/ stand for “who”, and it is very common in Albanian.
- 11- /ə/ most common sound in both English and Albanian, such as in “alone”.
- 12- /ə:/most common sound in English and Albanian, such as in “bird”

### Consonants

The 27 consonants of the Albanian language are divided in voiced and voiceless ones.

They are divided into: stops (plosives), fricatives, affricatives, laterals and glides. The apical affricates “c” and “x” similar to English “ts” and “dz” are not used very often, but unlike their English counterparts, they may appear at the beginning of syllables as well as at the end.

The phoneme or sound [W] does not exist in the Albanian language, and causes problems to Albanian learner of English, but extensive efforts the pronunciation difficulties of this sound does not pose a bog problem.

The English consonants correspond to all the Albanian ones, except [w].

Phonologically Albanian is not so conservative. Like many IE stocks it has merged the two series of voiced stops (e.g. both \*d and \*d<sup>h</sup> became d). In addition, the voiced stops, they tend to disappear in between vowels.

Below is a table of the Albanian phonemic consonants.

Phoneme	Written as...	Pronunciation as in English
/p/	<b>p</b>	<u>p</u> en
/b/	<b>b</b>	<u>b</u> ail
/t/	<b>t</b>	<u>t</u> all
/d/	<b>d</b>	<u>d</u> ay

/c/	<b>q</b>	similar to English <i>hot</i> year
/ʃ/	<b>gj</b>	similar to English <i>g<u>in</u></i>
/k/	<b>k</b>	<u>k</u> ind
/g/	<b>g</b>	<u>g</u> oal
/ts/	<b>c</b>	similar to English <i>cat<u>s</u></i> ,
/dz/	<b>x</b>	similar to English <i>good<u>s</u></i>
/tʃ/	<b>ç</b>	<u>ch</u> ain
/dʒ/	<b>xh</b>	<u>j</u> am
/θ/	<b>th</b>	<u>th</u> ink
/ð/	<b>dh</b>	<u>th</u> ese
/f/	<b>f</b>	<u>f</u> arm
/v/	<b>v</b>	<u>v</u> iew
/s/	<b>s</b>	<u>s</u> oon
/z/	<b>z</b>	<u>z</u> oo
/ʃ/	<b>sh</b>	<u>sh</u> ip
/ʒ/	<b>zh</b>	similar to English <i>vis<u>ion</u></i> , French <i>jour</i>
/h/	<b>h</b>	<u>h</u> am
/m/	<b>m</b>	<u>m</u> eal
/n/	<b>n</b>	<u>n</u> ever
/ɲ/	<b>nj</b>	similar to English <i>cany<u>on</u></i> , Spanish <i>ñ</i> and Croatian <i>nj</i>
/l/	<b>l</b>	<u>l</u> arge
/j/	<b>j</b>	<u>y</u> ellow
/lʲ/	<b>ll</b>	<u>mill</u>
/r/	<b>rr</b>	similar to Scottish <i>Weather</i> Spanish <i>ro<u>s</u>a</i>
/r/	<b>r</b>	similar to Russian <i>p</i> and Croatian <i>r</i>

Among 36 letters in the Albanian language, there are seven diagraph letters: dh, gj, nj, sh, th, xh, zh which are read as one letter). In contrast to several European different languages, Albanian words do not have any silent letters. The proper pronunciation from the letters, therefore, affords the right pronunciation from the words. For spelling capabilities the consonants are pronounced having a following ë, (a sound like e in English "winter"), bë, cë, dë, etc.

### Stress and intonation

The English language stress and intonation may prove difficult for Albanian learners of English. Stress means prominence in pronunciation and it incorporates four factors: 'loudness' of voice, 'length' of syllables, 'pitch' related to the frequency of vibration of the vocal folds as well as to low/high tone and 'quality' of vowels functioning individually or in combination. (Roach, P. 2000). Hence, English is a stress-timed language possessing a speech rhythm in which the stressed syllables recur at equal intervals of time. Albanian differs too much in terms of the stress placement; it mainly falls on the last word or phrase or on the last stem of any compound or polysyllabic word. (Orthography,1973). The Albanian language stress is similar to the French language stress placement. There does not exist a 100% strict rule of the stress placement in Albanian since it often changes its position within a word.

English stress placement varies according to grammatical categories, for example, 'absent', 'accent', 'combine', 'conduct', 'entrance', 'import', 'produce', 'refuse', 'suspect', 'transport. According to phonetics and phonological rules, English nouns get stress on the first syllable and verbs on the second one. The matter of the English language stress is quite complicated for the Albanian learners.

### CONCLUSION AND SUGGESTIONS

This paper may be a stem for learners of English as second / foreign language (ESL/EFL) and learners of Albanian. However, the information in this paper seems to be as small as a fish in an ocean, but it may encourage researcher to add to phonology area of this paper and do further studies in the field of Morphology, Syntax, and Super segmental field to have clear resources for learners of English Language and Albanian Language.

According to our analysis and searching activities, the Albanian speaking EFL learners do not encounter big phonetic and phonological problems. However, there are some of them deriving from three elementary causes. (a) the differences between the source language and the target language, (b) the source language interference and (c) the faulty and inadequate teaching of EFL pronunciation. The only issue which may be counted a serious problem remains the English stress due to its placement within a word. The problems caused by the differences between the phonetic and phonological elements of the learner's mother tongue and those of the target language, MTI and/or the faulty and inadequate teaching of EFL pronunciation can be reduced and solved to a substantial extent by appropriately treating them in the teaching process that directly deals with varied linguistic aspects including the phonetic and phonological ones. Whereas the Standard Albanian articulation lacks roundness and nasalization.

Although all vowels show statistically significant regional differences, the weak points in the vowel system of Standard Albanian are definitely the two central vowels /a/ /ɤ/. The variation within these vowels not only carry↔and / regional information, but may also carry social information. Gheg dialect and Standard Albanian can be /, since this vowel has↔more easily discerned in the vowel / to be described as a back, rounded and nasalized vowel in the Gheg dialect, whereas the Standard Albanian articulation lacks roundness and nasalization. Therefore, the difference between the regions is limited to a quantitative difference: a rather back articulation in the regions traditionally described as Gheg, a rather front articulation in the regions traditionally described as Tosk. On the qualitative level, however, the regions do not differ; all expose front and back articulation for the schwa

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# PHRASEOLOGY IN TERMS OF THE RELATIONSHIP OF LANGUAGE AND SPEECH: THEORY AND PRACTICE

**EKATERINA BELOZEROVA**

PhD student at the Department of Linguistics and Intercultural Communication,  
Moscow State Regional University of Social Studies and Humanities

## **ABSTRACT**

There is no doubt that a phraseological unit in its basic form (as it is given in a dictionary) is a part of a language. However, a phraseologism has its pronounced unique associative criterion which includes the following connotative aspects as evaluation, intensity, modality and stylistic means of expression. All these aspects refer a phraseologism to a unit of speech. While speaking people tend to use the language not only in its communicative function, which is basic, but also in its aesthetic function.

Thus, a language unit (phraseological unit) is created in human brain and it helps a person (a speaker) to define the objects, actions and their qualities. A phraseological unit calls association and evokes the activity of imagination of a recipient as well. The aim of its usage in person's speech is to form certain attitude of a recipient to the subject of speech.

The usage of a phraseologism as figurative means of life speech helps a speaker to concretize and specify the subject and the idea as well as to transfer personal and emotional attitude. It also helps to reveal the dynamic features of a phraseologism as a unit of speech. The characteristic features of a phraseologism as a language unit are fully revealed in its usage in speech. The relationships between a phraseologism and other words manifest in speech as well. The aim of the present research is to study and depict the function of phraseology in terms of the relationship of language and speech reflected in literary works of contemporary British writers.

## **ARTICLE**

The faculty of language stands at the center of our conception of mankind; speech makes us human and literacy makes us civilized (Olson, 1988 p.175). A phraseological unit is not uncommon, on the contrary, it is a ubiquitous and present part of spoken or written discourse. It is not always clear and precise, when someone states *He will be a marked man* (Wheatle, 2015 p.244) as he may be referring to a person who stands out in a positive way, or who is in danger. However, phraseological units always accomplish certain communicative goals. According to speech act theory, discourse participants comprehend the meaning of phraseological units in utterances when they recognize the under-lying goals and intentions of the other participants. Understanding when and why an utterance is produced is crucial in understanding the phraseological meaning. The focus of this article, therefore, is to depict a phraseological unit as a unit of speech and a unit of language. The novelty of the present research is to define the language and speech functions of phraseological units, which are found in contemporary British literature for teens. The question on language and speech correlation has been the subject of interest since Wilhelm von Humboldt. It has become a subject of a more active discourse after the publication of *The Course of General Linguistics* by Ferdinand de Saussure. Alan Gardiner gives the following definition of speech: "The common definition of speech is the use of articulate sound-symbols for the expression of thought. The main objection to the current definition is not that it is untrue, but rather that it leads nowhere, that it contains no fructifying principle. As applied to many samples of speech, the description is even grotesque." (Gardiner, 1932 p.17) However, Alan Gardiner does not seem to have been taken seriously by philosophers of language who worked around him in Oxford and Cambridge in the 1940s or 50s (Konrad Koerner, 1996 p.356).

Many linguists devoted their research to speech and language aspects from different views where speech is considered to be a short and unique act which is time-limited, and language is mainly regarded as linguistic material or even a habit. The truth is that the physical and mental aspects of speech are closely intertwined. And the researchers study all aspects of language and its perception: from the generation of speech sounds and their acoustical properties to how language gets processed by the brain. Speech act theory was laid out by the philosopher John Langshaw Austin in his book "How to do things with Words", where he points out that we use language to do things as well as to assert things. Speech acts can be analyzed on three levels: 1. a locutionary act, the performance

of an utterance: the actual utterance and its ostensible meaning comprising phonetic, phatic and rhetic acts corresponding to the verbal, syntactic and semantic aspects of any meaningful utterance; 2. an illocutionary act: the pragmatic 'illocutionary force' of the utterance, thus its intended significance as a socially valid verbal action; and 3. a perlocutionary act: its actual effect, such as persuading, convincing, scaring, enlightening, inspiring, or otherwise getting someone to do or realize something, whether intended or not. A phraseological unit as a unit of speech is mostly referred to as an illocutionary act.

A phraseological unit in its basic form is a part of language. However, it has its pronounced unique associative criterion which includes the following connotative aspects as evaluation, intensity, modality and stylistic means of expression. All the above mentioned aspects refer a phraseological unit to a unit of speech. While speaking people tend to use the language not only in its communicative function, which is basic, but also in its aesthetic function. People while naming things around them create not only language units by which they determine classes of objects, actions and qualities, but also figurative and associative means of expression in order to evoke a certain reaction to the subject of speech of a recipient. The use of phraseological units in speech concretizes the subject of thought and emotional attitude to it. The dynamic character of a phraseological unit and its characteristics as a language unit can be revealed and be fully disclosed only in speech. The inner connections and relationships between phraseological units and other words in a sentence become active and obvious in speech as well. So, we can conclude that phraseological language system can be revealed in phraseological unit speech function.

In terms of the aim of the utterance, a phraseological unit can perform language and speech functions. They are: nominative, significative and syntactic functions. These functions are considered to be language functions of phraseological units.

*With Dad around, our house isn't a pig sty. It's spick-and-span and if things get broken, they get mended or replaced* (Williamson, 2015 p. 89). – The phraseological unit *to be spick-and-span* fulfils a nominative function in the sentence, providing the direct characteristics and naming the feature of the house state as a very tidy and clean place. The second part of the sentence is actually an explanation of the given phraseological unit in case a recipient (a teen reader) doesn't know the meaning.

*Manjaro had some kind of Jekyll and Hyde deal going on* (Wheatle, 2015 p. 152). - This phraseological unit is widely used in the contemporary British literature for teens. The meaning of the phraseological unit is something or someone mysterious, having both an evil and good personality. The phraseological unit performs a significative function in the sentence, as it describes and differentiates the deal, giving more precise information to the reader.

*I had to be wide awake* (Wheatle, 2015 p. 144). - The meaning of the phraseological unit here is to be completely awake and thinking clearly. The phraseological unit has a syntactic function of a predicative, and it reveals the meaning of the action of state to the reader.

Jurij Gvozdev defines four main functions of phraseological units in speech (Shvelidze, 2015 p. 23). They are: a generalizing function, an evaluative and characterizing function, an expressive and figurative function, and a style-forming function.

The generalizing function is implemented when a phraseological unit is used as a title of a book or its chapter. *The Dog House* – is the title of a book chapter (Wheatle, 2015 p. 32), which has a meaning of being in trouble. It is a good example of a generalizing function of the phraseological unit *the dog house*. Even if a reader does not know the meaning of this phraseological unit, he still can ponder about the emotional side of the chapter setting and the story flow. No matter whether the reader is a dog-lover or not, the general understanding of what a dog house is can give the feeling of some certain limits in size or space, or any other shaping circumstances. The generalizing function is known as the most important speech function of a phraseological unit.

The evaluative and characterizing speech function of a phraseological unit doesn't aim to name, but to express personal attitude. *Do you honestly think I care whether Bubble Brain here wants to throw me off a cliff or not?* (Williamson, 2015 p. 63) – *Bubble Brain* is repeatedly used while talking about one person in the book. It is urban and expresses personal negative attitude, referring to a girl, who is not clever or never thinking of, if thinking then only about herself. It is an example of personal evaluation and subjective characterization.

The expressive and figurative function of a phraseological unit lets a speaker implement the necessary accents of his speech. The feeling of anger can be expressed in a more intense and emotional way, losing its neutrality of expression. *I was sick and tired of her taking liberties on me!* (Wheatle, 2015 p. 128) – This sentence is rather interesting in meaning as there are used two phraseological units: a phraseological unit *to be sick and tired* has the meaning of being angry and bored because of something unpleasant; and the phraseological unit *to take liberties*

means to be friendly with another person for your own benefit. The under-lying implemented meaning of dissatisfaction of the friendship and its consequences in the certain circumstances results in the feeling of anger.

*Mum would go nuts* (Wheatle, 2015 p. 132). – The phraseological unit *to go nuts* means to become crazy, disoriented, or frustrated from anger. The use of the phraseological unit in the sentence helps a reader to comprehend Mum's personality and character: she wouldn't simple get angry, she would go nuts.

*It was freaking me out* (Wheatle, 2015 p. 143). – The phraseological unit *to freak someone out* means to become very angry or lose control of one's mind because of someone or something that has happened. The choice of the phraseological unit to use in the sentence is another way to express his anger, to concretize and specify his feeling.

The phraseological units *to be sick and tired*, *to go nuts*, and *to freak someone out* refer to the feeling of anger. However, they differ in component of values and characteristic of intensity. They characterize the action process and feature.

The style-forming function of a phraseological unit defines the context style. So, spoken or urban phraseological units refer to urban or informal style of speech. *Every time I saw him my heart Usain Bolted* (Wheatle, 2015 p. 6). – Usain Bolt is the fastest man in the history of the world, the world record holder. His name has become a phraseological unit to depict the speed and dominance over someone and it is used in urban speech mostly.

*But I am just a short-ass kid* (Wheatle, 2015 p. 49). – One more example of urban and informal speech used to describe a person who is short in stature. The style-forming function is closely intertwined with the evaluative and characterizing function.

*You are being OTT* (Wheatle, 2015 p. 62). – The phraseological unit *OTT* is an abbreviation of: over the top, and it has the meaning of being too extreme and outrageous. It is slang, and it helps to create private descriptive and evaluative attitude when it is needed to express one's negative assessment, irony or jokes in everyday conversation context.

Our research has shown so far that the language and speech functions of phraseological units in the contemporary British literature for teens are presented by great variety of units. Regarding phraseological units as units of language with nominative function are about 25 percent of the total amount; with significative function makes about 10 percent; and with syntactic function of a predicative (which is dominant) makes about 65 percent. Regarding phraseological units as units of speech with the four functions (a generalizing function, an evaluative and characterizing function, an expressive and figurative function, and a style-forming function), phraseological units with the expressive and figurative function make 77 percent; with the evaluative and characterizing function – 12 percent; with the generalizing function – 8 percent, and with the style-forming function – 3 percent.

A phraseological unit is a unit of language and a unit of speech at the same time, as it reflects the general possibility and personal choice of expression. Despite the fact that language and speech have public and social nature, in the process of communication the social nature of language takes the form of individual speech. Language exists as a form of individual speech, manner of speaking and word choice. Phraseology in terms of language and speech mirrors social and personal, general and subjective reality of society and of a person. Phraseological units play key part in sentence formulation, and their figurative meaning helps to concretize and specify the context. Elizabeth Piirainen states that phraseology is understood as the totality of fixed multi-word units of a language, i.e. formulaic expressions that are elements of the lexicon and that go beyond the level of a single word but do not go beyond sentence level (Piirainen, 2008 p. 208).

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# A DIACHRONIC STUDY OF BUNUN PHONEMES

YUMIN HUANG

## ABSTRACT

This paper investigates the diachronic sound changes in Bunun. With some theoretical arguments and morphological evidences, some hypotheses referring to the status of some sounds and their diachronic changes are proposed. Some important conclusions from the research are: 1. Proto-Bunun (PB) can tolerate almost all kinds of codas, while the acceptability of voiced stop as a coda (especially a word-medial coda) decreases in modern Bunun. 2. The onset *\*h-* may undergo a fortition to glottal stop *ʔ* or be lenited to nothing. 3. In PB, *\*-ts* can only be a coda. Now, in some dialects, some of the coda *-s* has come from the phoneme *\*-ts*, and the phoneme *ts* is now inexistent; while in other dialects, diachronic conditioned change created the onset phoneme *ts-* from *s-*. 4. There are only three vowel phonemes, *\*a*, *\*i*, and *\*u*, in PB.

## 1. INTRODUCTION

It is generally recognized that there are five dialects of Bunun, one of the Formosan languages (belonging to Austronesian language family) spoken in central and southern Taiwan. They are Isbukun, Takbanuaz, Takivatan, Takibakha, and Takituduh (De Busser, 2009; Li, 1988; Zeitoun, 2000). So far, the only one published comparative study for Bunun dialects has done by Li (1988). There're still rooms for the investigation. Our team have searched for databases of Bunun and summarized them into a list of cognates of 'basic vocabulary'. The databases we have collected includes the Austronesian Basic Vocabulary Database (Greenhill, Blust, & Gray, 2008), Takivatan dictionary created by De Busser (2015), some theses and dissertations (Atul M., 2011; Cheng, 2005; Istanda, 2009; Li, 2010; Su, 2008), and the databases from the government's website (Council of Indigenous Peoples, 2013 & 2016).

Based on the cognate sets, this paper aims to recover the sound systems of the common ancestor languages of the five dialects by the comparative method, that is, we attempt to establish an inventory of Proto-Bunun sounds. The lists of cognate sets we've made are in the Appendix. For convenience, in the paper, when mentioning the example of cognates above, I use the abbreviation 'C.S. x' to indicate 'Cognate Set No. x' (for example, C.S. 33 refers to Cognate Set No. 33', etc.).

This paper will be divided into four sections. Section 1 is the introduction. In the second section, we adopt the 'additional' comparative method to the reconstruction of Proto-Bunun and establish the inventories of Proto-Bunun consonants. Section 3 is about the vowels. For vowels, a straightforward comparative method cannot be conducted well. Therefore, we will look backward to the research on vowels in Proto-Austronesian and make some comparisons. Several theoretical arguments on phonological typology and morphophonology will also be threaded into the two sections, assisting in the understanding of Bunun phonological natures. Meanwhile, we will propose some hypotheses referring to the status of some sounds and their diachronic changes. The last section is the conclusion.

## 2. RECONSTRUCTING THE CONSONANT INVENTORY OF PROTO-BUNUN

Having assembled cognates, we're now going to establish sound correspondences. To begin with, we reconstruct the consonant inventory which may be more straightforward and simple. To be more elaborate, we take the position of sounds into account. The first part of sets of consonant correspondences is as the Table 1 below. Here, a word-initial consonant is indicated as #C- (with a hyphen after a consonant and a word-boundary # before the consonant), while a word-final consonant is indicated as -C# (with a hyphen before a consonant and a word-boundary # after the consonant);  $\sigma$ C- signals an internal onset, while C $\sigma$ - signals an internal coda ( $\sigma$  indicates a syllable, and a dot represents a syllable-boundary). For convenience, also, in the paper, when mentioning a set of the consonant correspondence below, I use the abbreviation 'C.C. y' to indicate 'Consonant Correspondence No. y' (for example, C.C. 23 refers to Consonant Correspondence No. 23', etc.).

No.	Isbukun	Takbanuaz	Takivatan	Takibakha	Takituduh	Examples
1	#t-	#t-	#t-	#t-	#t-	C.S. 19, C.S. 56, C.S. 66
2	$\sigma$ .t-	$\sigma$ .t-	$\sigma$ .t-	$\sigma$ .t-	$\sigma$ .t-	C.S. 24, C.S. 73, C.S. 80

3	-t#	-t#	-t#	-t#	-t#	C.S. 31, C.S. 57
4	σ.dʒ-	σ.t-	σ.t-	σ.t-	σ.t-	C.S. 6
5	#dʒ-	#t-	#t-	#t-	#t-	C.S. 26, C.S. 65
6	#m-	#m-	#m-	#m-	#m-	C.S. 2, C.S. 4, C.S. 5, C.S. 20
7	σ.m-	σ.m-	σ.m-	σ.m-	σ.m-	C.S. 1, C.S. 23, C.S. 66, C.S. 78
8	-m#	-m#	-m#	-m#	-m#	C.S. 39, C.S. 42, C.S. 59
9	-m#	-m#	no data	-m#	-ŋ#	C.S. 64
10	#n-	#n-	#n-	#n-	#n-	C.S. 22, C.S. 59
11	σ.n-	σ.n-	σ.n-	σ.n-	σ.n-	C.S. 8, C.S. 39
12	-n#	-n#	-n#	-n#	-n#	C.S. 8, C.S. 22, C.S. 38, C.S. 63
13	-n.σ	-n.σ	-n.σ	-n.σ	-n.σ	C.S. 24, C.S. 33
14	σ.n-	σ.n-	no data	σ.n-	σ.l-	C.S. 64
15	#ŋ-	#ŋ-	#ŋ-	#ŋ-	#ŋ-	C.S. 21, C.S. 55
16	σ.ŋ-	σ.ŋ-	σ.ŋ-	σ.ŋ-	σ.ŋ-	C.S. 19, C.S. 72
17	-ŋ#	-ŋ#	-ŋ#	-ŋ#	-ŋ#	C.S. 4, C.S. 14, C.S. 16, C.S. 49
18	-ŋ.σ	-ŋ.σ	-ŋ.σ	-ŋ.σ	-ŋ.σ	C.S. 47
19	#p-	#p-	#p-	#p-	#p-	C.S. 60
20	σ.p-	σ.p-	σ.p-	σ.p-	σ.p-	C.S. 5, C.S. 22, C.S. 44, C.S. 74
21	#m-	#p-	#p-	#p-	#m-	C.S. 45
22	-p#	-p#	-p#	-p#	-p#	C.S. 33
23	#v-	#v-	#v-	#v-	#v-	C.S. 37, C.S. 61
24	σ.v-	σ.v-	σ.v-	σ.v-	σ.v-	C.S. 62
25	-v#	-v#	-v#	-v#	-v#	C.S. 13, C.S. 51, C.S. 77
26	-v.σ	-v.σ	-v.σ	-v.σ	-v.σ	C.S. 77
27	#b-	#b-	#b-	#b-	#b-	C.S. 7, C.S. 8, C.S. 38, C.S. 52
28	σ.b-	σ.b-	σ.b-	σ.b-	σ.b-	C.S. 18, C.S. 36
29	#d-	#d-	#d-	#d-	#d-	C.S. 3, C.S. 39, C.S. 41, C.S. 46
30	σ.d-	σ.d-	σ.d-	σ.d-	σ.d-	C.S. 16, C.S. 32
31	σ.d-	σ.d-	σ.l-	σ.d-	σ.d-	C.S. 5
32	#l-	#l-	#l-	#l-	#l-	C.S. 12, C.S. 13, C.S. 42, C.S. 76
33	σ.l-	σ.l-	σ.l-	σ.l-	σ.l-	C.S. 31, C.S. 48, C.S. 72, C.S. 77
34	-l#	-l#	-l#	-l#	-l#	C.S. 43, C.S. 79
35	-l.σ	-l.σ	-l.σ	-l.σ	-l.σ	C.S. 18, C.S. 54
36	-ð#	-ð#	-ð#	-ð#	-ð#	C.S. 7, C.S. 17, C.S. 35, C.S. 44.
37	σ.ð-	σ.ð-	σ.ð-	σ.ð-	σ.ð-	C.S. 70, C.S. 71
38	σ.ð-	-ð.σ	-ð.σ	-ð.σ	-ð.σ	C.S. 51
39	-ð#	-ð#	-ð#	-ð#	-tʂ#	C.S. 17

Table 1. Consonant Correspondences (Part 1)

First of all, the simplest sets of correspondences (as in Table 1) are those whose sounds are all the same wherever they take place or almost all the same with only very few idiosyncratic examples. We may easily reconstruct that

sound as the Proto-sound for the sets. They are C.C. 1 to C.C. 5, C.C. 6 to C.C. 9, C.C. 10 to C.C. 14, C.C. 15 to C.C. 18, C.C. 19 to C.C. 22, C.C. 23 to C.C. 26, C.C. 27 to C.C. 28, C.C. 29 to C.C. 31, C.C. 32 to C.C. 35, and C.C. 36 to C.C. 39.

In C.C. 1 to C.C. 3, the sounds are all *t*. Straightforwardly, we reconstruct *\*t*. In C.C. 4 and C.C. 5, the sound in Isbukun is *dʒ*, a voiced palato-alveolar affricate, while the others are the alveolar *t*. By traditional directionality, palatalization of an alveolar sound preceding a high vowel is typical, as we can see that in C.S. 6, C.S. 26 and C.S. 65, all the sound *dʒ* appear before the high vowel *i*. Therefore, it is straightforward to reconstruct *\*t* as the Proto-sound for C.C. 1 to C.C. 3. The sound change in C.C. 4 and C.C. 7 can be written like the rule:  $t \rightarrow dʒ / \_ i$ .

In C.C. 6 to C.C. 9, the sounds are almost *m*. Only an example (C.S. 64) shows that in Takituduh, the word-final sound comes out to be the velar *ŋ*. We don't know why, but to some extent, it is very common to see a sound change in the word-final position. Therefore, it is also very straightforward to reconstruct *\*m* in the cases. The sound change is written as:  $m \rightarrow \eta / \_ \#$ . Note that there is no *m* as an internal coda in the cognate sets, but it doesn't mean that there is no internal *m* coda in Proto-Bunun. The issue of internal coda will be discussed later.

In C.C. 10 to C.C. 14, the sounds are almost *n* with only a slight difference in C.S. 64. Naturally, we would reconstruct *\*n* here. In C.C. 15 to C.C. 18, all the sounds are *ŋ*. Without doubt, we reconstruct *\*ŋ*. In C.C. 19, C.C. 20, and C.C. 22, the sounds are all *p*, so we naturally reconstruct *\*p*. There is no correspondence of non-final *p* coda in Table 1, but we have a lexicon of two dialect in our data (*qupsil* (Takbanuaz), *qupsil* (Takivatan) 'hair'), so we assume that *\*p* take places in all the positions. In C.C. 21, there is the difference (C.S. 45). In C.S. 45, the word-initial sounds in Isbukun and Takituduh are *m*, while the others are *p*. Here, we're not sure the directionality. But it is clear that *\*p* and *\*m* are two phonemes in Proto-Bunun.

In C.C. 23 to C.C. 26, we reconstruct *\*v* without doubt. In C.C. 27 and C.C. 28, all the sounds are *b* that appears only in the onset. As a result, we reconstruct *\*b-* (with a hyphen after the sound, indicating it is a sound for onset only). In C.C. 29 to C.C. 31, the sounds are almost the onset *d* with only a slight difference in C.S. 5. We reconstruct *\*d-* here. In C.C. 32 to C.C. 35, we reconstruct *\*l*.

In C.C. 36 to C.C. 39, the sounds are almost *ð*, a voiced alveolar fricative. Straightforwardly, we reconstruct *\*ð* for C.C. 36 to C.C. 38. Only in C.S. 17, a word-final sound turns out to be *ʈ*, a voiceless alveolar affricate. Here, the reason for the change is not clear. We may say that it is common to see a word-final sound change. However, in phonetics, *ʈ* is a bit stronger than *ð*, and fortition has a low tendency to happen than lenition in the word-final position. Thus, the proof of fortition is weak. By the rule 'majority wins', *\*ð* is just the Proto-sound.

No.	Isbukun	Takbanuaz	Takivatan	Takibakha	Takitudah	Examples
40	#s-	#s-	#s-	#ʈs-	#ʈs-	C.S. 1, C.S. 27.
41	#s-	#s-	#s-	#s-	#s-	C.S. 32, C.S. 34, C.S. 44, C.S. 62
42	σ.s-	σ.s-	σ.s-	σ.s-	σ.s-	C.S. 3, C.S. 13, C.S. 37, C.S. 74
43	σ.s-	σ.s-	σ.s-	σ.ʈs-	σ.ʈs-	C.S. 27, C.S. 33, C.S. 53, C.S. 79
44	-s#	-s#	-s#	-ʈ#	-ʈ#	C.S. 15, C.S. 24, C.S. 47, C.S. 48
45	-s.σ	-s.σ	-s.σ	-ʈ.σ	-ʈ.σ	C.S. 43
46	-s.σ	-s.σ	-s.σ	-s.σ	-s.σ	C.S. 36

Table 2. Consonant Correspondences (Part 2)

For the next, we look into a more complex case, C.C. 40 to C.C. 46. Some of the sounds in Takibakha and Takituduh are *s*, and some are *ʈ*. In Isbukun, Takbanuaz, and Takivatan, all the sounds are *s*. We know that there is *\*s* in Proto-Bunun, but the problem is: is there *\*ʈ* as another phoneme from *\*s* in Proto-Bunun? Or they are of the only one phoneme (*\*s*) which splits into two sounds in different dialects? By seeing C.C. 40 and C.C. 43, the latter seems to be more plausible since palatalization before a high vowel is common (we can see that *ʈ* precedes a high vowel *i* or *u* in C.S. 1, C.S. 27, C.S. 33, C.S. 53, C.S. 79, etc.) The sound change can be written as:  $s \rightarrow ʈ / \_ V_{[high]}$ . If this is the truth, *s* and *ʈ* are allophones in Takibakha and Takituduh.

However, the change of *s* to *ʈ* in the coda position (C.C. 44 and C.C. 45; examples in C.S. 15, C.S. 24, C.S. 47, C.S. 48, C.S. 43, etc.) is hard to explain. In phonetics, *s* is weaker than *ʈ*, and lenition (softening, weakening) is frequent to take place in the word-final. As a result, without any condition having been found, I will reconstruct *\*-ʈ* here (with a hyphen before the sound, indicating that it only can be a coda). The sound change can be written as:  $ʈ \rightarrow s / C_0V \_$

. (#). Therefore, the conclusion is that we have \*s and \*-ʈ for Proto-Bunun. The former could take every position, and the latter can only be seen in coda. This is quite interesting that in Proto-Bunun, there is no onset \*ʈ-, and in Takibakha and Takituduh, the conditioned sound changed made the onset ʈ-; while in other dialects, the phoneme ʈ is now inexistent, and some of the coda -s has come from \*-ʈ.

No.	Isbukun	Takbanuaz	Takivatan	Takibakha	Takitudah	Examples
47	#k-	#k-	#k-	#k-	#k-	C.S. 11, C.S. 31, C.S. 36, C.S. 71
48	σ.k-	σ.k-	σ.k-	σ.k-	σ.k-	C.S. 6, C.S. 76
49	#k-	#k-	#q-	#k-	#k-	C.S. 14
50	no data	#q-	#k-	#q-	#q-	C.S. 28
51	#h-	#q-	#q-	#q-	#q-	C.S. 82
52	σ.h-	σ.q-	σ.q-	σ.q-	σ.q-	C.S. 68
53	∅	σ.h-	σ.h-	σ.h-	σ.h-	C.S. 14
54	#h-	#q-	#h-	#q-	#q-	C.S. 43
55	#h-	#q-	no data	#q-	#q-	C.S. 10, C.S. 18
56	#k-	#k-	no data	#k-	#b-	C.S. 64
57	#h- / #ʔ-	#h-	#h-	#h-	#h-	C.S. 58
58	#ʔ-	#h-	#h-	#h-	#h-	C.S. 80
59	∅	no data	#h-	#h-	#h-	C.S. 69
60	σ.ʔ-	σ.h-	σ.h-	σ.h-	σ.h-	C.S. 42
61	σ.ʔ-	σ.ʔ-	σ.ʔ-	σ.ʔ-	σ.ʔ-	C.S. 43, C.S. 63
62	#ʔ- / ∅	#ʔ-	#h-	#h- / ∅	∅	C.S. 25
63	∅	∅	∅	σ.ʔ-	σ.ʔ-	C.S. 30
64	-h.σ	-q.σ	-q.σ	-q.σ	-q.σ	C.S. 5, C.S. 48, C.S. 50, C.S. 52
65	no data	-k# / -q#	-q#	-k#	-k#	C.S. 40
66	-k#	-k#	-q#	-k#	-k#	C.S. 54
67	-h#	-q#	-q#	-q#	-q#	C.S. 41, C.S. 75
68	-h# / -q#	-q#	-q#	-q#	-q#	C.S. 78
69	-ʔ# / ∅	∅ / q#	-q#	∅	∅	C.S. 1
70	∅	∅	∅	-ʔ#	∅	C.S. 3, C.S. 67
71	-ʔ#	-ʔ#	∅	-ʔ#	-ʔ#	C.S. 20
72	-ʔ#	-ʔ#	∅	-ʔ#	∅	C.S. 27
73	-ʔ# / ∅	∅	∅	∅	∅	C.S. 37
74	-ʔ#	∅	∅	-h#	∅	C.S. 45, C.S. 72
75	-ʔ#	-ʔ# / ∅	∅	-ʔ#	-ʔ#	C.S. 58, C.S. 60, C.S. 61, C.S. 62
76	-ʔ#	∅	∅	∅	∅	C.S. 66
77	-b#	∅	∅	-ʔ#	∅	C.S. 81
78	-d#	∅ / -ʔ#	∅	-ʔ#	∅ / -ʔ#	C.S. 82

Table 3. Consonant Correspondences (Part 3)

For the last, we look into the most complex case, C.C. 47 to C.C. 78, which encompasses complex correspondences between *k*, *q*, *h*, and *ʔ*. Let's begin with the part of onset sets, C.C. 47 to C.C. 63. By C.C. 47 and C.C. 48, we can reconstruct \**k*- naturally; for C.C. 53 and C.C.57 to C.C. 60, we can also properly reconstruct \**h*-, since it is reasonable

that the voiceless glottal *h* changes to a voiced one, *ʔ*, on the onset position; in C.C. 51, C.C. 52, C.C. 54, C.C. 55, we can see that the onset *h* in Isbukun corresponds to *q* in all the other four dialects except Takivatan in C.S. 43. There's no typical directionality between *h* and *q*. By the rule 'majority wins', we reconstruct *\*q-* for these four sets; in C.C. 49 and C.C. 50, both *k* and *q* appears in different phonological environments (before *a* and before *u*), so it has nothing to do with conditional changes. In this case, by the rule 'majority wins', we reconstruct *\*k-* and *\*q-* for C.C. 49 and C.C. 50, respectively; in C.C. 56, the change of *k* to *b* in Takituduh is idiosyncratic, and there is only one set of cognate (C.S. 64), therefore, we discard this set.

For C.C. 61, although all the sounds are *ʔ*, it is not very certain that we can just straightforwardly reconstruct *\*ʔ-*. Insights from Isbukun and Takibakha in C.C. 62 (C.S. 25) tell us that both *h* and *ʔ* can be deleted on the onset position. In C.C. 61 to C.C. 63, it could be the case that the Proto-sound for these three sets is *\*h-*, and *\*h-* sometimes remains, sometimes changes into *ʔ-*, and sometimes is deleted. There could be another case that there are Proto-sounds *\*h-* and *\*ʔ-*, *\*h-* can remain or change into *ʔ-* or being deleted, and *\*ʔ-* can remain or be deleted. With only two 'full-ʔ-correspondence' examples (C.S. 43 and C.S. 63) and *ʔ* in both of them appear intervocalically, for this stage, I reconstruct *\*-ʔ-* (intervocalic *ʔ*) only. For C.C. 62, I reconstruct *\*h-*.

So far, we have *\*k-*, *\*q-*, *\*h-*, and *\*-ʔ-*. Now, let's look into the part of the codas. From C.C. 64, C.C. 67 and C.C. 68, again, *h* in Isbukun show a correspondence with *q* in all the other dialects. We reconstruct *\*-q*. Therefore, *\*q-* and *\*-q* is combined into *\*q*; by majority wins (no reason of directionality, no difference of phonological condition and no other convention in typology), we reconstruct *\*-k* for C.C. 65 and C.C. 66 (also note that there is no internal *k* coda in the examples) and therefore, we have *\*k* for the Proto-sound; in C.C. 69, we reconstruct *\*q-* due to the directionality (*q* may be debuccalized to *ʔ*); For C.C. 70 to C.C. 76, by the rule 'majority wins', we reconstruct *\*-ʔ*. And sound changes in C.C. 47 to C.C. 76 are:  $k \rightarrow q / \_ V \text{ or } \_ \#$ ;  $q \rightarrow h / \_ V \text{ or } \_ \#$ ;  $h \rightarrow ʔ, \emptyset / \_ V$ ;  $ʔ \rightarrow \emptyset / \_ V \text{ or } \_ \#$ ;  $ʔ \rightarrow h / \_ \#$ ;  $k \rightarrow b / \_ \#$ .

To sum up, *\*-ʔ (-)* may appear in all the positions except in the word-initial position in Proto-Bunun. Along with the fact that  $h \rightarrow ʔ$  seems to be the general direction in Austronesian languages, we could make another hypothesis that the onset *\*h-* may have undergone a fortition to a glottal stop or be lenited to nothing.

C.C. 77 and C.C. 78 are two very special cases. Although only Isbukun differs distinctively, since the two voiced stop are much stronger than the glottal stop *ʔ*, by the directionality, we must still reconstruct *\*-b* and *\*-d*, respectively. Therefore, combined with *\*b-* and *\*d-* which we have reconstructed previously, we get *\*b* and *\*d* (we have only one Isbukun word *hudhud* 'neck' as an example for non-final *d* coda, but we have no data for non-final *b* coda). The sound changes are  $b \rightarrow ʔ, \emptyset / \_ \#$  and  $d \rightarrow ʔ, \emptyset / \_ \#$ . Actually, in our cognate sets, only three of Isbukun vocabulary (*huud* 'drink', *hudhud* 'neck', *kitŋa*: *b* 'begin') have the voiced stop *b* or *d* as the word-final coda. Even it is very scarce, it is important for the reconstruction.

Next, an important thing that should emphasize is about the 'internal coda'. Blust (2009:207) states that clusters in reduplicated monosyllables and hetero-organic clusters in non-reduplicated bases are allowed in Bunun (but prenasalized obstruents and geminates are prohibited) (Huang, 2015:52). Inferred from the statement, Huang (2015:52-53) states that Bunun can tolerate many different kinds of non-final codas. However, the dialect which they have investigated in their research is Isbukun, and it may be not of the same case in the other dialects. The Isbukun examples (e.g. *tauplas* 'radish', *maŋabðan* 'wide', *tumbus* 'louse', *sudnut* 'flood') she gave includes the non-final coda *m* and *b* that we have not found in our data. In Li's (1988) article about reconstruction of Bunun dialects, there is only one Isbukun example (Li, 1988:484: *ʔabnum* 'six') including a non-final *b* coda and no example of *\*m* and *\*d* as an internal coda. In the other dialects, no *b* and *d* are found in the internal coda and actually, in the 'coda' (e.g. Isbukun *huud* corresponds to *qu(u)* in other dialects).

VanDam (2004, p.134) surveyed some languages and proposes that the typological hierarchy of coda permission is nasal >> liquid >>  $t > k, p > s, z, c, q, f > b, d, g, x, h >> w, j$ . By the hierarchical statement, the two stops *b* and *d*, which ranked relatively low, may undergo a change since it is more unmarked. Here, we made a statistic analysis and the appearance rate of each sound in the coda position of all the Bunun dialects is shown in Table 4 on the next page. In this case, we could hypothesize that in Proto-Bunun, almost every consonant could be in the internal coda position, but in modern Bunun dialects, the acceptability of voiced stop coda decreases, especially in dialects except Isbukun. And also, we can make another hypothesis that the internal coda accepts fewer kinds of sounds than the final. By observation from our databases, some internal coda, including *m*, *p*, *ð*, and *k*, can only appear in the morpheme boundary by morphological processes.

	type of	m	n	ŋ	p	b	v	ð	t	d	s	ʈ	l	k	q	h
Isbukun	word-	+++	+++	+++	++	(+)	+++	+++	+++	(+)	+++		+++	+++		+++
	word-	+	+++	+++	+	(+)	++	+	+	(+)	+		++	++		+++
Takbanuaz	word-	+++	+++	+++	++		+++	+++	+++		+++		+++	+++	+++	
	word-	+	+++	+++	+		++	+	+		+		++	++	+++	
Takivatan	word-	+++	+++	+++	++		+++	+++	+++		+++		+++	+++	+++	
	word-	+	+++	+++	+		++	+	+		+		++	++	+++	
Takibakha	word-	+++	+++	+++	++		+++	+++	+++		+++	+++	+++	+++	+++	
	word-	+	+++	+++	+		++	+	+		+		++	++	+++	
Takituduh	word-	+++	+++	+++	++		+++	+++	+++		+++	+++	+++	+++	+++	
	word-	+	+++	+++	+		++	+	+		+		++	++	+++	

Table 4. The sounds in coda position of Bunun dialects (according to our database). Some symbols in the table: +++: typically, and can be found in the root; ++: often; +: rare; (+): very rare. The word-medial codas m, p, ð, and k can only appear in morpheme boundary.

As a result, we have *\*m, \*n, \*ŋ, \*t, \*p, \*b, \*d, \*v, \*l, \*ð, \*s, \*k, \*q*, which take place in all the positions, and *\*h-*, which appears only on the onset position, and *\*-ʈ*, which can only be seen on coda position, and *\*-ʔ(-)*, which may take place in all the positions except in the word-initial position. The consonant inventory of Proto-Bunun is shown in Table 5 below.

		Labial		Interdental		Alveolar		Velar		Uvular		Glottal	
		onse	coda	onse	coda	onse	coda	onse	coda	onse	coda	onse	coda
		i	i	i	f	i	i	i	f	i	i	i	f
Stop	voiceles	*p				*t		*k		*q			*ʔ
	voiced	*b				*d							
Nasal	voiceles	*m				*n		*ŋ					
	voiced	*v		*ð									*h
Affricat	voiceles							*ʈ					
Liquid						*l							

Table 5. Consonant inventory of Proto-Bunun. Some symbols in the table: ii represents 'word-initial'; in represents 'word-internal' (word-medial) (it can be an onset or a coda); f represents 'word-final'.

### 3. Reconstructing the Vowel Inventory of Proto-Bunun

In this section, we attempt to reconstruct the inventory of vowels in Proto-Bunun. As a first step, sets of correspondences are prepared, as in Table 6 on the next page. For convenience, also, when mentioning a set of the vowel correspondence below, I use the abbreviation 'V.C. z' to indicate 'Vowel Correspondence No. z' (for example, V.C. 15 refers to Vowel Correspondence No. 15', etc.).

No.	Isbukun	Takbanuaz	Takivatan	Takibakha	Takituduh	Examples
1	i	i	i	i	i	C.S. 1, C.S. 12, C.S. 13, C.S. 37
2	a	a	a	a	a	C.S. 1, C.S. 3, C.S. 20, C.S. 23
3	u	u	u	u	u	C.S. 3, C.S. 12, C.S. 21, C.S. 36
4	ai	ai	ai	ai	ai	C.S. 4, C.S. 36
5	ai	ai	ai	e	i	C.S. 16
6	ai	no data	ai	e	ai	C.S. 69
7	aŋja	aiŋa	aiŋa	eŋa	aiŋa	C.S. 19
8	ia	ia	ia	ia	ia	C.S. 26, C.S. 33, C.S. 53
9	ia	iha	iha	ia	itsia	C.S. 53
10	au	au	au	au	au	C.S. 56
11	au	au	au	aʔu	aʔu	C.S. 30
12	no data	au	u	u	u	C.S. 28
13	u	au	au	o	au	C.S. 3
14	au	au	au	o	au	C.S. 67
15	au	ahu	ahu	ahu	ahu	C.S. 14
16	ua	ua	ua	ua	ua	C.S. 38
17	u	u	u	o	u	C.S. 48
18	u	u	no data	u	a	C.S. 64
19	aa	aʔa	a	a / aʔ	aʔa	C.S. 2
20	aa	a	a	a	aa	C.S. 9, C.S. 15, C.S. 46, C.S. 55
21	aa	aa	a	a	aa	C.S. 57
22	u	u	u	u	i	C.S. 17
23	uu	u	u	u	uu	C.S. 59

Table 6. Vowel Correspondences

Basically, there are at least three monophthongs in Proto-Bunun. They are *\*a*, *\*i*, and *\*u*, since there're plenty of straightforward examples (V.C. 1 to V.C. 3). The problems are diphthongs and lengthened vowels. It is hard to determine directly whether an assemblage of two vowels is a diphthong or two separate vowels (two syllables), unless there could be something to interrupt the vowels. Like in V.C. 7, V.C. 9, V.C. 11, and V.C. 15, in one or more dialects, there is a consonant which splits the vowels into two syllables. Thus, it is not clear what they are.

For the reconstruction of Bunun vowels, maybe we could use some knowledge about the development of vowels in Austronesian. In Blust's (1988) work, there're only four monophthongs in the inventory of Proto-Austronesian (PAN) vowels. They are *\*a*, *\*i*, *\*u*, and *\*ə*. Diphthongs such as *\*ay*, *\*aw*, *\*uy*, and *\*iw* are all evolved from the monophthongs; while in Wolff's (2010) reconstruction, there're eight vowels (*\*a*, *\*i*, *\*u*, *\*ə*, *\*ay*, *\*aw*, *\*uy*, *\*iw*) in PAN. Therefore, *\*ay* (*\*ai*), *\*aw* (*\*au*), *\*uy* (*\*ui*), and *\*iw* (*\*iu*) are the four most possible diphthongs that some monophthongs may first diachronically develop into.

As we can see in Table 6, there are vowel combinations *ai*, *au*, *ia*, and *ua*. Among these combinations, *ai* and *ua* are the most 'stable (invulnerable)' (in our data). There is only one Isbukun example (C.S. 19) in V.C. 7 that a consonant is inserted in *ai*; *au* seems to be the one which gets inserted by a consonant most easily.

Having this reason, for V.C. 4 and V.C. 6, maybe we *could* (with low confidence) reconstruct *\*ai* and hypothesize that *\*ai* turns into *e* in Takibakha. For *ua*, in our data, we haven't found any interruptive monophthong (actually, there is only one example). However, we have no reason to say that it is a phoneme. As for V.C. 9, V.C. 11, and V.C. 15, at least, for the reasons that there is sometimes an interruptive consonant, we can reconstruct just three monophthongs *\*a*, *\*i*, *\*u* confidentially.

To know some more about the vowels in Bunun, now we put aside the reconstruction work and look into a morphological process – reduplication, which plays an important role in morphology in Austronesian languages. Reduplication may reveal some phonological natures of a language, especially out of the regular pattern, in some idiosyncratic (irregular) cases among the process of reduplication. This could be of a great assistance in reconstruction of Proto-Bunun. There are sorts of reduplication in Bunun morphology. A kind of partial reduplication in Bunun is CV- reduplication, which an onset and ‘the first vowel’ of a syllable in the root (or stem) are copied as an affix. Here are some examples.

(1) [Isbukun]	(a)	liskud	‘prop’	li-liskud	‘crutch’	(Istanda, 2009)
	(b)	maun	‘eat’	ma-maun	‘keep eating’	(Istanda, 2009)
	(c)	tiahav	‘eye disease’	ti-tiahav	‘close the eyes’	(Istanda, 2009)
(2) [Takivatan]	(a)	maun	‘eat’	ma-maun	‘[HABIT-eat]’	(De Busser, 2009 p.395)
	(b)	ku-s-bai	‘fly’	ku-s-ba-bai	‘airplane’	(De Busser, 2009 p.397)
	(c)	baðbað	‘talk’	ba-baðbað	‘talk continuously’	(De Busser, 2009 p.399)

In the examples above, we can see that the reduplicant takes only a monophthong regardless of the vowel combination in the root or base. De Busser (2009:408) also gives an example of the variant appearances of the stem *taiv* ‘compete’. The form *paintaivtaiv*, *paintaivtav*, *paintaivutaivun* are all attested. However, the regularly reduplicated form *paintaivtaivun* has not been attested. I think it may reflect that in polysyllabic words, adjacent diphthongs are avoided to some extent. Therefore, the status of diphthongs is a bit dubious.

With Blust and Wolff’s reconstruction of Proto-Austronesian and the knowledge about the restriction in reduplication forms, we still don’t know if a diphthong is a phoneme or two phonemes in some certain relationship in Bunun. We just know that there are some restrictions about diphthongs. To sum up, we’re not sure if a diphthong is a phoneme in Bunun dialects and Proto-Bunun. As a result, we can just conclude that the vowel phonemes of Proto-Bunun are: *\*a*, *\*i*, and *\*u*.

#### 4. CONCLUSION

In this paper, a tentative reconstruction work for phoneme inventory in Proto-Bunun has been done. We also refer to some studies about the reconstruction of Proto-Bunun and Proto-Austronesian, the properties of Bunun syllable, and the restriction in reduplicant of Bunun.

For consonants, we did a complete comparative work and made a table in which not only the inventory phonemes is shown. The positions where they can take place are also manifested. We also propose some hypotheses about the status of some sounds and some diachronic sound changes; for vowels, we attempt to do the comparative work but face some difficulties. Thus, we refer to some research and finally make a conclusion that there are only three vowel phonemes in Proto-Bunun.

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## Appendix. Cognate Sets in Bunun

No.	Translation	Isbukun	Takbanuaz	Takivatan	Takibakha	Takituduh
1	who	sima(?)	sima / simaq	simaq	tsima	tsima
2	what	maað	maʔaq	maq	maq / maʔa	maʔað
3	two	dusa	dusa	dusa	dusaʔ	dusa
4	big	madaiŋ	madaiŋ	madaiŋ	madaiŋ	madaiŋ
5	long (1)	maduɰpus	madauɰpus	malauɰpus	madoɰpus	madauɰpus
6	small (1)	aɖʒikis	tikis / atikis	atikis	atikits	atikits
7	man	bananað	bananað	bananʔað	bananað	bananað
8	person, human	bunun	bunun	bunun	bunun	bunun
9	fish	ʔiskaan	(ʔ)iskan	iskan	iskan / kan	kaan
10	bird (1)	haðam	qaðam		qaðam	qaðam
11	louse	kutu	kutu	kutu	kutu	kutu
12	tree	lukis	lukis	lukis	lukits	lukits
13	leaf	lisav	lisav	lisav	lisav	lisav

14	skin	kaun	kahun	qahun	kahun	kahun
15	flesh (1)	laas	las	las	lats	laats
16	blood (2)	haidan	qaidan	qaidan	qedan	qidan
17	bone	tuhnað	tuqnað	tuqnað	tuqnað	tiquts
18	hair (1)	hulbu?	qulbu(?)		qulbu	qulbu?
19	ear	tanja?	taija	taija	teja	taija
20	eye	mata?	mata?	mata	mata?	mata?
21	nose	ɲutus	ɲutus	ɲutus	ɲututs	ɲututs
22	tooth	nipun	nipun	nipun	nipun	nipun
23	tongue	ma?ma?	mama	ma?ma?	mama	mama
24	foot (1)	bantas	bantas	bantas	bantats	bantats
25	hand	(?)ima	?ima	hima	(h)ima(?)	ima
26	belly	tian / dʒian	tian	tian	tian	tian
27	breasts	susu?	susu?	susu	tsutsu?	tsutsu
28	heart (1)		qaumun	kumun	qumun	qumun
29	liver (1)	hatað	qatað	qatað	qatað	
30	eat (1)	maun	maun / ma?un	maun	ma?un	ma?un
31	bite (1)	kalat	kalat	kalat	kalat	kalat
32	see	sadu	sadu	sadu	sadu?	sadu
33	know (2)	hansiap	qansiap / maqansiap	qansiap	maqansiap	maqansiap
34	sleep	sabah	masabaq	sabaq / masabaq	masabaq	sabaq
35	die	matað	matað	matað	matað	matað
36	fly	kusbai	kusbai	kusbai	kusbai	kusbai
37	sun	vali(?)	vali	vali	vali	vali
38	moon	buan	buan	buan	buan	buan
39	water	danum	danum	danum	danum	danum
40	sand (2)		bunuk / bunuq	bunuq	bunuk	bunuk
41	earth, soil	dalah	dalaq	dalaq	dalaq	dalaq
42	cloud	lu?um	luhum	luhum	luhum	luhum
43	smoke (1)	hus?ul	qus?ul	hus?ul	quts?ul	quts?ul
44	fire	sapuð	sapuð	sapuð	sapuð	sapuð
45	burn (2)	mistaba?	pistaba	pistaba	pistabah	mistaba
46	path (1)	daan	dan	dan	dan	daan
47	red	madanhas	madanqas	danqas	madanqats	madanqats
48	white	duhlas	maduqlas	maduqlas	madoqlats	maduqlats
49	black	matahdun	mataqduŋ	mataqduŋ	mataqduŋ	mataqduŋ
50	night (3)	mahmut	maqmut	maqmut	maqmut	maqmut
51	cold (1)	makaðav	makaðhav / qaðhav / kadhav	makaðhav	makaðhav	makaðhav
52	new	bahlu	baqlu	baqlu	baqlu	baqlu
53	good	masial	masihal	masihal	tsialtsial	matsial

54	dry (1)	mabuʃuk	mabulsuk	/ bulsuq	mabultuk	mabultuk
55	name	ŋaan	ŋan	ŋan	ŋan	ŋaan
56	three	tau	tau	tau	tau	tau
57	four	paat	paat	pat	pat	paat
58	five	hima? / ʔima?	hima(?)	hima	hima?	hima?
59	six	nuum	num	num	num	nuum
60	seven	pitu?	pitu(?)	pitu	pitu?	pitu?
61	eight	vau?	vau(?)	vau	vau?	vau?
62	nine	siva?	siva(?)	siva	siva?	siva?
63	ten	masʔan	masʔan	masʔan	ma-tʂʔan	matʂʔan
64	breast	kanum	kanum		kanum	balʔ
65	mother	tina? / dʒina?	tina	tina	tina	tina
66	father	tama?	tama	tama	tama	tama
67	younger sibling	masinauba	masinauba	masinauba	masinoba?	nauba
68	older sibling	masi-tuhas	tuqas	masituqas	masitoqas	tuqas
69	have	aiða		haiða	heða	haiða
70	same	masðaŋ	masðaŋ	masðaŋ	masðaŋ	masðaŋ
71	work	kuðaakuða	kuðaakuða	kuðaakuða	kukuða	/ kuku-ðaun
72	language	haliŋa?	qaliŋa	qaliŋa	qaliŋa	qaliŋa
73	sweet potato	utan	hutan	hutan	hutan	hutan
74	afraid	kapiŋ	mapisiŋ	mapisiŋ	piŋ	mapisiŋ
75	beat	malukah	maludaq	maludaq	maludaq	maludaq
76	tree, wood	lukis	lukis	lukis	lukits	lukits
77	wind	luvluv	luvluv	luvluv	luvluv	hivhiv
78	house, home	lumah / lumaq	lumaq	lumaq	lumaq	lumaq
79	gun	busul	busul	busul	butsul	butsul
80	monkey	ʔutuŋ	hutuŋ	hutuŋ	hutuŋ	hutuŋ
81	begin	kitŋa: b	kitŋa	kitŋa	kitŋa?	kitŋa
82	drink (1)	huud	qu(?)	qu	qu?	qu(?)

# LANGUAGE DIRECTIONALITY IN SOUTH AFRICAN CONFERENCE INTERPRETING

**ALBERTUS BARKHUIZEN, KAREN FERREIRA-MEYERS**

Albertus Barkhuizen, Mr, UNISA,

Karen Ferreira-Meyers, Dr, University of Swaziland

## **ABSTRACT**

When speaking about language directionality in conference interpreting, one has to consider that every country and/or region has its own particular linguistic needs. This article examines the role of language directionality in conference interpreting in South Africa (a multilingual country) with the purpose of highlighting the need for bidirectional interpreting in the region's context. Western mainstream doctrines, mainly inspired by the teachings of Lederer and Seleskovitch, largely prescribe for interpreters to work only towards their native (mother) tongue. In the multilingual South African context, where the majority of the population grows up speaking at least two local languages and less than 10% speaks the lingua franca as mother tongue, the idea of language directionality in interpreting has not been given much thought. Nevertheless, there seems to be a demand for bidirectional interpreters and especially so for interpreters working into their B languages. The article aims to argue in favour of language bidirectionality in interpreting training through emphasising its theoretical plausibility and practical evidence within South African conference interpreting.

In this article the analysis of responses and opinions based on a survey distributed in 2013, as part of an MA mini-dissertation, to interpreting professionals shows quantitative representations of the current situation regarding language directionality in conference interpreting in South Africa. A comparison with research from all over the world is the basis for the research's qualitative aspect.

The article seeks to make universal recommendations for interpreting training at different levels in the context of multilingual countries and also to open the discussion relating to the adaptability of classic western training methods to the needs of an African job market.

## **INTRODUCTION**

Conference interpreting in South Africa finds itself at the crossroads between comprehension and production as bidirectional interpreting is often encouraged by the local job market. This, of course, demands of the region's conference interpreters to be as skilled in language production as in comprehension in both their A and B languages or, if need be, to choose which of these competencies are worth sacrificing to the benefit of the other. In this interaction between comprehension and speech production the concept of language directionality plays a vital role. Language directionality explains the linguistic direction in which an interpreter works. This article aims to discuss the current situation of language directionality in conference interpreting in South Africa and propose recommendations relating to the initial and continuous conference interpreting training in South Africa (although certain principles are applicable worldwide).

Didactic literature regarding interpreting is significantly influenced by the Western world, especially those concepts and ideas created by big institutions such as the ISIT (Institut Supérieur d'Interprétation et de Traduction) in Paris and the AIIC (the International Association of Conference Interpreters) (see Lederer & Seleskovitch (2002) and Gile (2005)). Both these institutions, with the former being educational and the latter professional, promote interpreting towards the interpreter's A language.

According to the AIIC (2012), the interpreter's native language (mother tongue) is seen as the only A language, while ISIT uses the concepts of mother tongue and A language as two interchangeable terms. ISIT's doctrines, mainly inspired by Lederer and Seleskovitch (founder of the institution and often seen as matriarch of modern conference interpreting), strongly emphasise the usage of the A language as target language. This shows that the B language is perceived as the interpreter's learnt (acquired) language.

Despite the fact that Lederer and Seleskovitch do not openly condemn the use of the B language as target language in interpreting, it seems they are ready to accept, yet without encouraging it, an A>B direction in consecutive interpreting (Lederer & Seleskovitch 2002). Their pedagogical guides and articles nevertheless steer both the

teaching part of the discipline as well as the professional field to rather accept interpreters who respect a B>A direction in their work than those who do the opposite. Despite these beliefs, Lederer and Seleskovitch insist on the theory of deverbalisation and comprehension - and not on oral production - during interpreting (Ladmiral 2005). According to this theory it would seem better to understand in the A language than in the B language and thus it would be better to work in an A>B direction. However, Lederer and Seleskovitch (2000) create some confusion around this theory when they highlight that everything can be expressed as far as it is understood.

The opposite of this idea is brought to the fore by Gile (2005) and Pavlović (2007) who notice that in Eastern Europe and Asia some interpreters frequently work into their B language rather than into their A language, especially in countries where minority languages are spoken. This gives the impression that it is the case in South Africa too.

The interpreting student may arrive at a stage where interpreting into a B language seems more comfortable and flows more easily than interpreting into the A language – an effect that might exist due to a lack of confidence and uncertainty in comprehension of the B language. At this stage the student would probably start looking for guidance in the existing (subjective) literature. Large portions of existing literature created by the biased opinions of the so-called “big” schools in the western world’s monolingual countries indicate little to no clear and objective teachings that are applicable to multilingual countries. In one of these countries, South Africa, the majority of the population translate on a day to day basis in everyday situations where only 9.2 % of the population speaks the lingua franca – English – at home (Lewis et al. 2016). This fact puts South Africa in an interesting position especially when it comes to classification of the A and B languages and interpreting practice in light of language directionality.

### **MAINSTREAM IDEAS RELATING TO LANGUAGE DIRECTIONALITY IN INTERPRETING**

In the western world the tendency for interpreters to work generally into their native language (A language) has always been encouraged by the main schools of interpreting and by the institutions that employ interpreters. The European Commission and the United Nations Organisation, two large international organisations that recruit large numbers of interpreters, both enforce restrictions on interpreters to respect a B>A language direction in their work. It is a known concept that the European Commission policies accept an A>B direction in consecutive interpreting, there are indications that the same direction is now recognised by the United Nations Organisation (United Nations 2012). Another key role player in this matter is the International Association of Conference Interpreters (AIIC) that also emphasises a B>A language direction. AIIC’s idea is evident in their introductory texts available on the internet. In these texts (AIIC 2012) the Association provides guidelines by explaining what the field entails to people who are interested in following a career in interpreting. The very first guideline clearly stipulates that the Association highly recommends for any person wanting to become an interpreter to refine his own language – language A or mother tongue - in different registers and subject fields. This leads to the belief that the Association is not ready to accept A>B or even B>C directions in interpreting and sees the mother tongue (A language) as the only suitable target language in conference interpreting.

This tendency is also represented by the teachings of celebrated interpreting schools and their methods which focus on the B>A direction. However, from time to time certain methods or schools do give a measure of training in A>B directionality. Schools especially started to allow this type of training at the time when researchers became aware that there was a growing tendency for interpreting to sometimes be done into a B language. Despite this, the teaching of interpreting into B was only done in the teaching/learning of consecutive interpreting (Lederer & Seleskovitch 2002: 14). Today there seem to be more and more teaching methods that explore the teaching of both consecutive and simultaneous interpreting into the B language regardless of the fact that the major clients, the European Commission (2012), the United Nations (2012), AIIC (2012), etc., still insist on the B>A direction for conference interpreting.

In the field of written translation there are a number of new theories that focus on the importance of a *bidirectionality* in translation. This phenomenon came about due to minority languages spoken in countries like Denmark and Sweden (and South Africa). These languages are often hard to learn and mother tongue translators of these languages are frequently expected to translate towards majority languages such as English (Hansel *et al.* 1998: 59-60, in Pavlović 2007: 82). Campbell (1998: 27 in Pavlović 2007: 82) supports this concept by stating that in these countries where minority languages are spoken, the translators are often submerged in work and it becomes difficult for mother tongue translators to do all the work. It then becomes necessary for translators to adopt an A>B direction, preventing them from working only into their native language, in order to supply services to the high demand of their clients.

Changes are also noticeable in the field of interpreting. Fernandez (2003: 347 in Pavlović 2007: 83) says that the biggest change is due to the de-institutionalisation of the interpreting market. This highlights the fact that interpreters have become more self-employed and that there is no longer a monopolised control within the profession. It has subsequently become easier to find work to interpret into the B language(s), even at existing institutions, but this phenomenon is still rare in Europe and more recurrent with interpreters working with minority languages (EMCI 2001: 1 in Pavlović 2007: 83). The EMCI (European Masters in Conference Interpreting) has since 2012 started to include summer training programs for simultaneous interpreting into a B language (EMCI 2012). In South Africa many interpreters seem to work on a freelance basis. The nature of the freelancing industry, with no governing/managing body regulating the industry, would seemingly allow interpreters therefore to also accept work into their B languages.

Pavlović (2007: 83) also draws attention to Donovan's (2002 in Pavlović) remark concerning clients' expectations. According to Donovan's research results, clients of interpreters are not interested in the language direction used by the interpreter. This study proves that there is no link between language directionality and client's actual satisfaction in the field.

There are also researchers who subscribe to the idea that interpreters work into their B language. In his book *Conference Interpreting Explained* (2007: 120), Roderick Jones comments on the *retour* of language interpreting. Jones uses this term to indicate that, in this case, the interpreter works in an opposite direction than that usually used, i.e. A>B instead of the normal B>A. Jones also highlights other problems of which the biggest seems to be comprehension. This brings us back to the idea of Lederer and Seleskovitch that everything that is understood can be expressed and reformulated (Ladmiral 2005). According to Jones it is clear that the interpreter will understand better in his/her A language and it is possible for him/her to comprehend certain meanings that are not transposable into the B language. This might make the interpreting process frustrating for both the interpreter and the listener. Jones adds that interpreters must also remember that it is their objective to facilitate communication and that they must not slow down or hinder the communication despite the fact that there might be a lexical shortage or gap in meaning in the target language (Jones 2007: 121).

Register is another problem that is emphasised by Jones (2007). He underlines that, for the interpreter who works towards English, interpretation might be easier because s/he does not have to concentrate so much on register seeing that English often allows an informal register, even in formal situations. For the Anglophone interpreter working into a language where it is important to respect different registers, the interpretation process might become difficult if s/he is not at ease with the different target language registers. Gile adds other key role players. According to Gile (2005: 18), previous knowledge of the conference topic as well as brain-processing capacity are two very important factors that need to be taken in consideration when speaking about language directionality.

## **THE CURRENT SITUATION IN SOUTH AFRICA**

Despite all the recommendations concerning language directionality from the profession and interpreting schools, it seems that the clients of conference interpreters have the final say and impose the circumstances and language direction in which the interpreters work. This appears to be the case in South Africa where no rulebook exists that protects the interpreter and his professional preferences.

It seems that there are no official recommendations regarding language directionality in South Africa either.

In SATI's (South African Institute of Translators) web publications (2012) there is no reference to any recommendation concerning language directionality. The same goes for the Tshwane Language Policy (DAC: 2006), a document which acts as interim national language policy and which was drafted according to the conventions stipulated in the Language Practitioners' Council Bill of South Africa (2000) that also includes no reference to language directionality. One can thus draw the conclusion that there is no recommendation concerning language directionality in South Africa and the interpreters are left to make their own decisions concerning this question.

## **SURVEYING THE SOUTH AFRICAN INTERPRETING MARKET**

Research question/s

The aim of this article is to revise the importance and state of language directionality in conference interpreting by taking a closer look at the implementation of doctrines prescribed by the western school of thought and juxtaposing these doctrines to the current professional situation of interpreters in South Africa.

The research discussed in the article is extracted from the author's unpublished master's dissertation entitled *Seeking direction in language directionality – conference interpreting at the crossroads between theory and practice* [Barkhuizen, 2014]. The researcher opted for a dual methodology in the form of a questionnaire containing both open-ended as well as closed-ended question. This allowed for a qualitative discussion with data representation in quantitative diagram form.

## **PARTICIPANTS**

Participating interpreters were asked to sign an ethical clearance form approved by the University of Pretoria (South Africa). Complete anonymity was also guaranteed by the researcher. For interpreters to qualify to participate in the research, they had to be professionally active in the field of conference interpreting for at least two years.

A survey was sent to approximately 60 interpreters and feedback was received from 16 participants. The distribution of the questionnaire was controlled by an online survey administrator. The low participation rate could be attributed to the lack of university-qualified interpreters in the country. Seeing that university training in interpreting is relatively new in South Africa, many interpreters practice in the field without ever having undergone formal university training and therefore might not have been exposed nor seen the importance of research in the field.

Questionnaire participation indicated that the interpreters were from a wide group of active interpreters in South Africa with various language combinations. Also the questionnaire did not provide any information relating to socio-cultural aspects such as gender, age and nationality.

Amongst the 16 participants only one interpreter had not worked professionally by the time of completing the questionnaire. The interpreter did however indicate that although he did not receive any remuneration for interpreting done during the period 2011 to 2013, he had completed numerous internships during his university training in professional settings which made provision for the results rendered from his questionnaire to be included in the study.

## **RESULTS AND DISCUSSION**

The questionnaire comprised 24 open and closed-ended questions addressing the professional situation of conference interpreters in South Africa and their opinions and points of view regarding language directionality in the field of professional conference interpreting. Closed-ended questions included indications whether the interpreter worked actively since 2011 in the interpreting field in South Africa, what his/her preferred language combination was in both consecutive and simultaneous interpreting, whether he found more work working in the A>B or B>A direction and whether he accepts work to his B language.

The interpreters were asked to give explanation on whether any value was attached by the interpreter to the notion of language directionality. Other open-ended questions asked what the interpreter's mother tongue was and whether or not the interpreter believed that the South African interpreting industry should attach any importance to the mainstream western ideologies concerning language directionality. Interpreters were also asked about their opinion regarding training of interpreters and how language directionality should be addressed during the training of student interpreters.

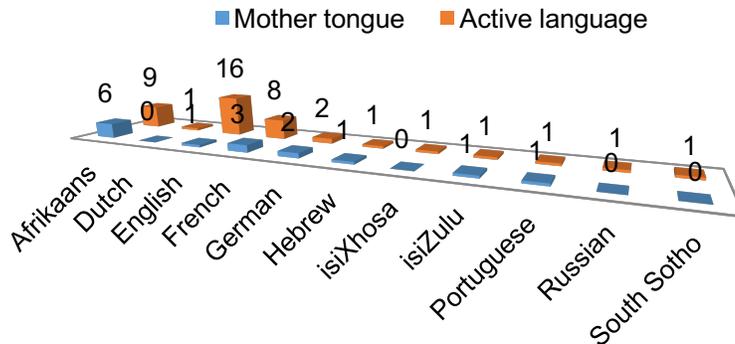
In this article responses are analysed by grouping the questions and formulating quantitative representations of the current situation regarding language directionality in conference interpreting in South Africa all the while being compared to the world literature and opinions of the participating interpreters concerning this subject. This comparison verbalises a qualitative discussion of the research.

In the multi-cultural South African context, it seems important to indicate the mother tongues of the interpreters. The majority of the interpreters were happy to divulge this information. Interpreter J however did not indicate his mother tongue. One can only presume this interpreter (Interpreter J) attaches no importance to the notion of the mother tongue. Interpreter J's answers indicate that he sees himself as perfectly bilingual in his French-English language combination despite his mother tongue. In previous face-to-face interviews with the interpreter which are not included in this study it was discovered that Interpreter J's mother tongue was in fact Afrikaans.

The mother tongues represented in the questionnaire are the following: Afrikaans (6), French (3) German (2), Kaonde (a language spoken in Zimbabwe) (1), Hebrew (1) English (1) Portuguese (1) isiZulu (1).

The most frequent active A and B languages used by the interpreters are the following: English (16) Afrikaans (9) French (8) Hebrew (1) German (2), Dutch (1), Portuguese (1) isiXhosa (1), South Sotho (1) isiZulu (1) and Russian (1).

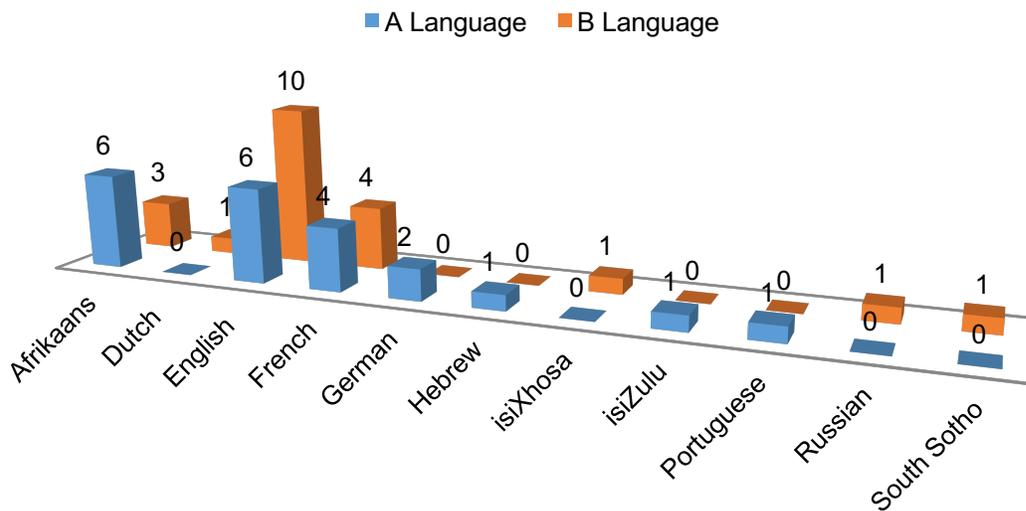
## Schematic Representation of mother tongues and active languages



According to the interpreters' indications, English is the widest spread language among the interpreters' active languages but is only one interpreter's mother tongue.

The interpreters gave the following representation of their active A and B languages:

## Representation of active A and B languages



Interestingly 6 interpreters indicated that English is their A language where it was previously made clear that is the mother tongue of only one interpreter. This means that 5 interpreters attained language proficiency in English that is equal to that of a native speaker (this according to the AILC's definition of A languages).

The same can be noticed with regard to French. Three interpreters indicated French as their mother tongue where four interpreters stated French is their A language. The fourth interpreter who indicated French is his A language is Interpreter J who confirmed his English-French bilingualism. This proves, according to the interpreter's own view, that he has attained native language proficiency in two languages which are not his native tongue.

One notices also that Interpreter C indicated two mother tongues, Hebrew and French. Given the probability of having two mother tongues in the strictest sense of the term (the language a child learns through communication

with its parents), one can derive that interpreter C also has two a language thanks to having learnt these languages simultaneously and from a very young age.

The fact that five interpreters indicated that they attained a high level of English proficiency and one of French proficiency, both languages which initially do not represent mother tongues indicates that it is possible to learn a language and reach a level of proficiency that allows for complete comfort if not native comfort and manipulation of the said language.

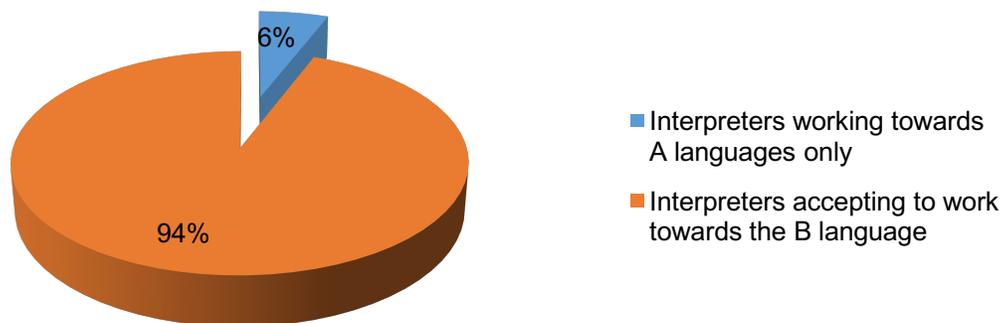
If we compare the AIC theory (the A language represents either the mother tongue or another language of which the speaker has perfect command and whose command is strictly equivalent to the mother tongue) to the questionnaire results, it becomes evident that language directionality cannot restrict the interpreter to work only towards his mother tongue seeing that the latter is not always the (only) strongest language of the interpreter. This is proved by the six interpreters who indicated English as their A languages and Interpreter J who indicated two a language, none of which are his mother tongue.

### REPRESENTATION OF LANGUAGE DIRECTIONALITY WITHIN THE SOUTH AFRICAN MARKET

Regarding language directionality in conference interpreting, every country and/or region has its own linguistic particular needs. This study only focused on the South African situation. Although the information represented in this article could probably be universal, each country still has a market that requires fine-tuned service provision from the domain as to answer to its specific demands in South Africa.

In South Africa, interpreters regularly work towards a language, but the majority of the interpreters confirm working towards their B language(s) too.

## South African representation of language directionality as accepted by interpreters

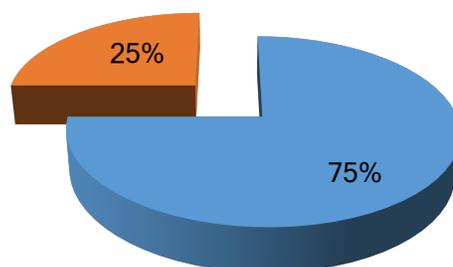


Fifteen interpreters (94%) indicated that they accept work when asked to interpret into their B language. The remaining 6% represent Interpreter N who chooses to only work towards his A language. Interpreter N explains that an inferior mastery of his B languages (in this case Afrikaans and French) is the main reason for refusing to work in this direction. Interpreter N also claims to have two A language, English and German. This means that, like interpreter J, he is completely bilingual and practices a bidirectionality in the profession despite refusing to work in the A>B direction.

The issue of language directionality is also subject to the market's demand. Seeing as there are no indications relating to language directionality in South Africa, interpreters would probably feel free to market their skills as bi-directional interpreters. For some, working towards the B language could be quite advantageous, whereas others might be forced by market demands to respect the more traditional B>A direction.

## Representation of most beneficial interpreting direction

- Interpreters benefitting largely from a B>A direction
- Interpreters benefitting largely from a A>B direction



The above diagram indicates that 25 % of the participating interpreters find it more beneficial to observe an A>B direction. Interestingly, half of this group cited South African languages as their B language and half indicated that their B language was foreign to the country.

One of the interpreters (Interpreter H), whose A and B languages are indigenous to South Africa, believes that he finds more work in the A>B direction because of the language combination. With the interpreter's B language being English and his A language Afrikaans, he explains that there are more English speakers than Afrikaans, and his B language is more in demand to interpret to English as many Afrikaans speakers also understand English but not all English speakers understand Afrikaans. It is thus the market that guides the interpreter in language directionality.

Interpreter G seems to experience a similar situation concerning language directionality in South Africa where his B language (French) is foreign to the county. The interpreter explains that he finds more work whilst observing an A>B direction due to the fact that the majority of information to be interpreted will be presented in English – South Africa's lingua franca. Interpreter G suspects that should he work in a country where his B language (French) is the lingua franca, he would find more work in the B>A direction. This clearly indicates that, as for interpreter H, it is often the market that imposes language directionality in South Africa.

This is reinforced by interpreters B, F, K, L, N, O, P and I who agree that the South African market imposes the B>A language directionality as their B language is English. One can therefore say that the minority of interpreters would work into their B language (English) and a large amount of native South African interpreting students would probably have English as their second language as only 9.3% of the country's population speak English as their mother tongue. The research also shows that 75% of the participating interpreters find the B>A direction more beneficial. The majority of these interpreters agree with interpreter H that the South African market most often offers English as the source language. This thus means that these interpreters work towards A languages other than English.

In the same light, Interpreter O indicates that language service agencies most often contract interpreters to work towards their A languages and seldom for an A>B direction.

Linked to the idea that the market imposes language direction, interpreter M leads us to believe that clients often more in interpreters working to their A languages more trustworthy and that this client-interpreter trust can easily be the reason why an interpreter is employed in a certain language direction, notably the B>A direction.

When it comes to different styles/types of interpreting 44% of the interpreters indicated a preference for a B>A direction in consecutive interpreting. The strongest case for this preference is linked to comprehension as Interpreter B is of the opinion that listening to the source text in his A language clears his mind to reformulate better in his B language. This is mainly because one would probably have better understanding of one's A language than the B. Other interpreters (G and L) agree that living in a country where their B languages are the lingua franca (English in

the South African context) aids their fluidity in oral production and therefore they feel more at ease to interpret into the B language. Having foreign mother tongues in the South African context (German in both cases) adapting to the South African environment clearly lead to the habit of interpreting into their B language.

Interpreter H being a mother tongue Afrikaans speaker using English as B language also shows preference interpreting into his B language. According to him this is because in the South African context one learns English from a very early age and has the opportunity to perfect this language to near native or native proficiency. This means that interpreting into English should in essence not cause problem.

The majority of the interpreters preferring the A>B direction in consecutive interpreting indicate that is mainly due to the facility in comprehension leaving them the brain processing capacity to concentrate on additional tasks linked to this process.

It is important to note here that for a large part of the participants the question of A language seems to be problematic as many of them believe that only the mother tongue can actually be the A language and any additional language is inevitably the B language. Despite this interpreter's C J N and O show no concern in indicating having two A languages and in theory would therefore also have no preference in language direction. Although this aspect was not addressed during this study, the results relating to the question of A<>A direction preference in consecutive and simultaneous interpreting could be interesting.

Contrary to the large percentage of interpreters indicating a preference to work into their B language in consecutive interpreting, only 12% shows the same preference when it comes to simultaneous interpreting.

According to the 12% of the interpreters who prefer to work in a B>A direction on simultaneous interpreting, the main reason allowing them this ease is directly link to them having the habit of this direction. One would expect that because of the habitual use of the A>B direction and of the interpreter's B language in general that these interpreters' B languages would be South African languages, but it is significant to note that only half of this group's B languages is English, native language in South Africa and that the other half's B languages is a foreign to the geographical context, in this case French.

The above mentioned fact makes one question the idea of B languages, for if it is so easy for certain interpreters to work into their B languages and western organisations insist on complete mastery of one's target language, what is the true A and B language?

For certain interpreters the B>A direction is also preferred because they reckon that because they have more ease in producing their language, brain processing capacity units open up that will allow them to process other accompanying tasks, i.e. coordination, listening, occasional note taking and reading amongst others.

The South African interpreters seem to take language directionality quite seriously. Only 19% indicated that they do not attach any importance to language direction. It is important to note that most interpreters the above mentioned 19% use two a language in the majority of their missions.

The general idea linked to the importance to language directionality is largely linked to interpreters knowing their strengths and weaknesses. Although some interpreters work often work in A>B direction with ease, the sample group still insists that the interpreter knows the extent of his competencies and accept work according to his limitations. This means that where interpreter H has a preference and skill for the A>B direction, he uses this to his advantage and accept work in this direction. Interpreter H also states that he finds it more challenging to work in the B>A direction. When taking interpreter H's languages in consideration one would understand that the minority A language (Afrikaans) is more often a source language than the major B language (English) in this language combination as many Afrikaans speakers understand English very well but fewer English speakers, especially international conference attendees, understand Afrikaans.

When faced with the question of imposed B>A language direction in the profession only 19% of the interpreters supported the idea. The interpreters who support this are mainly concerned with the competency of the interpreter whereas the 81% who oppose are enjoying the freedom of the South African job market which is also the main indicator of direction in the profession. According to some interpreters there is too little work in South Africa to not accept any all language directions. A quarter of the sample population indicated finding more work in the A>B direction and interpreter J goes as far as to say that the South African job market requires bidirectional language competencies in the interpreter.

## RECOMMENDATIONS AND CONCLUSION

At this stage it is important to note that some of the data in this article can be questioned due to poor participation figures. In a pool of 60 interpreters only 16 responded. The responses, however, were of such a nature that the researchers feel attention should be given to the provided information and warrants some general conclusions and recommendations.

In light of the discussion above and the results of the questionnaire study the following recommendations are made in an attempt to improve the training and profession of interpreters in South Africa. We believe however, that these recommendations can also apply to other countries where minority languages are spoken.

We must first and foremost understand that the term mother tongue does not automatically translate into A language and that we should rather focus on A, B and C languages in our terminology than mother tongue or L1, L2 and L3.

Interpreters should work hard and continuously to improve and perfect all their active languages despite their (real or perceived) level of language proficiency. This means interpreters should will continue to also improve their A language. Language perfecting is especially important for interpreting students in the South African context as they will enter a bidirectional job market. Interpreting courses therefore will have to place extra emphasis on language perfecting, thus aiding the student to acquire the necessary level of proficiency not only in linguistic competencies but also in the skill to switch between directions.

The results of the study prove that interpreters are in fact working in a bidirectional manner which should become the norm in the Southern African domain. To make this possible the responsibility lies with the interpreting trainers to emphasise both directions as well as with the professional interpreters to sharpen their bidirectional skills.

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# SPEAKER VARIATION IN IDENTITY AVOIDANCE

YOUNG-RAN AN

## ABSTRACT

Korean has a type of reduplication used for adjectival or adverbial ideophones. Normally, the reduplicant (underlined in the data) consists of a full copy of the base. When the base begins in a vowel, a consonant can be inserted in the reduplicant (typed in bold face).

- |     |    |                     |                     |                     |
|-----|----|---------------------|---------------------|---------------------|
| (1) | a. | alok- <u>talok</u>  | 'pied'              | (alveolar stop)     |
|     | b. | ulak- <u>pulak</u>  | 'wild'              | (bilabial stop)     |
|     | c. | umuk- <u>tʃumuk</u> | 'unevenly hollowed' | (palatal affricate) |
|     | d. | upul- <u>k'upul</u> | 'windingly'         | (velar stop)        |

I argue that while the choice of an inserted consonant is not completely predictable, it is also not arbitrary. The basic generalization is that the inserted segment is never identical in both place and manner to the neighboring consonants. However, the segment to be inserted is not completely determined. For example, /t/ is epenthesized in (1a) but /p/ in (1b), although the bases contain the same set of consonants, /l/ and /k/. Therefore, I argue that any segment out of a set of consonants is acceptable, subject to identity avoidance (OCP effects).

I present evidence supporting this claim from a dictionary-based analysis of V-initial reduplicative forms where the reduplicant has an inserted consonant, and from experiments I conducted in which Korean native speakers were asked to form reduplicated versions of nonce words. The examination of VCVC-bases, in particular, both in the dictionary and word creation experiment shows that there is a general tendency toward identity avoidance between the inserted C and its base consonants in terms of place and manner. On the other hand, different speakers chose different preferred segments according to the word creation experiments. In one of the speaker groups the preferred segment was less likely when the context contains that segment. However, in another speaker group the preferred segment was still in favor although the identical segment is already in the context. Therefore, different speakers may have different preferred segments for the insertion in the Korean reduplication, and identity avoidance is affected by the speaker preferences. Furthermore, the identity avoidance is one of several factors, including lexical frequency and speaker variation that determine the choice of epenthesized consonants.

The Korean data is not an isolated case where reduplication is based on the gradient identity avoidance. Similar patterns of reduplication have been found in Turkish, English, Javanese, etc. (Wedel 1999, 2000; Yip 1996), and the gradient OCP effects are evidenced in various unrelated languages including Arabic, Maltese, Muna, Ngbaka, Russian, Thai, and so forth (Frisch, Pierrehumbert, and Broe 2004; Coetzee and Pater 2005). The Korean data is even more interesting in that it showcases the variation in speakers' choice, not only the gradient in the OCP. It sheds light upon how the variation among speakers is reflected in the grammar.

# THE INFLUENCE OF WRITING ON THINKING PATTERNS AND EXPRESSION IN A CROSS-CULTURAL PERSPECTIVE

**IGA MARIA LEHMAN, PH.D.**

University of Social Sciences, Warsaw

## **ABSTRACT**

More often than not, we are not aware of the fact that many features of the organization and expression of thought in contemporary oral and written discourse are not an innate part of human reality, but became available to people due to writing. As Ong (2002) has convincingly argued orality and literacy produce two types of reasoning, two types of communication and consequently create two types of culture. This happens because the differences in the way experience is intellectually organized and articulated in the oral and written traditions are constituted by discrete thought processes (psychodynamics) typical of the respective cultures. Comparative analysis of the oral diction of genealogy and description (which is situational, homeostatic and aggregative) and the written discourse characterized by deductive inference, definition and abstraction, allows us to pin down the changes in our thought processes induced by the written culture. However, since cultures have internalized the technology of writing to varying degrees, there are significant differences in how logical connections between ideas are established and ordered into a meaningful argument across cultures.

The focus of this paper is, therefore, on the differences between an oral and literate mindset (with the emphasis on thought processing, organization and expression) and culturally influenced preferences for communication styles.

## **INTRODUCTION**

More often than not, we are not aware of the fact that many features of the organization and expression of thought in contemporary oral and written discourse are not an innate part of human reality, but became available due to the inception of writing. As Ong (2002) has convincingly argued orality and literacy produce two types of reasoning, two types of communication and consequently create two types of culture. This happens because the differences in the way experiences are intellectually organized and articulated in the oral and written traditions, are constituted by discrete thought processes (psychodynamics) typical of their respective cultures. Comparative analysis of the oral diction of genealogy and description, which is situational, homeostatic and aggregative and written discourse, characterized by deductive inference, definition and abstraction, allows us to pin down the changes in our thought processes induced by the written culture. However, since cultures have internalized the technology of writing to varying degrees, there are significant differences in how logical connections between ideas are established and ordered into meaningful argumentation across cultures. This is evidenced in the findings of orality-literacy studies, which have made an important contribution not only to the development of literary theory, criticism and discourse analysis, but also to the understanding of the influence of written discourse on the construction of our cultural identities.

My purpose in this paper is, therefore, to focus on the differences between an oral and literate mindset (with the emphasis on thought processing, organization and expression) and culturally influenced preferences for written communication.

### **1. The influence of orality and literacy on identity construction, thought processing, organization and expression**

The significance of oral culture should not be ignored in the history of humanity, since it inspired and fostered the development of human societies for more than 30,000 years before the first script was written about 6,000 years ago. Additionally, the basic evidence that language is predominantly an oral phenomenon is the fact that, out of the many thousands of languages spoken in the course of human history, only about 106 developed a written form that was advanced enough to produce literature. Today, of approximately 3,000 languages that are spoken, only 78 have a written literature.

The supremacy of oral communication over written communication is reflected in the views of many linguists and anthropologists including Ferdinand de Saussure (1959, pp. 23-24) who saw writing as a sort of complement to oral speech, not as a transformer of verbalization.

Nevertheless, because of the strong impact of the technology of writing on the mindset of contemporary man, the oral verbalization of primary oral cultures<sup>1</sup> is usually assumed to be virtually the same as written discourse. This dominance of literate thinking prevents people from perceiving primary orality meaningfully, because the existence of writing makes us think of words as visible signs; for example, if we were to consider the word 'freedom', we would most probably visualize the spelt-out word first, then think about the meaning it conveys. Therefore, it is often impossible for a literate person to think of spoken words as totally disassociated from writing, since words usually come to us in written form first. As a consequence, a literate person is unable to retrieve the same sense words had to primary oral people. Ong supports this observation with the following statement:

"Thinking of oral tradition or a heritage of oral performance, genres and styles as 'oral literature' is rather like thinking of horses as automobiles without wheels [...] starting backwards in this way – putting the car before the horse – you can never become aware of the real differences at all". (Ong 2002, p.13)

Considering the significant difference between oral and written modes of verbalization, it seems worthwhile to ask the question of how we understand the term 'oral literature'. The word 'literature' comes from the Latin word *literatura* and essentially refers to the written word, indicating a sequential, explanatory and precise description of a topic. The term text, however, etymologically relates to the root meaning 'to weave' and appears more congruent with oral verbalization than the word 'literature'. In the ancient Greek tradition oral discourse was considered the art of weaving or stitching – to 'rhapsodize' meant to 'stitch songs together' by the use of heavy patterning and communal fixed formulas. Yet, in the contemporary western tradition the 'text' of a narrative is basically associated with written discourse, which exemplifies Ong's notion of viewing written discourse as the primary mode of verbalization: the horse as an automobile without wheels.

The key difference between oral and literate thought processing, organization and expression results from the fact that oral cultures conceptualize all their knowledge with reference to a context, which is very concrete, in the sense that it is embedded in the physical, human world. The following discovery made by Parry (1973) accurately illustrates this observation: the epithet *amymōn* used by Homer to describe Aegisthus does not mean 'blameless', as translated in literate culture, but 'beautiful-in-the-way-a-warrior-ready-to-fight-is-beautiful'.

Luria's (1976) findings of the research on operational thinking in the oral tradition also focused on the differences between orality and literacy and revealed that "It takes only a moderate degree of literacy to make a tremendous difference in thought processes" (Ong, 2002, p.50). The following of Luria's findings are of significance for the purpose of understanding the peculiarities of oral thought processes:

- Oral subjects did not identify geometrical figures by assigning them abstract names such as circles, squares or triangles but by giving them the names of objects. Thus, for instance, a square would be called a mirror or a door; a circle would be labeled as a plate or a moon.
- Oral subjects were shown drawings of four objects, three belonging to one category and the fourth to another and were asked to distinguish between similar and odd objects. One series consisted of drawings of a hammer, a saw, a log and a hatchet. The subjects consistently thought of these objects not in categorical terms: three tools and the log, but applied practical, situational thinking to their judgment. For example, a 25-year-old illiterate peasant said: "They're all alike. The saw will saw the log and the hatchet will chop it into small pieces. If one of these has to go, I'd throw out the hatchet. It doesn't do as good a job as a saw". (Luria, 1976, p.56)
- Oral subjects were not familiar with formally syllogistic and inferential reasoning and consequently they did not apply formal deductive procedures to their thinking. They were not willing to tailor their thinking patterns to pure logical forms, which they found unappealing. When asked to construct a syllogism on the basis of the following sentences: Precious metals do not rust. Gold is a precious metal. Does it rust or not? Typical responses

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<sup>1</sup> *Primary oral cultures*- in his early publications Ong introduces the terms *primarily oral culture* and *secondarily oral culture*. He contrasts *primary orality* with *secondary orality* to show what one concept is, by indicating what it is not: *secondary orality* is not *primary orality*. He also refers to *oral residue* and *residually oral cultures*. Following his example in coining the terms *primary orality* and *secondary orality*, *primary orality* can be referred to as *residual orality*.

included: “[d]o precious metals rust or not? Does gold rust or not?” (peasant, 18 years of age); ‘Precious metal rusts. Precious gold rusts’ (34-year-old illiterate peasant). (Luria, 1976, p.104)

• Oral subjects reacted with resistance to requests for definitions, even for the most specific objects. Luria recorded the following conversation: “‘Try to explain to me what a tree is.’ ‘Why should I? Everyone knows what a tree is, they don’t need me telling them’”, replied one illiterate peasant, aged 22. Real-life settings are more appealing and speak more strongly to oral modes of thinking than formal definitions. (Luria, 1976, p. 86)

• Oral subjects experienced problems in verbalizing a conception of self and one’s identity in the way that literate persons do. The process of self-analysis requires a deconstruction of situational and homeostatic thinking and isolation of the self from the surrounding world, in order to examine the very essence of human personality in abstract categories. Luria posed the question pertaining to self-evaluation only after exhaustive discussions about people’s characteristics and their individual differences (Luria 1976: 48). Among the most common responses to the question: “What kind of person are you?”, he received the following answer: “What can I say about my own heart? How can I talk about my character? Ask others; they can tell you about me. I myself can’t say anything” or “We behave well - if we were bad people, no one would respect us”. (Luria, 1976, p. 15)

As we can see the sense of identity in oral cultures differs in many ways from the sense of identity in cultures which have internalized writing. The sense of self-awareness in oral cultures is shaped by interpersonal relations and features a communitarian cultural orientation. As Ong (2002, p.54) observes, “Self-evaluation modulated into group evaluation (‘we’) and then handled in terms of expected reactions from others”. The strong sense of belonging to a community makes people perceive their identities as identical with group identity. The well-being of the group ensures the well-being of the individual, so by considering the needs and feelings of others, one actually protects oneself. Pillay, when writing about the understanding of one’s identity in communitarian cultures, discusses a Pan-African term *ubuntu* (‘humanness or personhood’). The literal translation of this expression is: “A person being a person through other persons”. (Pillay, 2006, p.37)

Along these lines, the Chinese psychological anthropologist Hsu (1985) argues that human relations should constitute the basic unit of analysis in the studies of identity and interpersonal communication. According to him (1985, p.24), “the concept of personality is an expression of the western ideal of individualism. It does not correspond to the reality of how the western man lives in western culture, far less any man in any culture.” For this reason, the idea of self that underlies western studies of communication tends to be highly individualistic, self-motivated, and open to ongoing negotiation. This notion of self may not always be appropriate as a basis for studying the discourse of Oriental or Semitic cultures, which feature a more collectivistic view of the self, connected to one’s membership in such basic groups as family, friends and co-workers. Therefore, in Hsu’s framework, the boundary which defines the self in individualistic cultures is set up between the person and the person’s immediate relationships, whereas the concept of self in Oriental or Semitic cultures places the boundary of the person on the outside of those intimate relations.

These two different types of perception of an individual’s identity produce two different kinds of logic:

• Western logic draws on the “order of analysis” and is a reductive (EITHER/OR) type of reasoning (Lanigan, p.2012). Therefore, it demands a low-context perspective in which specific answers such as “guilty or not guilty”; “yes or no”; “right or wrong” are anticipated and appreciated.

• Eastern logic exhibits “order of experience” and is an expansive (BOTH/AND) type of reasoning (Lanigan, p. 2012). It requires a high-context perspective that can be exemplified by the following responses which are meant to signal “no”: “I agree with you in principle”, “I sympathize with you” and “that needs further consideration.”

These types of consciousness influence not only the preferences for oral or written modes of expression, but also determine the way in which individuals organize and verbalize their thoughts.

## 2. Culturally constituted differences in writing patterns across cultures

Around Plato’s time, the cultural and intellectual development of modern man inevitably migrated from the orally-based thought to the world of writing. The influences of post-Socratic philosophy, Platonism in particular, on rhetorical conventions in Europe, favoured writing and depreciated speech by reducing it to the level of unavoidable daily routine. The technology of writing transformed human consciousness from orally-based thought which is situational, homeostatic and aggregative into the literate mindset that relies on analytic, abstract and individualistic thinking patterns. As Ong (2002, p.92) observes, “[w]ithout writing, the literate mind would not and could not think as it does, not only when engaged in writing but normally when it is composing its thoughts in oral form”.

However, today there are still cultures which, although using writing to communicate, have never interiorized it completely. For example, contemporary Arabic culture and certain Mediterranean cultures, including Greek, draw strongly on formulaic styles of expression. For example, a powerful principle for the organization of writing in Arabic is parallelism, where arguments are developed through a series of positive and negative parallel constructions at both sentence and paragraph levels. Such structuring, which differs from the principles of Western paragraph organization, i.e. a main idea supported by convincing evidence, has its origin in the oral tradition and can be found in the Koran, which was composed in the seventh century BC. Connor observes,

“Kaplan relates the parallelism of Arabic prose to parallel constructions used in the King James version of the Old Testament, most of which was translated into English from Hebrew, which, like Arabic, is a Semitic language whose coordinating structure favors rhetorical parallelism”. (Connor, 1996, pp.34-35)

Another characteristic feature of Arabic prose is the role of repetitions (most probably evolving from the oral tradition) as an argumentative strategy which again reflects the formulaic style of expression.

Therefore, we can see that the development of the technology of writing has influenced human thought processes across cultural and linguistic contexts to varying degrees. Different cultures have developed their own standards for structuring written discourse and presenting content. For instance, some writing traditions allow for a certain degree of digressiveness and extraneous material in the development of a thematic path, they draw more heavily on the oral tradition and organize their thoughts in balanced, parallel patterns, in repetitions or antitheses, in formulaic expressions or proverbs. Conversely, other traditions follow a linear development of predominantly abstract ideas and employ deductive and analytic reasoning in their writing. Along these lines Duszak argues,

“There are the deficiencies that relate to the overall communicative success of a piece of writing, that involve the clarity of the text, its global organization, and the consistency and balance of argument, as well as the expression of thoughts in English”. (Duszak 1997, p.5)

For example, the organizational pattern preferred in the formal use of U.S English is called linear and holds the speaker/writer responsible for providing the structure and the meaning of the discourse. Prior knowledge of the speaker’s intent is not necessary. The structure of a good essay or speech in U.S. English requires the linear development of a specific theme. The academic essay is often called the five-paragraph essay, which consists of the introductory paragraph with the clearly stated thesis statement, which is the central organizing idea of the paper. It explicitly identifies the purpose of the essay and summarizes its main points which are developed in the three paragraphs of the main body. The initial sentences of these paragraphs are called topic sentences and convey a single idea for each paragraph. All the other sentences in the paragraph support the topic sentence and examples are organized from general to specific in a so-called funnel support. The last paragraph features the restatement of the main points and a concluding sentence. The key to good organization is to outline the main points of the paper or speech by subordinating supporting ideas to the main ideas.

This type of organization contrasts with the structure of other writing conventions, including my native Polish written discourse. For example, Polish academic culture features a rather impersonal style of academic discourse, since such reader-friendly devices as advance organizers, signposting (use of transition words), careful and logical paragraphing, or use of precise and concise vocabulary are rare in Polish texts. As Duszak (1997, p.18) points out, “[i]ntellectual effort is required, and readiness for deep processing is taken as an obvious prerequisite for engagement in academic discourse”. This makes academic texts written by Poles complex, incoherent and difficult to read for native English speakers.

It is therefore clear that matters of high importance to one writing culture such as; deductive text organization, or the use of concise and precise language, are not relevant to authors who subscribe to other writing conventions.

## **CONCLUSIONS**

Even today, with considerable efforts to make academic discourse supra-national and supra-cultural in its scope, the differences in the ways in which cultural knowledge and experience are realized in the written text, are substantial. Undoubtedly, traditions of orality, literacy and intellectual styles along with different approaches to academic knowledge evolve from underlying cultural values, norms and beliefs and are reflected in the way language users organize and express their thoughts and ideas. As Wierzbicka (1985, p.187) argues, “Languages differ from one another not just as linguistic systems but also as cultural universes, as vehicles of ethnic identities”.

The diachronic studies of oral and written cultures and their reciprocal influences at various stages of their evolution, allow us to create a frame of reference for better understanding of oral cultures and later writing cultures. According to Ong (2002, p.2), “In this diachronic framework, past and present, Homer and television, can illuminate one

another". Also, the development of research methods for comparative studies within the field of intercultural rhetoric has facilitated the research on the influence of writing on thinking patterns and expression across cultures and languages.

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# LABILE VERBS IN PENINSULAR SPANISH: A VERNACULAR PHENOMENON BARELY RESEARCHED

VICTOR LARA BERMEJO

Pos-doc assistant, Institut für spanische Sprache und Literaturen (Universität Bern),

## ABSTRACT

The western variety of Peninsular Spanish is characterised by having a series of labile verbs, as the consequence of the displacement of a transitive verb by an intransitive one. Specifically, the verbs *caer* ('to fall'), *quedar* ('to stay') and *entrar* ('to enter') can induce a direct object although they are intransitive. In this paper, I will study its current extension and the possible semantic factors that favour the transitivisation of these verbs.

## INTRODUCTION

This article is two-fold: firstly, to provide an overview of the current diffusion of the causativisation phenomenon in vernacular Spanish; secondly, to find the semantic factors that apply to the use of an intransitive verb as transitive. In order to understand the different strategies that peninsular Spanish possesses to make causative sentences, it is necessary to compare examples (1 – 4).

(1) Le hice ver la película, aunque no quería  
3sg.dat. make.pst.1sg see.inf. the film although neg want-pst-3sg  
(‘I made him watch the film although he did not want to’)

(2) Juan sube – Juan sube las maletas  
Juan go up.pres.3sg. – Juan go up.pres.3sg. the luggage  
(‘Juan goes up’ – ‘Juan puts the luggage up’)

(3) a) Tiré el vaso – El vaso (se) cayó  
throw.pst.1sg the glass – the glass (refl) fall.pst.3sg  
(‘I threw the glass’ – ‘The glass fell’)

b) Dejé los libros en la mesa – Los libros (se) quedaron en la mesa  
leave.pst.1sg the books on the table – the books (refl) stay.pst.3pl on the table  
(‘I left the books onto the table’ – ‘The books stayed on the table’)

c) Metí el coche en el garaje – El coche entró en el garaje  
put in.1sg.pst. the car in the garage – the car enter.3sg.pst. in the garage  
(‘I put the car into the garage’ – ‘The car entered the garage’)

(4) Se me cayó el vaso mientras caminaba  
Refl dat.1sg fall.pst.3sg the glass while walk.pst.1sg  
(lit. ‘To me the glass fell while I was walking’)

Standard Spanish shows four different constructions that can express causation: (1) a periphrastic construction formed by the verb *hacer* ('to make') plus an infinitive; (2) a change or extension of the arguments; (3) lexical pairs, one of which expresses causation and the other effect; and, finally, (4) a construction formed by the reflexive pronoun (*se*) plus a tensed verb and an experiencer dative. The last alternative connotes the agent's lack of willingness although he or she might have taken part in the action.

However, some vernacular varieties of western peninsular Spanish can eliminate the strategy represented in (3) by employing the intransitive lexeme to also express causation (5 a – c):

(5) a) Caí el vaso  
fall.pst.1sg the glass  
(‘I fell the glass down’)

b) (Me) quedé los libros en la mesa  
(refl.1sg) stay.pst.1sg the books on the table  
(‘I stayed the books on the table’)

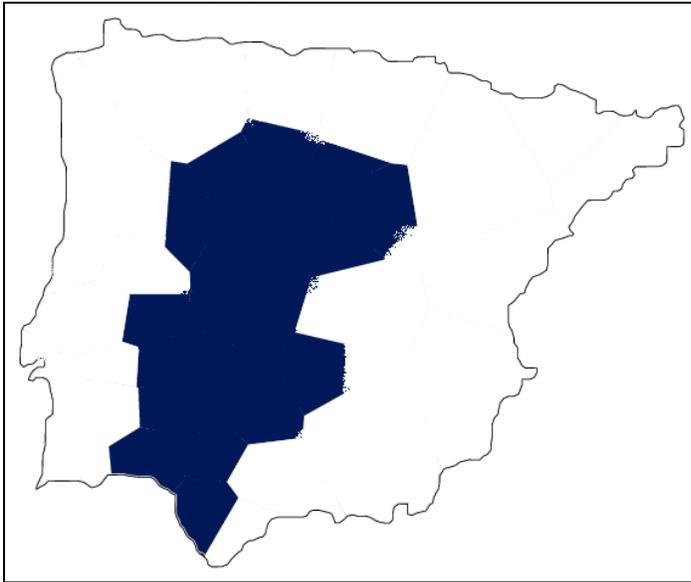
c) Entré el coche en el garaje

enter.pst.1sg the car in the garage  
(‘I entered the car into the garage’)

This type of construction is called labile and below, I will explain the different arguments that have been put forward regarding this phenomenon; then I will describe the methodology and corpus; later, I will analyse the results and I will conclude by making some remarks followed by the list of references.

### STATE OF THE ART

The causativisation phenomenon in Spanish has not been researched in depth. As a matter of fact, the literature has been devoted to establishing the spatial diffusion of the vernacular phenomenon and, according to Zamora Vicente (1970), Alvar (1996), Montero (2006), Ariza (2008) and Jiménez Fernández & Tubino Blanco (2014), it is attested in the provinces of Burgos, León, Ávila, Zamora, Salamanca, Valladolid, Cáceres, Badajoz, Toledo, Ciudad Real and western Andalusia (Map 1).



Map 1. Extension of the phenomenon in the literature

Likewise, Alvar (1996), Ariza (2008) and García Mouton (1994) have noticed that *entrar* (‘to enter’) is the most diffused causativised verb, whereas *caer* (‘to fall’) and *quedar* (‘to stay’) are found in smaller areas. Besides, *caer* (‘to fall’) seems to be slightly more reduced in its extension than *quedar* (‘to stay’).

Montero (2006) has been the only author that has suggested a possible linguistic explanation for the transitivisation of the aforementioned verbs. According to her, there is a semantic difference between (6) and (7), since the latter emerges to express a voluntary action caused by the agent, while the former expresses lack of willingness and control.

(6) Caí el vaso

fall.pst.1sg the glass  
(‘I fell the glass down’)

(7) Tiré el vaso

throw.pst.1sg the glass  
(‘I threw the glass’)

Although many transitive verbs that express causation have an intransitive homologous, which makes an antipassive voice (i.e. *The sun melts the ice – The ice melts*), the phenomenon under investigation has the opposite effect: an intransitive verb ousts a transitive lexeme that expresses causation and it ends up being used transitively.

### METHODOLOGY

With the aim of collecting current data about the causative phenomenon that provide us with information on its semantic factors as well as its geographical distribution, I have carried out fieldwork throughout the areas referred to by the literature. As it deals with a non-standard phenomenon, I have surveyed not very educated speakers, since

they represent a social profile more inclined to maintain these vernacular phenomena. In Table 1, I will detail the number of informants and the occurrences I have obtained.

Informants	Occurrences
200	1.938

Table 1. Data of the survey

The data collection method has been designed not to prime the informants. Due to the difficulty of recording the emergence of this phenomenon during an ordinary interview or through indirect questions because of its lack of spontaneity (Gilquin, 2010; Mesthrie, 2011), I compiled a series of filmed scenes in which a person carried out certain activities that implied the use of the verbs under study. The speakers were asked to describe spontaneously the scenes they were watching. These sequences pre-established each lexical pair, taking into account different sorts of patients and agents. Table 2 provides some information about the filmed scenes.

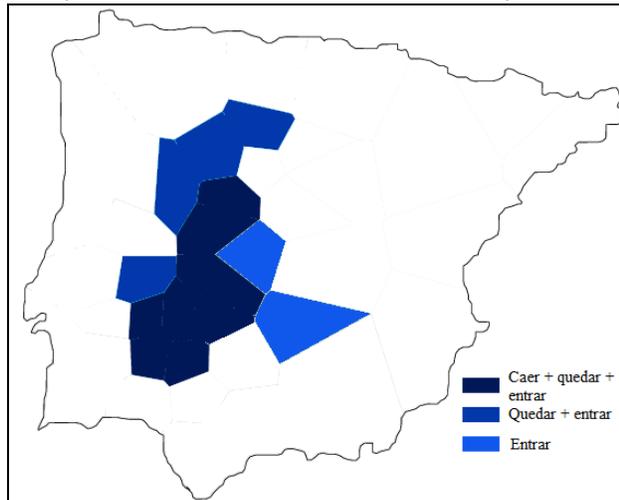
Human agent – human patient	Human agent – non-human patient	Non-human agent – non-human patient
A puts B into the car	A puts B into an envelope	A (wind) puts B (sheet of paper) into the bin
A makes B sad (A leaves B sad, literally in Spanish)	A leaves B onto the table (on purpose / not on purpose)	A (wind) leaves B (sheet of paper) onto the table
A throws / drops B to the floor	A throws / drops B to the floor (on purpose / not on purpose)	A (wind) throws / drops B (sheet of paper) to the floor

Table 2. Survey

This methodology has enabled the qualitative and quantitative collection of instances shown hereinafter.

## RESULTS

The spatial diffusion of the results obtained is presented in Map 2 (Nerbonne et al., 2010).



Map 2. Current spatial diffusion of Spanish labile verbs

Map 2 shows that, nowadays, there are three different linguistic areas producing the causativisation phenomenon. The lightest tone of blue represents the zone where only *entrar* ('to enter') is used transitively instead of *meter* ('to put in'). To the north there is an area (as well as a western point) characterised by the use of both *entrar* ('to enter') and *quedar* ('to stay') at the expense of *meter* ('to put in') and *dejar* ('to leave'). In the middle, the darkest blue, presents the spread of lability to even *caer* ('to fall') at the expense of *tirar* ('to throw'), so it is the area where the causativisation phenomenon is strongly established. At this point, it is important to remark that, compared to the

statements made by the literature on the subject, the current extension of the vernacular phenomenon has decreased dramatically. Furthermore, unlike previous research findings, I have not obtained any tokens of this phenomenon in the provinces of Burgos, Segovia, León and southern Valladolid. Additionally, the non-standard linguistic behaviour shows signs of starting to fade in eastern Cáceres and Ávila. The districts with the higher amount of instances are Salamanca, Cáceres and Badajoz.

Map 2 also illustrates the displacement of the labile use of the verbs *entrar* ('to enter') and *quedar* ('to stay') by the standard pattern. This can be argued because of the relic areas produced by the spread of the normative model. But, regardless of this, when we take into account the geographical diffusion of the vernacular phenomenon, it is clear it responds to the wave model (Wolfram & Schilling – Estes, 2003), since the urban points have not followed the standard more than the rural ones. Therefore, the demography of the municipalities I have surveyed has not played any role in the spread of the standard. Within the causativisation process, the most widespread verb to be used as labile is *entrar* ('to enter'), while *quedar* ('stay') has a more reduced area of influence. Eventually, *caer* ('to fall') is the least diffused labile verb and it runs uninterruptedly along the zones of the Roman silver route, from southern Zamora down to western Andalusia.

In other words, the informants that transitivise *caer* ('to fall') should also do it with *quedar* ('to stay') and *entrar* ('to enter') (i).

(i) Entrar > quedar > caer

The hierarchy in (i) can be explained as follows: if a speaker causativises the verb *quedar* ('to stay'), he or she may causativise *entrar* ('to enter'), but not yet *caer* ('to fall'). The transitivisation of a verb in the hierarchy implies the transitivisation of those on its left, but not on its right.

However, if we focus our attention on the semantic nuances that trigger the use of the labile or the distinction between intransitive and transitive, the phenomenon turns out to be more complex. Firstly, the same speakers that are characterised by the causativisation process have also resorted to the standard pattern in certain cases. For one, all the informants consistently employed the vernacular in readings of the agent's lack of willingness and agent's lack of human trace, as well as in atelic actions (8 – 13).

(8) Se ha quedado las gafas en la mesa  
Refl have.pres.3sg. stay.pcp the glasses on the table  
(‘She has stayed the glasses on the table’)

(9) Ha quedado la luz encendida  
have.pres.3sg stay.pcp. the light switch.pcp.  
(‘She has stayed the light on’)

(10) La chica ha caído el vaso sin querer  
The girl have.pres.3sg fall.pcp the glass without want.inf.  
(‘The girl has fallen the glass not on purpose’)

(11) Ha caído la botella al sentarse  
Have.pres.3sg fall.pcp the bottle to+the sit.inf+refl  
(‘She has fallen the bottle when she sat’)

(12) El viento ha caído la calabaza  
The wind have.pres.3sg fall.pcp the pumpkin  
(‘The wind has fallen the pumpkin’)

(13) La chica abre la puerta y entra la silla en el despacho  
The girl open.pres.3sg the door and enter.pres.3sg the chair in the office  
(‘The girl opens the door and enters the chair into the office’)

Sentences (8 – 11) possess an animate agent that has done the action unintentionally; sentence (12) is characterised by having a non-human agent while (13) presents an atelic action, since the scene shows a girl dragging a chair into an office.

However, only a few speakers produced the intransitive verb in very transitive readings, as (14 – 17) show.

(14) La chica ha decidido quedar los libros en la mesa  
The girl have.pres.3sg decide.pcp. stay.inf the books on the table  
(‘The girl has decided to stay the books on the table’)

(15) La chica ha cogido el vaso y lo ha caído  
The girl have.pres.3sg take.pcp. the glass and acc.3sg. have.pres.3sg fall.pcp  
(‘The girl has taken the glass and she has fallen it’)

(16) ¿Cómo que qué ha hecho? Caerla [la botella]  
How that what have.pres.3sg do.pcp fall.inf+acc.3sg [the bottle]  
(‘What has she done? Fall it’)

(17) Te coge y te entra en el coche  
Acc.2sg take.pres.3sg and acc.2sg enter.pres.3sg in the car  
(‘She takes you and enters you into the car’)

In (14 – 16), the agent has carried out the actions willingly, while (17) presents a telic action and a human patient. The informants that have not produced (14 – 17) but they have done so in (8 – 13), have preferred to employ the normative transitive verb in readings of agency, animacy, willingness or telicity, as (18 – 22) show.

(18) La chica coge la botella y la tira a la papelera  
The girl take.pres.3sg the bottle and acc.3sg throw.pres.3sg to the bin  
(‘The girl takes the bottle and throws it into the bin’)

(19) La chica coge el vaso y lo tira al suelo  
The girl take.pres.3sg the glass and acc.3sg fall.pres.3sg to+the floor  
(‘The girl takes the glass and throws it to the floor’)

(20) Al final deja los libros en la mesa y se va  
To+the end leave.pres.3sg the books on the table and go away.pres.3sg  
(‘She eventually leaves the books on the table and goes away’)

(21) Mete el papel en el sobre  
Put in.pres.3sg the paper in the envelope  
(‘She puts the sheet of paper into the envelope’)

(22) Mete los folios en el archivador  
Put in.pres.3sg the papers in the folder  
(‘She puts the papers into the folder’)

Sentences (18 – 20) provide an agent that has thrown the bottle or has left the books on purpose. Examples (21 – 22) present a telic action, since the informants have expressed the achievement of *put into* and not the period of time the chair needs to be dragged into the room, as in (13). Hence, based on the semantic nuances of the collected tokens, we obtain the hierarchies represented in (ii - iv).

(ii) Unwilling human agent > non-human agent > willing human agent

(iii) Non-human patient > human patient

(iv) Atelicity > telicity

The continua must be read as follows: if the informants causativise the intransitive lexeme in non-human agent readings, they also do so for unwilling human agents. Likewise, if they causativise the intransitive with a human patient, they have to do so for non-human patients. Additionally, if they causativise the verb in telic readings, they do the same in atelic readings. The spread of the causative phenomenon always goes rightwards in the hierarchies and it is implicational. Below, I will try to argue why Spanish has this linguistic behaviour regarding causativisation.

## ANALYSIS

Spanish usually marks causativisation through lexical pairs. This strategy is attested cross-linguistically together with morphological and periphrastic constructions (Comrie, 1981). Lexical pairs are characterised by having an intransitive lexeme to express effect and a transitive lexeme to express cause. However, in the evolution of Latin to Romance languages, many transitive verbs changed the number of their valencies and started to be used intransitively (Heidinger, 2014; Gianollo 2014). The peninsular Spanish phenomenon, nonetheless, deals with the extension of valencies in intransitive verbs, which become transitive. This is rarely witnessed and the only author who has noticed this situation is Bilous (2012) for current colloquial French, again in the verb *tomber* (‘to fall’). The use of the same lexeme to express both cause and effect is called *labile* (Haspelmath, 1993; Letuchiy, 2004; 2009; Kulikov & Lavidas, 2014) and, among all the subtypes of *labile* verbs, the Spanish phenomenon fits anticausative patient-preserving *labile* verbs (Creissels, 2014), since only unaccusative verbs are inclined to be transitivised. However, Spanish presents other strategies to mark the different types of intransitivisation. Compare examples (23 – 24).

(23) El atleta corre cuatro horas  
The athlete run.pres.3sg four hours  
(‘The athlete runs for four hours’)

(24) Se han caído las hojas de los árboles

Refl have.pres.3sg fall.pcp the leaves of the trees  
(‘The leaves of the trees have fallen’)

Sentences (23) and (24) show an intransitive verb with different sorts of subject. While (23) is characterised by an unergative verb because it possesses an agent, (24) presents an unaccusative verb that sends the subject (in this case, the patient) to a location held prototypically by the object or patient. Mendikoetxea (1999) has noticed that Spanish tends to lay unaccusative subjects in this position as a way to mark lack of willingness or control. This behaviour is in line with the statements made by Perlmutter (1978), Dowty (1991) or Ackerman & Moore (2001) with regard to the distinction between unergative and unaccusative intransitive verbs. Whereas the former usually possess a volitional subject and, consequently, an agent, the latter lack subject’s control and, therefore, the subject behaves as a patient rather than as an agent and has similar traces to those held by the objects of transitive verbs.

The non-marked constructions of unaccusative verbs in Spanish as well as the conversion of others into labile is closely related to the behaviour that ergative-absolutive languages show. In this type of alignment, A is encoded through a specific case-marker whereas O and S are encoded within a shared specific case-marker. Nominative-accusative languages, on the contrary, have a marker for S and A, and another one for O (Dixon, 1994). Spanish unaccusative S participants are usually placed in a prototypical O position and the vernacular phenomenon raises the unaccusative verb to be used in transitive constructions in which the A is semantically S. Indeed, according to Dixon, some ergative languages can choose either an agent subject or a patient subject, depending on the semantics of the context. So, in these languages, intransitive verbs that denote typically controlled activities select an agent subject, while uncontrolled activities are usually coded through a patient subject. Besides, there are verbs with an intermediate behaviour: the same lexeme sometime prefers a patient subject (if the situation lacks control) and it sometimes chooses an agent subject if the action is based upon any type of control. On these grounds, the verbs *caer* (‘to fall’), *entrar* (‘to enter’) or *quedar* (‘to stay’) select a patient subject (O) in a reading of no control and they choose an agent subject when there has been certain degree of control (after all, the girl who drops the bottle not on purpose is somehow to blame for this action). In other languages, such as Agul or Korean, these differences depend on the fact that the subject may be the author or the agent of a causative construction (Daniel et al., 2012; Kim, 2012): the author does not do something on purpose and the agent does.

To better understand the causativisation process it is important to analyse how transitivity works. In principle, a transitive verb is likelier to emerge if it fulfils certain semantic requirements: agency, aspect, volition, kinesis or affectedness (Hopper & Thompson, 1980; 1982). The more agentive, the more telic, the more willing, the more affected or the more individualised, the more likely a transitive verb will be chosen. Based on my research results, the choice of the intransitive lexeme is triggered in readings of scarce or null agency (12), of lack of willingness (8 – 11) or of little affectedness of the patient (13 and 17). The more intentional, animate (18 – 20) or telic (21 – 22), the more probable the informants’ tendency to select the normative transitive lexeme. Therefore, vernacular speakers resort to the intransitive lexeme when the semantics of the sentence does not fit transitivity, because the normative transitive lexemes in Spanish are too transitive and causative to express lack of willingness, lack of control, little affectedness or atelicity.

In reality, this behaviour agrees with the causativisation processes attested worldwide. For Comrie (1981), Comrie & Polinsky (1993), Shibatani (1976) and Aikhenvald & Dixon (2000), the likelihood of causativising a verb depends on the parameters of animacy of the subject, control, volition, prominence or degree of cause. Causativisation can also be encoded through inflectional means. Hungarian uses instrumental, dative or accusative case-marking, depending on the parameters described above. Thus, accusative means more control or volition whereas instrumental connotes lack of willingness or control (Givón, 1976; 2001). The same applies to certain verbs with an experiencer in Spanish. Compare (25 – 26).

(25) El hombre la ha asustado  
The man acc.3sg.fem. have.pres.3sg frighten.pcp.  
(‘The man has frightened her’)

(26) La tormenta le ha asustado  
The storm dat.3sg. have.pres.3sg frighten.pcp  
(‘The storm has frightened him/her’)

In (25), the human agent, who controls the situation, selects an accusative object. However, in (26) the non-human subject has triggered the dative because it cannot control or be willing to the situation (Fernández-Ordóñez, 1999). Nevertheless, Spanish lacks a rich inflectional system and it only relies on case-marking in pronouns, therefore it cannot distinguish semantic features by these means.

So, in Spanish, the rise of the verbs *caer* ('to fall'), *quedar* ('to stay') and *entrar* ('to enter') instead of their corresponding transitive lexemes depends on the same features as causativisation or transitivity do. They usually emerge in constructions where there is not a human agent, there is little affectedness, no control, unwillingness or atelicity. As Spanish lacks a rich inflectional system and the normative transitive verbs connote much transitivity, the western part of the Iberian Peninsula resorts to the unaccusative verbs to connote the semantic nuances enumerated above. The strategy of labiality coexists with the standard use of these lexical pairs, since the same informants characterised by the vernacular phenomenon employ the standard one in highly transitive cases. Only a few speakers have extended the labile strategy to all the semantic nuances.

Moreover, the labile construction in Spanish approaches the ergative-absolutive configuration, but Spanish also possesses certain linguistic contexts quite similar to the ergative behaviour. Specifically, the subjects of unaccusative verbs are regularly placed in typical object positions and verbs with an experiencer alternate between accusative and dative, depending on the type of subject and patient.

## CONCLUSIONS

The vernacular phenomenon in western peninsular Spanish, consisting of the causativisation of certain unaccusative verbs, has dramatically decreased in geographical terms. Unlike the statements we can find in the literature, nowadays it is attested in the neighbouring zones along the Roman silver route, which has always been a main communication road in western Spain. Specifically, the phenomenon shows an implicational behaviour, based on the fact that the informants that transitivity *caer* ('to fall') must do so with *quedar* ('to stay') and *entrar* ('to enter'). Likewise, once these verbs become transitive in sentences with an unwilling human subject, the informants spread the transitivity to readings with non-human agents and then, willing agents. Furthermore, if they causativise a verb with a human patient, they also do so for non-human patients; likewise, if they causativise for telic sentences, they also do so in atelic ones.

As Spanish lacks a rich inflectional system, the semantic nuances are expressed through labiality, which is quite rare cross-linguistically. It is one of the different resources that this language possesses to mark agency and authorship, together with the valency changes in verbs with an experiencer or the position of unaccusative subjects to typical object positions.

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# ON THE NATURE OF MAXELIDE

MASASNORI NAKAMURA

1. OUTLINE. MaxElide (Merchant 2008) is the descriptive generalization that ellipsis must target the largest constituent possible if the constituent contains an A-bar trace. It captures the impossibility of VP ellipsis in (1), where ellipsis of the larger constituent, namely, TP is available.

(1) Mary was kissing someone, but I don't know who (\*she was).

Note that the ellipsis site in (1) does contain an A-bar trace left by the wh-movement. If there is no A-bar movement, ellipsis can potentially target more than one constituent, as shown in (2).

(2) John seems to like math, but Mary doesn't (seem to).

The main purpose of this paper is to establish that previous accounts of MaxElide are unsuccessful. As an alternative, I will discuss the possibility of deducing MaxElide from a general principle of movement.

2. PROBLEMS WITH PREVIOUS ACCOUNTS. Assuming that Spell-Out domains correspond to ellipsis sites, Funakoshi (2012) argues that MaxElide can be reduced to the following economy condition: Spell-Out as much as you can when the derivation reaches a phase. Putting details aside, Funakoshi's account of (1) crucially relies on the claim that wh-movement in English does not pass through Spec of vP, rendering spell-out or ellipsis of VP with an uninterpretable feature of the wh-phrase impossible. This claim, however, is falsified by the evidence concerning the interactions of pair-list readings and ellipsis (Agüero-Bautista 2007). Messick and Thoms (to appear), on the other hand, argue that MaxElide can be captured by derivational economy: Use as few steps as possible in deriving an output representation. Crucially, they assume following Fox and Lasnik (2003) that wh-movement in sluicing can proceed in one step. If this is true, sluicing would be more economical than VP ellipsis with regular two-step wh-movement via Spec of vP. Nonetheless, Messick and Thoms cannot deal with data like (3).

(3) John knows which professor we invited, but he is not allowed to reveal which one (\*we did).

The Parallelism constraint on ellipsis requires that variables in the antecedent and elided clause be bound from parallel positions. Unlike in (1), the antecedent clause in (3) contains wh-movement, which must proceed via Spec of vP. This means that the wh-movement in the elided clause in (3) must proceed in a parallel fashion even under sluicing. In other words, there is no way we can distinguish between sluicing and VP ellipsis in (3) in terms of derivational cost.

3. AN ALTERNATIVE. Viewed from a movement theory of ellipsis, MaxElide is highly reminiscent of Chomsky's (1973) A-over-A Principle, which basically says that a given transformation must target the maximal phrase of the relevant type. Suppose that ellipsis of full structure is syntactic topicalization followed by phonological deletion (Johnson 2001). Then, in (1) and (3) the topic feature in the left periphery must attract the closest possible target with a matching feature, namely, TP. This analysis has the virtue of answering the fundamental question of why only A-bar traces count in MaxElide effects. Many authors have argued that head movement and A-movement simply do not leave traces (cf. Lasnik 1999). This means that only ellipsis sites containing an A-bar trace must have full structure and undergo syntactic movement, subject to the A-over-A Principle. In (2) without any A-bar movement, the ellipsis site does not have to have full structure and thus can be an empty pronominal (Lobeck 1995), free from the A-over-A Principle. Evidence for the two kinds of ellipsis strategies and their correlations with MaxElide effects (for instance, evidence pertaining to strict vs. sloppy identity) will be presented.

# TURKISH NEGATIVE POLARITY ITEMS AND SCOPE OF NEGATION REVISITED

EMRAH GÖRGÜLÜ

İstanbul Sabahattin Zaim University

## ABSTRACT

This paper investigates certain issues concerning negative polarity items (NPIs henceforth), the scope of sentential negation and other negative elements in Turkish. Unlike previous claims by Keleşir (2000; 2001), it is argued that the distribution of the NPI *sakin* 'ever' is not so restricted. In fact, its behavior is quite similar to that of other NPIs such as *asla* 'never' and *katiyyen* 'in no way' as they can all appear both in imperative and optative constructions. Moreover, contra Keleşir (2000; 2001) and McKenzie (2006), it is shown that neither NPIs nor negation invoke any intervention effects in the environment of accusative-marked NPs. In that sense it does not seem necessary to posit the idea that the Immediate Scope Constraint holds in Turkish. Lastly, a small-scale online corpus search on the use of the *ne... ne...* phrase along with negation produced results that is in agreement with the account proposed Şener and İşsever (2003). However, the results also illustrate the fact that negation only occurs when the *ne... ne...* phrase conjoins constituents smaller than clauses.

## INTRODUCTION

This paper presents a fresh look at a number of issues regarding certain NPIs, the scope of negation, intervention effects or lack thereof and the negative phrase *ne... ne...* (i.e. neither... nor...) in Turkish. It is argued that adverbial NPIs such as *sakin* 'ever', *asla* 'never' and *katiyyen* 'in no way' form a natural class with respect to their distribution and appear in similar contexts. More specifically, unlike earlier assumptions by Keleşir (2000, 2001), it is shown that the use of *sakin* is not limited to only imperative environments but it can occur in optative contexts as well. In addition, it is argued that NPIs and negation, when they appear together in a structure, do not cause any intervention effects for any logical elements such as the existential quantifier. This is again against previous claims by Keleşir (2000, 2001) and McKenzie (2006) that the presence of certain negative elements causes intervention effects for the existential quantifier over choice functions and the functional variable it binds. Finally, a small-scale online corpus search on the use of the *ne... ne...* phrase with negation shows results that is in tandem with the analysis found in Şener and İşsever (2003). Nevertheless, the findings also indicate that negation occurs only when the *ne... ne...* phrase connects elements as big as phrases, excluding clauses.

The structure of the paper is as follows: Section 2 provides a general overview of NPIs and then looks into three NPIs in Turkish. It is shown in this section that the distribution of the NPIs is in fact quite similar, if not the same. Section 3 considers those structures that contain NPIs, negation, and other logical elements. It is argued that NPIs and negation do not cause any intervention effects at all. Section 4 discusses the rather understudied *ne... ne...* phrase and argues that when it appears with negation, it only combines phrasal elements. Section 5 briefly concludes the paper and provides suggestions for further research.

## 2. NPIs in Turkish

NPIs in languages are elements that generally require the presence of certain entities like negation in the sentences they appear. Consider (1) and (2).

- (1) a. John didn't kill *anyone*.  
b. \*John killed *anyone*.

- (2) a. Mary didn't buy *anything*.  
b. \*Mary bought *anything*.

The elements *anyone* and *anything* above are classified as NPIs. They occur along with negation in (1a) and (2a) and are licensed by it. On the other hand, the sentences in (1b) and (2b) are ungrammatical since there is no negative element to license the NPIs. Hence the presence of negation is a requirement for these elements.

Note that negation cannot be just anywhere in the structure. Descriptively speaking, negation must precede the NPI in the sentence. Otherwise, the resulting structure would be ungrammatical. This is illustrated in (3) and (4).

- (3) a. John didn't kill *anyone*.  
b. \**Anyone* didn't kill John.

- (4) a. Mary didn't buy *anything*.  
b. \**Anything* wasn't bought by Mary.

The ungrammaticality of the structures in (3b) and (4b), as opposed to the grammaticality of (3a) and (4a), indicates that NPIs must follow negation in the sentence. More specifically, as we will see later, NPIs must be in the scope of negation.

Note also that NPIs can also be licensed in non-affirmative structures such as questions and if-conditionals, as shown respectively below.

- (5) a. Did you see *anyone*?  
b. \*You saw *anyone*.

- (6) a. If you see *anyone*...  
b. If you buy *anything*...

The data above show that NPIs in English appear in a variety of contexts and are licensed by certain elements and environments like negation, questions and conditionals, excluding affirmative contexts.

When we consider the behavior of NPIs in Turkish, on the other hand, we observe that there are only a handful of studies on the topic. Keleşir's (2001) work provides one of the early analysis where she classifies NPIs into three different categories, as shown below.

- (i). The adverb *hiç* 'ever' or 'at all'.  
(ii). The words that begin with the morpheme *hiç* such as *hiçkimse* 'anyone', *hiçbirşey* 'anything' and *hiçbir N* 'any N'.  
(iii). The words that do not contain the morpheme *hiç* like *kimse* 'anyone', *sakin* 'ever', *asla* 'never' and *katiyyen* 'in no way'.

The adverb *hiç* is an NPI in Turkish and occurs with negation. The absence of negation leads to ungrammaticality, as illustrated in (7).

- (7) a. Ora-ya *hiç* git-me-di-m.  
there-DAT ever go-NEG-PAST-1SG  
'I never went there.'  
b. \*Ora-ya *hiç* git-ti-m.  
there-DAT ever go-PAST-1SG  
'I ever went there.'

*Hiç* can also appear in questions. However, *hiç* does not seem to be allowed in conditional sentences, a fact that was not mentioned in earlier analyses. Consider (8a) and (8b).

- (8) a. Ora-ya *hiç* git-ti-n *mi*?  
there-DAT ever go-PAST-2SG Q  
'Did you ever go there?'

- b. \*Ora-ya *hiç* gid-er-sen, ben-i ara.  
 there-DAT ever go-AOR-COND I-ACC call  
 'If you ever go there, call me.'

As noted above, the second category contains words that begin with *hiç* such as *hiçkimse* 'anyone' and 'hiçbirşey' *anything*. These words also need the presence of negation.

- (9) a. Ahmet *hiçkimse-yi* gör-me-di.  
 Ahmet no one-ACC see-NEG-PAST  
 'Ahmet didn't see anybody.'

- b. \*Ahmet *hiçkimse-yi* gör-dü.  
 Ahmet no one-ACC see-PAST  
 'Ahmet saw anybody.'

These elements seem to occur in questions as well, as in (10).

- (10) a. Bir daha özler-mi-yim *hiçkimse-yi* senin kadar?  
 one more miss-Q-1SG anyone-ACC your as much  
 'Would I miss anyone as much as I missed you?'

- b. *Hiçkimse-yi* senin-le aynı tut-mak ol-ur mu?  
 anyone-ACC you-WITH same hold-INF be-AOR Q  
 'Is it possible to compare anyone with you?'

The elements in this category are not allowed in conditional structures. In other words, their presence is restricted to negative and interrogative contexts. This is illustrated in (11).

- (11) a. \*Eğer *hiçkimse-yi* gör-ür-sen....  
 if anyone-ACC see-AOR-COND  
 'If you see anyone....'

- b. \*Eğer *hiçbirşey* bili-yor-san...  
 if anything know-PROG-COND  
 'If you know anything....'

The only element that can appear in conditional structures seems to be the word *kimse* 'anyone' that Kelepir (2001) put in the last category. Consider (12).

- (12) Eğer *kimse-yi* gör-ür-sen...  
 if anyone-ACC see-AOR-COND  
 'If you see anyone...'

Note that *kimse* can also occur in questions.

- (13) Ora-da kimse var mı?  
 there anyone exist Q  
 'Is there anyone out there?'

In that sense *kimse* patterns with other elements that do not have *hiç* in their morphological make-up.

- (14) Eğer *birşey* bil-iyor-san / ora-da *bir adam* tanı-yor-san...  
 if something know-PROG-COND / there-LOC one man know-PROG-COND

'If you know anything / If you know any man there...'

The discussion above indicates that the words *hiçkimse* and *kimse* are not in free variation in Turkish after all, as suggested in previous work. The distribution of the latter is obviously wider than the former since it can appear in such contexts as negation, questions as well as if-conditionals.

The last set of NPIs in Kelepir's classification involves three elements, namely *sakın* 'ever', *asla* 'never' and *katiyyen* 'in no way', that generally function as adverbs in sentences. Consider (15).

(15) a. O-na *asla* dokun-ma.  
it-DAT never touch-NEG  
'Don't you ever touch it.'

b. *Katiyyen* inan-ma.  
In no way believe-NEG  
'Don't you ever believe (it).'

c. *Sakın* bir daha bura-ya gel-me.  
ever one more here-DAT come-NEG  
'Don't you ever come here again!'

Note that these elements do not occur in if-conditionals either.

(16) \*Eğer o-na *sakın* / *asla* / *katiyyen* dokun-ur-san...  
if it-ACC ever / never / in no way touch-AOR-COND  
'If you ever / never / in no way touch it...'

The three NPIs in (15) all appear in imperative constructions in which commands and prohibitions are generally expressed. Kelepir (2000, 2001) makes the strong claim that the NPI *sakın* 'ever' only occurs in imperative contexts. In other words, the use of *sakın* is restricted to imperatives and it cannot appear in other contexts. Kelepir does not go into detail about the distribution of *asla* and *katiyyen*, however, the inference is that, unlike *sakın*, they can appear in other environments. However, when we investigate the contexts in which *sakın* can appear, we notice that its use is not limited to imperatives. This is shown in (17).

(17) a. *Sakın* bura-ya gel-miş ol-ma-sın.  
ever here-DAT come-EVID be-NEG-3SG  
'I wish/hope she did not ever come here.'

b. *Sakın* biz-e yalan söyle-miş ol-ma-sınlr.  
ever us-DAT lie tell-EVID be-NEG-3PL  
'I wish/hope they did not ever lie to us.'

The availability of the structures in (17) indicates that there is at least one other environment that the presence of *sakın* is permitted. This environment is what is usually referred to as optative contexts in which one indicates a wish or hope. This is in fact not so surprising since optatives are contexts where NPIs are argued to appear in other languages (cf. Giannakidou, 2014).

Perhaps the reason why it was assumed that *sakın* only appears in imperatives may well be the fact that the agreement markers on the verbs are (at least used to be) the same both in optatives and imperatives. This is shown below.

<u>Optative</u>	<u>Imperative</u>
3SG (y)A (-sIn)	-sIn
3PL (y)Alar (-sInlAr)	-sInlAr

As illustrated above, the alternate agreement markers are identical in both cases. In fact, Kornfilt (1997) argues that the third person forms of the optative are obsolete and are usually replaced with the third person forms of the imperative paradigm. Thus the new paradigm of agreement markers looks like the following.

<u>Optative / Imperative</u>	
3SG	-sIn
3PL	-sInIAr

This behavior of *sakin* is in tandem with other NPIs since they can also appear in imperative as well as in other contexts.

(18) a. O-nu *asla* bil-e-mez-sin.  
 it-DAT never know-ABIL-NEG-2SG  
 'You would never know it.'

b. *Katiyyen* inan-ma-z-sin.  
 by any means believe-NEG-1SG  
 'In no way would you believe (it).'

To conclude this section, I argued that NPIs in Turkish display some differences as they do not appear in all contexts as their counterparts in languages like English. Specifically, I showed that they are not licensed in conditional clauses. Also, I argued that the distribution of the NPI *sakin* is very similar to *asla* and *katiyyen* since it occurs in imperative as well as non-imperative (e.g. optative) contexts. In the next section, I will analyze the scope of negation and intervention effects, or lack thereof in Turkish.

### 3. Scope of negation and intervention effects

It is well-attested that the scope of negation in languages may vary since it can be interpreted at different positions (i.e. nodes) in a structure. For instance, the negative morpheme 'not' in English, and its counterparts in various languages, may be interpreted inside or outside certain elements, as shown in (19).

(19) Ahmet does *not* discipline his kids *because* he loves them.  
 (i) Ahmet refrains from punishing his kids because he loves them.  
 (ii) Ahmet punishes his kids for some other reason than that he loves them.

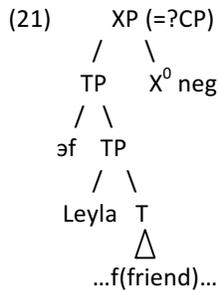
The sentence in (19) is ambiguous in that it can be interpreted in two different ways. The two readings can be understood in terms of the relative syntactic position of negation with respect to other elements in the structure. For instance, in the first reading, negation takes scope over the subordinate clause and is interpreted at a higher node. On the other hand, in the second reading, the reverse scope is available where the subordinate clause takes scope over negation. This is taken as evidence that the syntax and semantics of negation is subject to variation.

It is well-known that Turkish is a scope-rigid language. This means that the surface order of certain elements such as negation and quantifiers is the same at the interpretative level. However, Kelepir (2000, 2001) argues that there is at least one environment in which an element could take scope over another that appears high in the structure. More specifically, an accusative marked object NP can be interpreted inside or outside sentential negation. Consider (20).

(20) Leyla [<sub>NP</sub> *bir arkadaş-ım-ı*] davet et-me-miş.  
 Leyla one friend-1SG-ACC invite do-NEG-EVID  
 (i) A friend of mine is such that Leyla didn't invite her/him.  
 (ii) Leyla didn't invite (even) one friend of mine.

The sentence in (20) is ambiguous in the sense that it can be interpreted in two different ways. In the first reading, the acc-marked object NP *bir arkadaş-ım-ı* takes scope over negation where the reading is 'there is a friend of mine such that Leyla didn't invite him/her'. In the second reading, on the other hand, negation takes scope over the object

NP where the reading is ‘Leyla didn’t invite any of my friends’. According to Kelepir, the first reading is possible due to the presence of an existential quantifier over choice functions and the function variable that it binds. In other words, the function variable is interpreted in a higher position through the phonologically null existential quantifier over choice functions. So the syntactic structure in (20) would look like in (21).



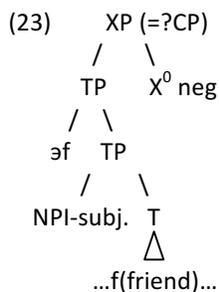
Kelepir argues that the structure in (21) captures the ambiguity of the sentence in (20), if we assume that in the first reading the posited existential quantifier over choice functions binds the function variable, and in the second reading negation, as it appears high in the structure, takes scope over the object NP.

However, it should also be noted that one of these readings is more prominent and that is the first reading. The second reading is only possible when there is special emphasis (i.e. stress) on the entire object NP. Only that way is the second reading is available.

Kelepir (2000, 2001) goes on to say that if there is an NPI in the subject position, the accusative marked object is obligatorily interpreted inside negation. In other words, the wide scope reading of the object NP is unavailable, as shown in (22).

- (22) ?*Kimse bir arkadaş-ım-ı davet et-me-miş.*  
 anybody one friend-1SG-ACC invite do-NEG-EVID  
 only reading: ‘Nobody invited a friend of mine.’  
 \*‘A friend of mine is such that nobody invited her/him.’

According to Kelepir, the wide scope reading of the object NP is impossible in (22). This is because a subject NPI is intervening between the existential quantifier over choice functions and the function variable it binds. The structure in (22) is given in (23).



Kelepir maintains that in (23) the NPI *kimse* ‘anyone’ which is functioning as the subject of the sentence is intervening between the quantifier and the variable, and hence the wide scope reading of the object NP is not available. She assumes that the Immediate Scope Constraint which was originally posited to account for the grammaticality or ungrammaticality of NPIs in English (cf. Linebarger, 1980) is also at work in Turkish. That is, there should be no intervening element between negation and NPIs. It also holds for existential quantifiers and variables they bind. That is why the sentence in (22) is not ambiguous for Kelepir.

However, it should be noted at this point that this is not the case for everybody. Also, if there is a pronominal in the subsequent discourse, it may in fact be co-referential with the referent of the accusative-marked NP. Consider (24).

(24) Kimse [<sub>NP</sub> *bir arkadaşım-ı*] (parti-ye) davet et-me-miş. Bu yüzden *o<sub>i</sub>* gel-e-me-di.  
 anybody one friend-1SG-ACC (party-DAT) invite do-NEG-EVID this reason s/he come-ABIL  
 ‘A friend of mine is such that nobody invited her/him (to the party). That’s why s/he couldn’t come.’

In (24), the object NP *bir arkadaşım-ı* acts as an antecedent for the pronominal element *o* ‘s/he’ in the subsequent sentence, indicating that the NPI is not an intervener and the function variable is bound by the existential quantifier. In fact, the wide scope reading is the most prominent one between the two. This is shown in (25).

(25) Hiçbir öğrenci [<sub>NP</sub> *bir soru-yu*] cevapla-ya-ma-mış.  
 any student one question-ACC answer-ABIL-NEG-EVID  
 (i) There is one question such that no student was able to answer it.  
 (ii) No student was able to answer any question.

In the first reading, the object NP takes scope over negation where the reading is ‘there is one (particular) question that no student was able to answer’. The availability of this reading indicates that NPIs do not in fact act like interveners in the language. The second reading, on the other hand, is possible with focal (i.e. heavy) stress on the object NP *bir soru-yu*. Thus there is no need to posit such a rule as the immediate scope constraint in Turkish, not at least for the elements in question. Both interpretations are possible and the assignment of focal stress seems to handle each reading in these constructions.

Note also that when there is a focus particle like *bile* ‘even’ in the sentence, the ambiguity disappears, as shown in (26).

(26) Hiçbir öğrenci [<sub>NP</sub> *bir soru-yu*] *bile* cevapla-ya-ma-mış.  
 any student one question-ACC even answer-ABIL-NEG-EVID  
 ‘No student was able to answer even one question.’

The unambiguity of the sentence in (26) clearly indicates that only when the object NP is in focus, the wide scope reading of the object NP is unavailable. This also shows that heavy stress or focal elements are at play to disambiguate the structures in question.

In this section I argued that NPIs do not act like interveners for other elements in Turkish, as was claimed to be the case in previous work. This means that elements like the existential quantifier over choice functions and functional variable are not subject to the Immediate Scope Constraint. In the next section, I will look into the *ne... ne...* construction in some detail in Turkish and propose an analysis to account for its seemingly changing characteristics.

#### 4. The *ne... ne...* construction

Turkish has a grammatical element, known as the *ne... ne...* word or phrase. It is basically a conjunction that conjoins phrases of the same type. It is sometimes considered to be an element whose behavior is like a negative quantifier such as *no one* or *nothing* in English (cf. Keleşir 2001; Şener and İşsever, 2003). This is because of the fact that the *ne... ne...* phrase is inherently negative in terms of its semantics and does not require the presence of negation in the structure. Consider (27).

- (27) a. *Ne* Cem *ne* Suna mektup yaz-dı.  
 Neither Cem nor Suna letter write-PAST  
 ‘Neither Cem nor Suna wrote a letter.’
- b. Cem *ne* dergi *ne* kitap oku-r.  
 Cem neither magazine nor book read-AOR  
 ‘Cem reads neither magazines nor books.’
- c. Suna *ne* geçen hafta *ne* bu hafta ben-i ara-di.  
 Suna neither last week nor this week I-ACC call-PAST  
 ‘Suna called me neither last week nor this week.’

As can be seen respectively from the examples above, the *ne... ne...* phrase conjoins subject NPs, object NPs as well as other elements like adjuncts in the language. Note that there is no negative marker on the verbs but the meaning of the sentences is negative.

Nevertheless, it was also noted in previous work that in certain cases the *ne... ne...* phrase can also co-occur in sentences with verbal negation without leading to ungrammaticality (cf. Gencan 1979; Göksel, 1987). This is illustrated in (28).

(28) a. *Ne anne-m ne baba-m ev-e gel-di.*  
 neither mother-1SG nor father-1SG home-DAT come-PAST  
 'Neither my mother nor my father came home.'

b. *Ne anne-m ne baba-m ev-e gel-me-di.*  
 neither mother-1SG nor father-1SG home-DAT come-NEG-PAST  
 'Neither my mother nor my father came home.'

The grammaticality of the sentence in (28b) regarded as presenting a challenge to the common assumption in the traditional grammars that the *ne... ne...* phrases must occur only in sentences without a negative marker. However, the existence of such sentences indicates that the *ne... ne...* phrase may occur both with negative as well as positive predicates.

This raises the question of whether there is free variation or whether the presence of negation is necessary in such cases. When we consider previous studies, we observe that there are a number of alternative analyses. Gencan (1979), for instance, argues that the former is [more] "preferable" over the latter, thus suggesting that it is a matter of choice. On the other hand, Göksel (1987) notes that the acceptability of the *ne... ne...* phrase with negation would suggest that it is subject to certain syntactic and stylistic restrictions. Göksel argues that whereas the use of *ne... ne...* with or without the negative marker on the verb in (29a) is optional, no such optionality is available in the case of (29b-c), where the "distance" between the *ne... ne...* phrase and the verb forces the predicate to be marked for negation.

(29) a. *Ne yaşlı kadınları ne de Türk işçilerini gör-e-me-m / gör-ür-üm.*  
 neither old women nor also Turkish laborers see-ABIL-NEG-1SG / see-AOR-1SG  
 'I see neither old women nor Turkish laborers.'

b. *Ne yaşlı kadınları ne de yaz tatili için ülkelerine gitmeden önce tüm mağazaların en gereksiz mallarını satın alan Türk işçilerini gör-e-me-m.*  
 'I can see neither old women nor Turkish laborers who buy all the unnecessary things from all the shops before they go to their countries.'

c. *Ne yaşlı kadınları ne de yaz tatili için ülkelerine gitmeden önce tüm mağazaların en gereksiz mallarını satın alan Türk işçilerini gör-ür-üm.*  
 'I can see neither old women nor Turkish laborers who buy all the unnecessary things from all the shops before they go to their countries.'

The fact that (29c) sounds bad compared to (29b) is because the conjunct is far from the verb and the latter is not marked for negation. That is to say, in cases where the *ne... ne...* phrase is far from the verb, negation on the verb improves the reading.

On the other hand, Şener and İşsever (2003) note the fact that there are cases in which the use of the negative marker on the verb is obligatory, as in (30) and (31).

(30) a. *Bu yılki toplantı-ya ne Ali ne Ayşe kimse-yi davet et-me-miş.*  
 this year's meeting-DAT neither Ali nor Ayşe anybody-ACC invite do-NEG-EVID  
 'Neither Ali nor Ayşe invited anybody to this year's meeting.'

b. *\*Bu yılki toplantı-ya ne Ali ne Ayşe kimse-yi davet et-miş.*

this year's meeting-DAT neither Ali nor Ayşe anybody-ACC invite do-EVID  
'Neither Ali nor Ayşe invited anybody to this year's meeting.'

(31) a. Bu yılki toplantı-ya sen-i davet et-me-miş, *ne* Ali *ne* Ayşe.  
this year's meeting-DAT you-ACC invite do-NEG-EVID neither Ali nor Ayşe  
'Neither Ali nor Ayşe invited you to this year's meeting.'

b. \*Bu yılki toplantı-ya sen-i davet et-me-miş, *ne* Ali *ne* Ayşe.  
this year's meeting-DAT you-ACC invite do-EVID neither Ali nor Ayşe  
'Neither Ali nor Ayşe invited you to this year's meeting.'

The ungrammaticality of (30b), as opposed to the grammaticality of (30a), shows that if there is an NPI in the sentence the predicate must be marked for negation in the presence of a *ne... ne...* phrase. Similarly, in cases where the verb is not marked for negation, a *ne... ne...* phrase can never be right dislocated. That is why, the sentence in (31b), as opposed to the one in (31a), is not grammatical.

In order to account for the use of negation, or lack thereof, with the *ne... ne...* phrase, Şener and İşsever (2003) propose an analysis in which they argue that the *ne... ne...* sentences with and without a negative marker have in fact different focus and information structural properties. More specifically, a *ne... ne...* phrase can negate a sentence only when it is focused, carrying new information and receiving heavy stress. This means that it is not the *ne... ne...* phrase itself but its combination with the focus feature that negates a sentence. In other words, in those cases where a *ne... ne...* phrase is not in focus, then negation is never allowed on the verb. Consider (32).

(32) a. *Ne* anne-m *ne* baba-m ev-e [<sub>F</sub> GEL-ME-Dİ].  
neither mother-1SG nor father-1SG home-DAT come-NEG-PAST.3SG  
'Neither my mother nor my father came home.'  
b. \*[<sub>F</sub> *NE* ANNE-M *NE* BABA-M] ev-e gel-me-di.  
neither mother-1SG nor father-1SG home-DAT come-NEG-PAST.3SG  
'Neither my mother nor my father came home.'

Şener and İşsever (2003) conclude that it is not the *ne... ne...* phrase itself but the negative marking on the verb in (32a) that negates the sentence. This is because the *ne... ne...* phrase is not focused, not providing new information and not receiving heavy stress in the sentence. Instead, the verb itself is in focus giving new info. On the other hand, the sentence in (32b) shows that with negation on the verb, the assignment of heavy stress to any other element including the *ne... ne...* phrase leads to unacceptability. Based on these facts, Şener and İşsever (2003:1095) formulate their proposal in (33).

(33) a. [<sub>F</sub> NE... NE... ] \_\_\_ V<sub>aff</sub>  
b. ne... ne... \_\_\_ [<sub>F</sub> V<sub>neg</sub>]

The formula in (33a) states that if a *ne... ne...* phrase is focused, the verb must be morphologically affirmative. That is to say, if the predicate is morphologically affirmative no element other than a *ne... ne...* phrase can be focused in the sentence. On the other hand, the one in (33b) states that if the verb is marked for negation, the *ne... ne...* phrase cannot be focused. Thus the upshot of their proposal is that there is a close relationship between focus and sentential negation in the language.

As can be seen from the discussion above, there are various analyses that attempt to account for the presence and absence of negation along with the *ne... ne...* phrase. Some researchers consider the issue to be a preference, perhaps a personal choice, while some argue it is a matter of stylistics or syntactic restriction. Yet, others entertain the idea that the presence or absence of negation is strongly correlated with focus and information structure. Note, however, that the data gathered in previous work were mostly constructed and not quite naturally occurring. The goal of the current study, on the other hand, is to put the analyses and claims made above to the test using actual data. To that end, a (very) small-scale corpus study was done on Twitter and sentences with the *ne... ne...* phrase were collected. More specifically, using the Twitter search engine, the researcher looked for structures with *ne... ne (de)* phrase.

Forty sentences that came up first in the search were taken and analyzed. The analysis showed interesting results in that 9 of the sentences (%36), two of which involved NPIs, had verbs with negation on them. In all of these sentences the *ne... ne...* phrase connected either Noun Phrases (NPs) or Postpositional Phrases (PPs), excluding any other phrases bigger than them (e.g. Complementizer Phrases (CPs)). Consider (34).

(34) a. O yüzden *ne* siz-i *ne* de onlar-ı gör-mek iste-*mi*-yor-um.  
 it reasons neither you-ACC nor also they-ACC see-INF want-NEG-PROG-1SG  
 'For that reason I want to see neither you nor them.'

b. Ben bura-da-yım her yer-de-yim, *ne* eşkiya-dan *ne* de kolluk-tan kork-*ma*-m.  
 I here-LOC-1SG every place-LOC-1SG neither thug-ABL nor also police-ABL fear-NEG-1SG  
 'I am here, I am everywhere; I am afraid of neither thugs nor the police.'

If Şener and İşsever (2003) is on the right track, the focus in (34a) and (34b) is on the verb. That is, the *ne... ne...* phrase itself cannot negate the sentence. This is also true for the sentence in (35) where the speaker herself uses capital letters writing the verb, underlining the fact that focus is somewhere outside the *ne... ne...* phrase.

(35) a. Ben böyle *ne* fandom *ne* de kanal GÖR-*ME*-Dİ-M.  
 I like this neither fandom nor also channel see-NEG-PAST-1SG  
 'I have seen neither a fandom nor a channel like this.'

On the other hand, the data also showed that in 25 of the sentences (62.5%), there is never negation on the verb where the *ne... ne...* phrase conjoins more than one clause. This is in fact an important finding that was not reached in any previous work. Consider (36).

(36) a. *Ne* sen ben-i düşün *ne* de ben sen-i unut-a-yım.  
 neither you I-ACC think nor also I you-ACC forget-IMP-1SG  
 'Neither you think about me, nor I forget about you.'  
 b. *Ne* yağmur yağ-ıyor *ne* hava soğuk *ne* de üşü-yor-um.  
 neither rain rain-PROG nor weather cold nor also feel cold-PROG-1SG  
 'Neither it is raining, nor it is cold, nor I feel cold.'

The absence of negation on the verbs in the above sentences is in fact not surprising. Note that the *ne... ne...* phrase conjoins two (matrix) clauses and they have separate verbs. Therefore, it would not be reasonable to mark only one verb with negation and expect the other verb to be semantically negative. Also, the fact that there is no negation in sentences with the *ne... ne...* phrase also holds for sentences with only one verb. This is illustrated in (37).

(37) *Ne* ben bil-iyor-um *ne* de sen.  
 neither I know-PROG-1SG nor also you  
 'Neither I know nor you (know).'

As the above discussion clearly shows, when there is more than one clause that the *ne... ne...* phrase connects, neither verb is marked with negation. If we adopt the paradigm proposed by Şener and İşsever (2003), we could say that in (36) and (37), where the *ne... ne...* phrase conjoins two or more clauses, the entire sentence is in focus, providing new information. This is in fact what would be expected since there are two separate clauses with two different verbs that offer different propositions. However, the formula they come up with is not strong enough to explain the facts shown above. Thus we need a new formula that can also account for cases where the *ne... ne...* phrase conjoins to matrix clauses. The new one, then, would look like (38).

(38) [<sub>F</sub> [NE... (V<sub>aff</sub>)] [NE... (V<sub>aff</sub>))] \_\_\_ V<sub>aff</sub>

The revised formula in (38) states that when the focus is the entire sentence, which includes at least one verbal element, the verb must be affirmative. The main difference between the formula in (33a) and the revised one in (38)

is that the latter is more inclusive. More specifically, in addition to the subject and object NPs conjoined by the *ne... ne...* phrase, it also contains two (or more) matrix clauses that are connected by the negative conjunct. The formula also shows that the verb does not necessarily have to be outside the focus domain in order to be affirmative. In this way, we have a unified account of the use of the negative conjunct with phrasal and sentential elements in the presence and absence of negation.

To recap, I investigated in this section the behavior of *ne... ne...* phrases in Turkish. A small-scale online research revealed that the use of negation along with the phrases in question is restricted in nature and focus and information structure play an important role. One thing that was not found in previous studies is that when a *ne... ne...* phrase connects two or more clauses, the verb is never marked by negation, even in cases with elided verbs.

## CONCLUSION

In this paper I primarily investigated three important issues: (i) NPIs and their licensing environments in Turkish, (ii) negation, logical elements and intervention effects, and (iii) the *ne... ne...* phrase and its co-occurrence with and without negation. Basically, I argued that NPIs in Turkish exhibit certain differences since they do not occur in all contexts as their counterparts in English. Also, I showed that the distribution of the NPI *sakin* is close to other NPIs like *asla* and *katiyyen* in that it occurs in imperative as well as non-imperative (e.g. optative) contexts. In addition to that, I argued that NPIs in Turkish do not act like interveners for other elements. Specifically, I showed that elements like the existential quantifier over choice functions and functional variable are not subject to the Immediate Scope Constraint in the language. Finally, an on-line search indicated that the use of the *ne... ne...* phrase with or without negation in Turkish is restricted to certain cases and focus and information structure play an important role. One important finding that is not observed in previous studies is that when a *ne... ne...* phrase conjoins more than one clause the verb is not marked for negation. Further work on the nature of NPIs, negation as well as other logical elements in the language will surely shed more light on these issues.

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# **AN EVALUATION OF THE TREATMENT OF READING SKILLS IN ELT TEXTBOOKS USED IN GOVERNMENT AND PRIVATE SCHOOLS: A STUDY CONDUCTED AT MIDDLE LEVEL IN MULTAN, PAKISTAN**

**ANUM REHMAN, NAZISH MALIK AND SUMAIRA QANWAL**

## **ABSTRACT**

This multidimensional study focuses on an evaluation of the treatment of reading skills in ELT textbooks used in different government and private schools of Multan at middle level. It has been widely accepted that textbook is an essential component of any EFL classroom. Since evaluation is considered as an essential part in the educational scenario and it is widely acknowledged, so many researchers have been very keen to conduct their studies in this field for the sake of the textbook improvement and amendment. The study reported in this thesis investigates the potential and limitations of the ELT textbooks used at middle level in government and private schools of Multan and also investigates the presentation of reading skills in these textbooks. This study, therefore, attempts to respond to the research questions which tries to find out the difference between the ELT textbooks used in government and private schools and how does this difference affect the learner's proficiency in reading skills. In order to find out the answer of the research questions, the data was collected through self-administered questionnaire based on checklist with the sample size of 20 teachers from government and 20 teachers from private schools. Afterwards, 50 students from government schools and 50 students from private schools of 8th grade were selected and critical reading test was conducted for them in order to check their proficiency in reading skills. The results have disclosed that the local Pakistani English textbooks are not believed to be adequately efficient and the reading skills of the students are not skilfully developed. On the contrary, the English textbooks prepared by foreign writers used in private schools are suitable for learners in developing reading skills and the ELT textbooks are effectively developed by keeping in mind the target learners.

# PARENTS' ATTITUDES, INVOLVEMENT AND EXPECTATIONS REGARDING EARLY LANGUAGE EDUCATION AT A PRIVATE PRESCHOOL

**MUSTAFA GÜL, ÖZNUR SEMİZ**

Mustafa Gül, English Teacher, Karadeniz Technical University,  
Öznur Semiz, Asst. Prof. Dr. Karadeniz Technical University,

## **ABSTRACT**

Since English is accepted as a Lingua Franca, teaching young learners English has been popular around the world, including Turkey. Day by day, parents have been giving more importance to language education in preschool. However, there are a few studies that are conducted in this area considering very young learners in terms of parental involvement, expectations and socio-economic status (SES). The present study attempts to investigate how parents of pre-schoolers encounter early language education and their expectations and involvement in their language learning. 69 parents of preschool children filled in a questionnaire with several questions referring to topics like attitudes to early language education, the frequency with which they engage in language learning activities at home or their academic expectations for their child. Parents have been found to hold positive attitudes towards early language education. They also reported high expectations and involvement in their children's learning English in preschool and that they wanted to take an active role in their language learning. Most parents expected their children to learn English for both extrinsic and intrinsic reasons such as going to a good college and being able to communicate with foreign people in the future. No significant differences were found between fathers and mothers in their responses. This study suggests the importance of parental beliefs in early language education and increases the awareness towards the involvement of parents in early English language education.

**Keywords:** early language education, EFL, preschool, parental beliefs.

## **INTRODUCTION**

More and more families in Turkey are interested in sending their children to preschools offering English courses so that their children can learn a foreign language at a very early age. They hope that early learning of English could lead to later academic achievements or a better career. Such awareness on the part of families is important as parents' beliefs and attitudes about language learning may influence children's language development (Lightbown and Spada, 2006). It is well documented that there is a strong relationship between parental involvement and achievement in language learning (Rosenbusch, 1987; Gardner, 1985; Hosseinpour, Sherkatolabbasi and Yarahmadi, 2015). Considering the fact that parents have the largest role in educating their children of preschool age, this study is focused on firstly how parents approach language learning in preschool, and their expectations and involvement in their children's language learning. An understanding of such parental beliefs is important in the sense that they may provide insights into their expectations of the preschool English and their efforts to involve in their children's learning. So this research will provide data from Turkish parents concerning what motivates them to have their children learn English in preschool. Their motivation and expectations are also thought to shape their home practices to help them learn English.

In the following pages, we will present results from an empirical study exploring a group of Turkish parents' attitudes toward language learning in preschool and their efforts to help their children learn English. In addition, we investigate parents' expectations toward their children's language learning. We conclude with suggestions about partnership programs between school and family to be initiated to promote children's English language development.

## METHODOLOGY

### Instrument

The data for this study were collected through a questionnaire. The questionnaire items were identified from related literature. It consisted of 30 items, divided into three categories of parental factors: 1) attitudes towards early English language learning 2) the expectation of parents about the English language learning in preschool and 3) their involvement in their children's English learning. The questionnaire was written in Turkish and used a 5-point Likert scale ranging from "strong disagree" to "strongly agree".

### Setting and Participants

The setting of data collection was a private preschool serving a high-socio economic status population in Trabzon, Turkey. The participants were 69 parents of children aged from three to six years old. Students were asked to take two questionnaires home for both of their parents to fill out. Parents were given a week to complete the questionnaire and then have their children return it to the teachers. A total of 69 questionnaires were collected. Table 1 shows the general information on the background of participants.

		Mother N (Percent)	Father N (Percent)
		46 (66,6%)	23 (33,3%)
Highest level of education	Secondary School	1 (2,2%)	-
	High School	7 (15,2%)	5 (21,7%)
	University	30 (65,2%)	10 (43,5%)
	Master's Degree	5 (10,9%)	4 (17,4%)
	PhD	3 (6,5%)	3 (13,0%)
English proficiency	No English Proficiency	2 (4,3%)	4 (17,4%)
	Beginner Level	19 (41,3%)	8 (34,8%)
	Intermediate Level	20 (43,5%)	7 (30,4%)
	Advanced level	5 (10,9%)	4 (17,4%)

Table 1. Participant Characteristics

As seen in the above table, most of the questionnaires were filled out by 46 mothers (66,6 %) and 23 (33,3 %) were done by fathers. The mean age for mothers was 34 and 38 for fathers. With regard to the highest level of education, over 90 % of the parents (father and mother alike) had a high school or college level education. Those who had a high school education or less consisted of around 1,4 % of the participants. The majority of mothers and fathers had a university degree (65, 2 %; 43, 5 %, respectively).

The rate of the participant with a master's or higher (e.g. PhD) was the 6,5% and 13,0 % for fathers and mothers respectively.

In relation to the parents' English levels, majority of the mothers and fathers reported to have beginner or intermediate level of English (84,8 % and 75,2 % respectively), a few had advanced level of English (10,9% and 17,4, % respectively).

Finally, the participants were asked to indicate the monthly income of the family. The majority of participants reported earning a commonly satisfying family income between 1000 and 3000 \$US per month. It should be noted that the participants refused to respond, probably due to the fact that usually questions regarding the economic status are considered sensitive (Tourangeau and Yan, 2007).

## RESULTS

Table 2 presents the parental attitudes towards learning English at an early age in preschool. As reflected in the table, most of the parents agreed that the younger the language learner is, the better and the faster learner s/he is in language learning ( $M=4,50$ ;  $SD=0,815$ ), and that English language education should start at an early age before primary school ( $M=4,50$ ;  $SD=0,872$ ). The relatively low standard deviations ( $SD =0,815$ ,  $SD=0,872$ ) indicate

that there was little variation in the parents' ratings. The parents would like to have their children learn English in preschool. Again, most thought that Children should start learning English before primary school.

<i>Attitudes towards early learning of English:</i>	<u>N</u>	<u>Mean</u>	<u>SD</u>
1. Children should start learning English before primary school.	60	4,31	1,117
2. The younger the better in foreign language learning.	69	4,50	,815
3. I think language learning should start as early as possible.	68	4,50	,872
4. It is important for me that my child should learn English.	67	4,32	1,146
5. I do not see any reason for my child to learn English in preschool.	64	1,67	1,141
6. It is hard for a child at this age to learn a language.	65	1,50	,986
7. No need for my child to learn a second language in preschool.	65	1,53	1,061
8. A child at this age cannot learn a language.	65	1,40	,948

Table 2. Parental attitudes towards English in preschool

The results also showed that the parents did not agree with the idea that children of preschool cannot learn language (M=1,40;SD=0,948) and that it is hard for a child at this age to learn a language (M=1,50;SD=0,986).

<i>I expect my child to be able to:</i>	<u>N</u>	<u>Mean</u>	<u>SD</u>
1. speak English.	69	4,40	,773
2. read in English.	66	4,37	,957
3. write in English.	67	4,34	,962
4. understand English when it is spoken.	68	4,55	,920
5. speak with an accurate pronunciation.	67	4,40	,853
<i>Learning English will help my child to:</i>			
6. be prepared for primary and secondary education.	68	4,51	,889
7. have enough time to learn the language better.	68	4,50	,906
8. communicate with English speaking people in the future.	67	4,52	,859
9. get into a good college.	67	4,40	1,08
10. express him/herself when s/he goes abroad.	68	4,61	,898
11. have a good job in the future.	66	4,42	1,023

Table 3. Parents' expectations toward their children's language learning

Table 3 illustrates above parents' expectations toward language learning. As seen in the table, most of the parents have high positive expectations towards their children's English language learning. Parents expect their children to speak English (M=4,40; SD=0,773) and understand it when spoken (M=4,55; SD=0,920) . They also expect them to learn English so that they will be prepared for English courses in primary and secondary education (M=4,52; SD=0,889) hence they will have enough time to learn the language better (M=4,50; SD=0,906). Parental expectations for attending a good college and getting a good job are also high. It is clear from the results that the importance of learning English was certainly recognized by parents,

The third section of the questionnaire dealt with parent's involvement in their children's language learning. Table 4 below gives the results:

	<u>N</u>	<u>Mean</u>	<u>SD</u>
1. Parents can help their children learn English even if they do not speak English.	69	3,92	,879
2. I cannot help my child to learn English out of preschool because I do not know English	65	2,50	1,336
3. I let my child watch cartoons and TV programmes in English.	67	3,70	1,141
4. I read English books to my child	67	2,23	1,142
5. I let my child listen to English music.	68	3,38	1,284
<i>Would you like to take part in your child's language learning?</i>	YES	No	
	N (Percent)	N (Percent)	
	58 (84%)	11 (16%)	

Table 4. *Parents' involvement in their children's language learning*

As to Table 4, the participants believe that parents can help their children learn English even if they do not speak English (M=3,92; SD=0, 879). The data suggest that these parents spent time with their children at home to expose them to English as much as possible through daily activities in English such as listening to music, watching films, and reading English books. They reported that they mostly let their child watch cartoons and TV programmes in English. Reading English books and letting them listen to English music were rated relatively low. We also asked the participants: "Would you like to take part in your child's language learning?". An overwhelming majority (84%) of parents said that they would whereas 16 % said that they would not.

As a last analysis, a t-test was conducted to investigate parental differences in attitudes, expectations and involvement regarding early language education. T-test results indicated no significant parental differences in mothers' and fathers' beliefs, indicating a homogenous study population. Table 5 gives the results:

	<u>Groups</u>	<u>N</u>	<u>Mean</u>	<u>SD</u>	<u>t</u>	<u>p</u>
Attitudes	Mother	42	4,17	,732	-,152	,879
	Father	23	4,20	,669		
Expectations	Mother	41	4,47	,789	,699	,487
	Father	19	4,31	1,10		
Involvement	Mother	40	3,17	,616	,495	,623
	Father	22	3,09	,574		

Table 5. T-test results for mothers' and fathers' attitudes, expectations and involvement regarding early language education.

## CONCLUSION

The purpose of this study was to investigate how parents of private preschool see early language education and their expectations and involvement in their children's language learning. Parents have been found to hold positive attitudes towards early language education. Most of the parents agreed that the younger the better in foreign language learning and that English language education should start at an early age before primary school. Parents' preference for early introduction of English language learning was also documented in Oladejo (2006).

They also reported high expectations of their child's language learning and relatively low involvement in their learning, which means that they rely on English teachers to achieve these expectations. Most parents expected their children to learn English for both extrinsic and intrinsic reasons such as going to a good college, getting a good job and being able to communicate with foreign people in the future.

When the background characteristics and socioeconomic status of parents are examined, these results are expected. It is well documented in the literature that there is relationship between parents' level of educational background and their involvement in and attitude toward their children's language learning. As also found by Hosseinpour,

Sherkatolabbasi and Yarahmadi (2015), the more parents are educated, the higher is their level of involvement and the more positive attitude they have toward their children's English language programs.

They also report a relationship between parents' level of income and their involvement in and attitude toward their children's English language programs. The higher their income level is, the higher level of involvement and strength attitude they have toward their children's English language learning.

This study suggests that English language learning is both valued and supported by parents in preschool. Thus, that joint programs between school and family should be established in promoting children's English language learning achievement. Parents are the most important influence on the development of young children (Fantuzzo, Tighe and Childs, 2000), they should be involved in language learning process.

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# TURKISH EFL TEACHERS' FAMILIARITY OF AND PERCEIVED NEEDS FOR LANGUAGE TESTING AND ASSESSMENT LITERACY

**ÖZNUR SEMİZ, KÜBRA ODABAŞ**

Öznur Semiz, Asst.Prof.Dr., Karadeniz Technical University,  
Kübra Odabaş, MA Student, Karadeniz Technical University

## **ABSTRACT**

There has been a growing interest in examining teachers' competency and practice of assessment literacy which concerns teacher's knowledge and skills of assessing and evaluating student learning. This study aimed to investigate a group of Turkish EFL teachers' familiarity of and training needs for language testing and assessment literacy. To this end, a 47- item questionnaire adapted from Guerin (2010) was administered to 48 EFL teachers in Trabzon, Turkey. Findings showed that majority of the respondents expressed a familiarity with testing and assessment issues yet reported a need for further training to improve their understanding of assessment literacy. The results have implications for designing training programs for language teachers in Turkey.

## **INTRODUCTION**

Evaluation is the widest basis for collecting information in education (Boyle and Christie, 2005). It includes looking at all factors that influence the learning process and making an educational decision at the end (Coombe, Folse and Hubley, 2007). According to Brown (2010) evaluation involves the interpretation of information. Simply recording numbers or making check marks on a piece of paper doesn't constitute evaluation; when the results are interpreted in such a way to mean 'fail' or 'pass', it is evaluation.

From a narrow perspective, another term related to evaluation is measurement. Brown (2010) defines measurement as a process of quantifying the observed performance of students. It is one of the steps of evaluation, but it doesn't include making judgments or decisions about the results. It refers to the results of the learning process. In concern with measurement, all kinds of ways used to reach measurement are called assessment. Assessment refers to a variety of ways of collecting information on learners' language ability or achievement (Coombe, Folse and Hubley, 2007). It is related to student and what student does. The terms 'assessment' and 'testing' are usually used interchangeably. However, they are not synonymous. Assessment is a broader term that includes testing. Popham (2009) states that assessment is not only a traditional paper-and-pencil test or any kind of formal test but might consist of a wide variety of eliciting techniques such as asking students to respond to teacher-presented questions or conducting oral interviews with individual students or with group of students.

Tests are a subset of assessment, a genre of assessment techniques (Brown, 2010). It involves measuring a student's ability, knowledge or performance in a given domain, and formal, systematic procedure used to gather information about students' behaviors (Coombe, Folse & Hubley, 2007). Whenever we talk of tests, what comes to our mind is multiple-choice questions. However, the term 'test' includes all types of questions used in language testing and assessment such as multiple-choice, true-false questions and cloze tests, etc. In today's language classrooms, the term 'assessment' is usually understood as paper-and-pencil tests applied to students to tell both teachers and students how much subject the student does or doesn't know. However, assessment is much more than tests. Assessment includes a broad range of activities and tasks that teachers use to evaluate student progress and growth on a daily basis (Coombe, Folse and Hubley, 2007, p.13). Assessment may be used in a number of ways and for a variety of purposes to decide on student performance. In educational practice, assessment is an ongoing process that encompasses a wide range of methodological techniques (Brown, 2010).

Assessment literacy was first defined by American Federation of Teachers (1990) as a range of competencies including selecting assessments, developing assessments for the classroom, administering and scoring tests, using scores to aid instructional decisions, communicating results to stakeholders, and being aware of inappropriate and unethical uses of tests. A later definition was given by Popham (2004) as an understanding of the principles of sound assessment. Stiggins (2002) described an "assessment literate teacher" as one who knows what assessment methods

to use, to collect information on the students' achievements, conducts a dialogue about effective assessment results, using the ranking scores, reports, and portfolio, and understands how to use assessment to increase the motivation of learners and include them in the learning process. As this definition implies assessment literacy also involves a teachers' ability to communicate assessment results effectively to students, parents, and other educational professionals.

Boyles (2006) applied the term to language teaching context to mean foreign language teachers' understanding of the principles and practices of testing and assessment. According to Davies (2008), language assessment literacy consists of three basic elements: skills, knowledge and principles. The skills refer to the 'how-to or basic testing expertise', knowledge refers to 'the information about measurement and about language', and principles refer to 'concepts underlying testing such as validity, reliability, and ethics'.

Herrera & Macías (2015) states that teachers are expected to have an active knowledge of all features of assessment to support their instruction and to effectively respond to the needs and expectations of students and parents. Although, student teachers receive education in this area during pre-service training, there is a need to provide on-going professional development to in-service teachers. Additionally, teachers do not have sufficient background or training in assessment to develop, select and use tests and interpret test results (Malone, 2008). And many teachers have a limited understanding of assessment fundamentals, such as reliability and validity (Popham, 2009).

Boyles (2006) stated that EFL teachers can identify appropriate assessments for specific purposes and analyze empirical data to improve their classes by developing assessment literacy. Eckhout, et al. (2005) argue that good teaching is actually impossible in the absence of good assessment. However, it is well documented that teachers universally suffer from poor assessment literacy (Volante and Fazio, 2007). According to Popham (2004), one reason for this inadequacy is the lack of appropriate training, which he calls 'professional suicide' (p. 82). Herrera and Macías (2015) suggest that determining language assessment needs of EFL teachers and providing the necessary training is fundamental.

The main purpose of this study is to get an insight into the language assessment knowledge-base of foreign language teachers in Turkey. Specifically, it explores how familiar Turkish EFL teachers are with language assessment literacy and in what fields they think they need to be trained.

## **METHODOLOGY**

### **Participants**

The sample of this study consisted of 48 Turkish EFL teachers working in state schools in Trabzon, Turkey. Of these, 27 (56%) were female and 21(44%) were male. The age of the participants ranged between 20 and 39 years. Of the overall participants, 12 of them had teaching experience from 1 to 5 years, 28 of them from 6 to 10 years; and 8 of them from 11 to 15 years. A total of 7 of participants worked in primary school, 13 of them in secondary school, and 24 of them in high school. In addition to these; 3 of them worked in both primary and secondary schools, 1 worked in both secondary and high school. Of the overall participants, 13 of them were graduated from English Language and Literature Department, 34 were graduated from English Language Teaching Department; and 1 from American Culture and Literature Department. 25 of the participants reported to have received pedagogic formation education.

### **Instrument**

A questionnaire adapted from Guerin (2010) was used to collect data in the study. It consisted of 44 items, divided into four main sections. The first section included demographic questions such as gender, age, and teaching experience. The other three sections were about classroom-focused testing and assessment literacy (contained 12 items), the purposes of language testing literacy (contained 8 items) and LTA contents and concepts (contained 18 items). In each section, there were two parts; the first part aimed to find out the teachers' familiarity of LTA and used a five-point Likert scale (1= Not at all familiar, 5= Extremely familiar). The second part aimed to determine Turkish EFL teachers' perceived needs for LTA and included three possible answers such as "none", "yes, basic training" and "yes, advance training" to the given items.

### **Data collection and analysis**

A pilot of the questionnaire was administered to two English teachers (a male and a female) working in a state school in Trabzon, Turkey to get feedback and to show needed changes in the questionnaire. The format and content of the questionnaire were evaluated and modified. Modification included re-wording some questions to avoid ambiguity,

and changing some words. The volunteers were re-tested with the modified questionnaire before the study. The data collected was analyzed using the SPSS software version 16.0. Descriptive statistics were used to calculate percentages, frequencies, means and averages.

## FINDINGS

### Classroom-focused Testing and Assessment Literacy

This section of the questionnaire was about to classroom-based testing and assessment. The first part was for investigating whether or not the participants were familiar with testing and assessment and the second part was devoted to see whether the participants wanted to be trained about the testing and assessment. So the participants were asked about the testing and assessment familiarity and their perceived needs in relation to the following:

- a. Preparing classroom tests
- b. Using ready-made tests from textbook packages
- c. Giving feedback to students based on information from tests/ assessment
- d. Using self / peer assessment
- e. Using informal, continuous, non-test type assessment
- f. Using portfolio

Table 1 presents the overall data results related to the participants' familiarity with classroom focused testing and assessment:

	N	Mean	SD
Preparing classroom tests	48	4,20	,87
Using ready-made tests from textbook packages	48	3,58	,98
Giving feedback to the students	48	4,18	,98
Using self/ peer assessment	48	3,10	1,09
Using informal, continuous, non-test type assessment	48	3,25	1,36
Using portfolio	48	2,97	1,13

Table 1. Stated familiarity in specific areas

As Table 1 shows, the participants seem to be moderately familiar with '*preparing classroom tests*' (M= 4,20, SD=0,87) and '*giving feedback to the students based on information from tests/ assessment*' (M= 4,18, SD=0, 98). Relatively low standard deviations in these two items show there is little variation in participants' responses. They are also somewhat familiar with '*using ready-made tests from textbook packages, self/ peer assessment*' and '*informal, continuous, non-test type assessment*'. They seem to be less familiar with '*using portfolio*' in their classrooms (M=2,97, SD=2,97).

	None N (Percent)	Basic training N (Percent)	Advanced training N (Percent)
Preparing classroom tests	24 (50,0%)	15 (31,2%)	9 (18,8%)
Using ready-made tests from textbook packages	21 (43,8%)	23 (47,9%)	4 (8,3%)
Giving feedback to the students	12 (25,0%)	28 (58,3%)	8 (16,7%)
Using self/ peer assessment	6 (12,5%)	31 (64,6%)	11 (22,9%)
Using informal, continuous, non-test type of assessment	10 (20,8%)	26 (54,2%)	12 (25,0%)
Using portfolio	11 (22,9%)	19 (39,6%)	18 (37,5%)

Table 2. Needed training in specific areas

Table 2 illustrates the felt need for training in specific areas expressed by participants. As the results show, the participants feel they need training especially in giving student feedback (58,3%), using self and peer assessment (64,6%) and Using informal, continuous, non-test type of assessment (54,2%). The number of participants who need advanced training is highest in using portfolio area (37, 5%).

**Purposes of Language Testing and Assessment**

This section of the questionnaire was aimed to investigate the purposes of the testing and assessment. The participants were asked about their familiarity of the purposes of testing and assessment; and their perceived needs in relation to the following: a. giving grades b. finding out what needs to be taught / learned c. placing students onto courses, programs etc. d. awarding final certificates. Table 3 gives the results:

Purposes of Language Testing and Assessment:	N	Mean	SD
Giving grades	48	3,95	1,16
Finding out what needs to be taught/ learned	48	4,25	,72
Placing students onto courses, programs etc.	48	2,97	1,13
Awarding final certificates	48	2,81	1,40

Table 3. Stated familiarity in specific areas

Table 3 shows that participants are most familiar with identifying teaching and learning needs (M=4,25, SD=0,72), but less familiar with awarding certificates (M=2,81, SD=1,40) and placing students onto courses and programs (M=2,97, SD=1,13).

Purposes of Language Testing and Assessment:	None N (Percent)	Basic training N (Percent)	Advanced training N (Percent)
Giving grades	34(70,8%)	13 (27,1%)	1 (2,1%)
Identifying learning/teaching needs	21 (43,8%)	22 (45,8%)	5 (10,4%)
Placing students onto courses, programs etc.	11 (22,9%)	31 (64,6%)	6 (12,5%)
Awarding final certificates	11 (22,9%)	30 (62,5%)	7 (14,6%)

Table 4. Needed training in specific areas

Table 4 illustrates the felt need for training in specific areas expressed by participants. Connected with the above results, they feel they need basic training most in the areas they are less familiar with (ie. placing students onto courses, programs (64, 6%) and awarding final certificates (62, 5).

**Language Testing and Assessment Contents and Concepts**

The final section of the questionnaire assessed the familiarity and perceived training needs in content and concepts in relation to the following: testing and assessment of receptive skills/ productive skills/grammar and vocabulary/integrated language skills/aspects related to culture, establishing reliability/validity and using statistics to find out the quality of tests / assessment. The following Table 5 presents the data results related to this section of the questionnaire.

As Table 5 illustrates, the mean and standard deviations of the perceived familiarity of the participants in the areas investigated. As can be noted in the table, the means are highest in the areas of vocabulary and grammar and in the areas of receptive (listening and reading) and productive skills (speaking and writing). These are the areas participants feel more familiar with. Means are lower in the area of using statistics in testing and assessment. They also feel less familiar testing and assessment of aspects of culture.

Language Testing and Assessment Contents and Concepts:	N	Mean	SD
Testing and assessment of receptive skills (reading/listening)	48	3,91	,82
Testing and assessment of productive skills (speaking/writing)	48	3,85	,82
Testing and assessment of grammar	48	4,06	,95
Testing and assessment of vocabulary	48	4,08	,91
Testing and assessment of integrated language skills	48	3,47	1,03
Testing and assessment of aspects of culture	48	2,81	,98
Establishing reliability of tests / assessment	48	2,81	1,12
Establishing validity of tests / assessment	48	2,70	1,11
Using statistics to find out the quality of tests / assessment	48	2,60	1,06

Table 5. Stated familiarity in specific areas

The following Table 6 shows the expressed needs for testing and assessment concepts. As can be seen in the table, the need percentages range from a minimum of 43,8 % for training in the areas of productive i.e., speaking/writing, skills to a maximum of a 56,2% in the area of aspects of culture. This table also shows that the interest in advanced training is quite high compared to the first two sections. This interest is higher in Testing and assessment of integrated language skills (35, 4%), and using statistics to find out the quality of tests and assessment (33, 3%).

Language Testing and Assessment Contents and Concepts:	None N (Percent)	Basic training N (Percent)	Advanced training N (Percent)
Testing and assessment of receptive skills (reading/listening)	19(39,6%)	23 (47,9%)	6 (12,5%)
Testing and assessment of productive skills (speaking/writing)	20 (41,7%)	21 (43,8%)	7 (14,6%)
Testing and assessment of grammar	23 (47,9%)	22 (45,8%)	3 (6,3%)
Testing and assessment of vocabulary	12(25,0%)	25 (52,1%)	10 (20,8%)
Testing and assessment of integrated language skills	5 (10,4%)	24 (50,0%)	17 (35,4%)
Testing and assessment of aspects of culture	6 (12,5%)	27 (56,2%)	13 (27,1%)
Establishing reliability of tests / assessment	7 (14,6 %)	25 (52,1%)	15 (31,2%)
Establishing validity of tests / assessment	8 (16,7%)	24 (50,0%)	15 (31,2%)
Using statistics to find out the quality of tests / assessment	6 (12,5%)	24 (50,0%)	16 (33,3%)

Table 6. Needed training in specific areas

Drawing on the results obtained in the three sections of the questionnaire, the overall scores of testing and assessment needs expressed by participants per each of the three sections is presented in Table 7 below. What emerges from above analysis is a definite need for basic testing and assessment training expressed by the teachers. Findings showed that majority of the respondents expressed a familiarity with testing and assessment issues yet reported a basic or advanced need for further training to improve their understanding of assessment literacy.

Specific areas investigated	Overall stated familiarity (Mean)	Overall expressed basic training need (%)	Overall expressed advanced training need (%)
Section 1: Classroom-focused Testing and Assessment	3,54	49,23%	21,53%
Section 2: Purposes of Testing and Assessment	3,50	50%	9,9%
Section 3: Testing and Assessment content and concepts	3,36	49,77%	23,6%

Table 7. Average overall stated familiarity and expressed training needs

### CONCLUSION

The purpose of this study was to examine the familiarity of Turkish EFL teachers with language assessment literacy and understand whether or not they were interested in improving their language assessment and literacy knowledge base. The results show that participants need basic training in the areas they are less familiar with. The overall state reflects that teachers are aware that training is necessary and needed. Nevertheless, the level of training asked for is still very basic, which requires further investigation.

This study suggests that it is not enough to have a sturdy background of a foreign language to be a good EFL teacher. Good teaching and learning can be possible with good assessment. As Mosquera, Macías and Fernando (2015) state “more research is needed not only to determine EFL teachers’ competence of assessment literacy but also to devise ways or mechanisms to help beginning and experienced language teachers develop expertise in all aspects of language assessment so that they can better serve the needs of their students and their institutions” (p.310).

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# BEYOND PLEADING, PUSHINESS, AND POLITENESS: THE IMPORTANCE OF CONTEXT IN *LAI*, *NAI*, AND *FAN* IN GUAM'S COLLOQUIAL CHAMORRO ENGLISH

CLARISA GARCIA QUAN,  
PH.D. ASSOCIATE PROFESSOR  
University of Guam

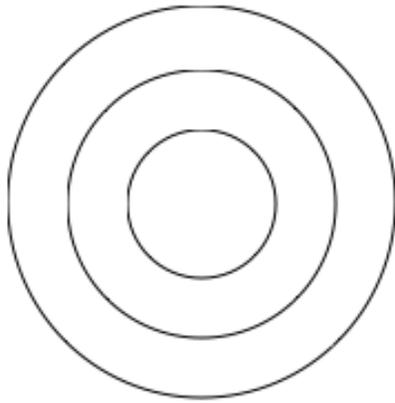
## ABSTRACT

This study describes the functions of three Chamorro words – *Lai*, *Nai*, and *Fan* – heard in the Colloquial English spoken on Guam, the largest island among Micronesia's Marianas chain. The three have been transferred to Guam's Colloquial Chamorro English because they defy mono morphemic, one-word conventional English translations. Choice and use among them depend on speaker intent, speaker assumptions about the hearer/addressee, speaker/hearer relationship – e.g., rapport or lack thereof, speaker emotion and sentiment, and context of the situation. They are also used in interjections and other expressions of strong emotion. Finally, *lai*, *nai*, and *fan* are part of the repertoire of special sounds and other lexicon of Guam's Colloquial Chamorro English or GCCE, that mark the speaker as a Chamorro or "local". Chamorro is an Austronesian language spoken in the Mariana Islands of Micronesia. It also refers to the indigenous people of Guam.

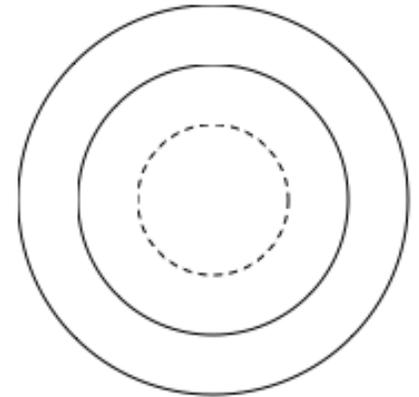
Colloquial Chamorro English spoken on Guam, a small Micronesian multicultural, multilingual and multiethnic island in the Western Pacific, is dotted with words from Chamorro, the indigenous people's Austronesian language. Phonological, syntactic, morphological, and lexical features differentiate Guam Standard (American) English (GSE) from Guam Colloquial Chamorro English (GCCE). An earlier study (Quan, 2011) describes a number of GCCE's phonological features. However, there are as of yet, no studies on the other linguistic aspects of GCCE.

Three expressions heard in GCCE, are the Chamorro words *Lai*, *Nai*, and *Fan*, which Chamorro speakers use in informal and familiar English conversations. They can be labeled as discourse particles because they are monomorphemic words that do not change the truth value of a statement, but rather, reveal the underlying (inferred) message, emotion, or motive of the speaker and the assumptions and desired response from the hearer. These three words deserve study not only because they are part of the repertoire of sounds and lexicon that label a speaker as Chamorro and or local, but also because the choice of one over the other can either strengthen, modify, or soften the illocutionary force and perlocutionary force (effect) of the message. Finally, one of the three words can add the extra appeal or push for the hearer to receive and react to the message faster and if possible, more favorably. This study, which examines the use of *lai nai fan* in Guam's Colloquial Chamorro English, is a partial response to Suzanne Romaine's (1991) comment about the need for descriptive analyses of English language use in Micronesia, a neglected area in the description of Englishes used around the world. Kachru, Kachru and Nelson's (2006) *Handbook of World Englishes* describes English language use in many parts of the world except Micronesia, where "localized" Englishes are rapidly playing an increasingly important role in the different speech communities' social, political, and personal lives.

As stated in an article (Quan, 2011), Kachru's three concentric circles model for World Englishes does not fit Guam's speech situation because of style shifting between GSE and GCCE; code switching between English and Chamorro or other languages; and the increasingly monolingual English speakers among the younger population of the island. Rather, the innermost two circles should have broken lines to allow for style shifting among speakers and or by a speaker depending on context:



B. Kachru's original EN as a native language, ESL, and the model EFL model



Suggested modification of (Quan, 2011)

Schiffrin's (1987) *Discourse Markers* was an early study that analyzed the formal and functional uses of discourse particles in English (oh, well, and, but, or, so, etc.). Later studies include Degand, Cornillie, and Pietrandrea (2013); and Siepman (2005). Studies in Singaporean English or Singlish (Fraser Gupta (1992), Soon Lay 2005), Malaysian English or Manglish (Lowenberg, (1991);, Philippine English or Taglish (Bautista 2011, Pefianco Martin 2014), among others, show the effects of the native languages on the local varieties of spoken English after British or American colonization. Just as Singlish speakers use Chinese discourse particles, Chamorro and some local speakers on Guam use *Lai*, *nai*, and *fan* in GCCE. Like its Chinese counterparts, the three Chamorro words also fall under the label "discourse particles".

In addition to their various meanings and functions, these three expressions are among the signals of solidarity among Chamorros and some long-term Guam "locals." Although Guam's Colloquial Chamorro English has many borrowed words from other languages spoken by residents from the Philippines as well as from Japan, Taiwan, Korea and other Asian countries, *lai*, *nai* and *fan* are different because in conversation, speaker intent, hoped-for hearer response, and context determine the meaning and choice among them.

The use, and the choice among *lai*, *nai* and *fan* reinforce what Austin (1962) and Searle (1979) call Illocutionary and Perlocutionary Acts in English. Later, other scholars discussed and expounded on the ideas of illocutionary and perlocutionary acts and forces, among them Leech (1983) who pointed out weaknesses in Austin and Searle's original descriptions and added the notion of politeness in his four categories of illocutionary acts grouped according to illocutionary goals. Grice (1975) discussed implicatures in English conversations and the importance of cooperation between interlocutants. Brown and Levinson (1987) in their work on politeness, gave non English examples. They further

clarified the differences between grammatical sentences and illocutionary force.

### Background of the Study

Guam is the largest island in the Mariana Islands of Micronesia. Politically, the other inhabited islands of the group - Saipan, Rota and Tinian - comprise the Commonwealth of the Northern Mariana Islands. In spite of sharing the same language and culture, Guam's political status is different from the other three. Colonized by Spain for over 300 years, then taken over by the United States from 1898 after the Spanish American War. Guam, with a land area of 212 square miles, remains an organized unincorporated territory of the United States with an estimated population of 170,000. About 37 percent of them are the indigenous Chamorros, 26 percent are Filipinos, 7 percent are mainland Americans, and 11 percent are Micronesians. Ten percent are "mixed," or any combination of two ethnicities from the list. Even though only 6 percent of the population is

composed of Japanese, Korean, Chinese, Vietnamese, and Indian, over a million tourists from Asia, primarily Japanese, with some Koreans, and still fewer Taiwanese, visit Guam yearly. Tourism has led to many Japanese-speaking locals. It has become one of the languages frequently heard on island.

Since more than half of the population are non Chamorro from different language backgrounds, the common language of communication among the different groups is English, spoken with various accents and intonations. With the continuing influx of non Chamorro residents, and with English increasingly used as the common language, it is not surprising to find some changes in language use on Guam, especially between different generations. Most older Chamorros speak the indigenous language Chamorro and GCCE; middle aged ones additionally style shift between Guam Standard English GSE and GCCE and code

switch between GCCE and Chamorro; many younger ones feel more at ease in GSE and GCCE and can either communicate in Chamorro, or can only understand it passively.

The two English varieties heard most often are Guam Standard English (GSE) and Guam's Colloquial Chamorro English (GCCE) spoken by the largest ethnic group- the indigenous Chamorros, and some locals or second and third generation residents. Islanders can identify a GCCE speaker as Chamorro and or "local," and, can additionally correctly place new or first generation residents' ethnicities based on the sound features of their Englishes. The presence of many ethnicities and languages on the small island has resulted not only in a shared language – GCCE- which is dotted with words from food and material goods introduced by the non Guamanian residents, e.g., *zori, sushi, kimchee, bulgoki, pancit, lumpia* from Japanese, Korean, and Pilipino, but also expressions like *lai, nai, and fan* and others from Chamorro. The result of such a rich mix of people from various backgrounds is a linguistic and accent consciousness that is sometimes expressed in accent mimicry of the different Englishes heard on island. *Lai nai and fan* are among the several Chamorro expressions that are heard in English.

On Guam, English continues to replace many native languages because it is the shared language among different language and ethnic groups and also because it is the language of education, government, the media, and increasingly, and unfortunately perhaps, the home. Like other places where English has been nativized, Guam Colloquial Chamorro English has Chamorro expressions and cultural values that are difficult to translate. They have therefore been simply transferred from Chamorro to English. Frequently heard in GCCE are the words *lai, nai fan*, each with an accompanying rising intonational pattern and GCCE unique sounds.

The sounds and some lexicon in GCCE are distinct from GSE which more closely resembles American Standard English. The same speaker can switch between the two English varieties, depending on the formality/informality of the context. A speaker is more likely to use *lai nai fan* when speaking GCCE with its unique sounds. Below is a chart summarizing the sound differences between Standard English, Chamorro, and GCCE. Some GCCE sounds are obviously phonotactic transfers from Chamorro.

## English, Chamorro, and GCCE Sound Equivalents Chart

English Sounds	Chamorro Sounds	GCCE Chamorro EN
<b>Vowels</b>		
a	a	a
*ey / ε	ε	e/ε no diphthong and no contrast
* i / I	i	i / I w/ no contrast
æ	æ	æ
u / U	u	u
*ow / ɔ	ɔ	ɔ w/ no diphthong
ə/ʌ	ʌ	ə/ʌ w/no contrast
<b>Consonants</b>		
p	p	p
*b	b	b but p wd. finally
t	t	t
*d	d	d but t wd. Finally
k	k	k
*g	g	g but k wd finally
*θ	none	t but f wd. finally
*ð	none	d/v/f
ʔ	ʔ	ʔ
f	f	f
*v	none	b/f
S	S	S
*Z	none	dʒ but S wd. finally
*ʃ	none	S
*ʒ	none	S but tʃ wd. finally
tʃ	tʃ (fronted)	tʃ (fronted)
*dʒ	dʒ (fronted)	dʒ / tʃ (fronted)
m/n/ŋ	m/n/ŋ	m/n/ŋ
*l	l	l but wʔ wd. finally
r	r	r
w/j	w/j	w/j

\*Sounds with asterisks indicate articulatory differences between Standard English (GSE) and Guam Colloquial Chamorro English (GCCE).

According to Topping, Ogo and Dungca's (1975) *Chamorro/English Dictionary*, *Lai* comes from the Chamorro word *lahi* (man), which, when used in direct address or greetings, means "friend." In GCCE, *lai*'s original meaning "friend" has been extended to "please." *Fan* is defined as a polite particle used to dare someone, and an imperative marker affix in Chamorro. The examples Topping, Ogo and Dungca give are *Huchom fan i petta* 'Close the door please', *Maila fan* 'I dare you to come', and *Fan+hanao* meaning 'Go' (p.67). The word *fan* is used similarly in GCCE. *Nai* is defined as a relative word as well as a linking particle in Chamorro. It carries a different meaning and impact in GCCE. However, interviews with some Chamorro speakers show the inability to distinguish between the three. When asked about the uses of and differences between *lai*, *nai* and *fan*, a local respondent replied in frustration, "*Laña lai*, we just use it," with the typical final rising pitch of GCCE. (*Laña* is another Chamorro expression in English whose meaning can range from the relatively innocuous "geez" or "by golly," to extremely pejorative four-letter word expressions,

depending on context). Another (an educator) replied that *lai nai and fan* were imploratory requests, and were therefore the equivalent of “Please do X.” Indeed, one of the functions of *lai* and *fan* at least, and *nai* to a lesser extent, is imploratory and the three can mean “please,” but with different degrees of illocutionary force. Furthermore, they have other functions beyond degrees of politeness, where context determines choice.

To verify the varying degrees of force and politeness, artificial contexts were created –and Chamorro respondents known to be familiar with, and to use these expressions in English, were asked which of the three they would use in different

contexts. Their self reports are shown below.

#### Functions of *Lai, Nai* and *Fan*

1. *Lai nai* and *fan* are used to express different degrees Politeness in Requests and Commands, Imploratory and otherwise, in English. *Lai, fan*, and to a much lesser extent, *nai*, can be, and have been, narrowly translated as politeness markers “please,” but the choice between one or the other is largely determined by speaker intent, speaker attitude, degree of urgency that he feels and wants to transmit, and context. Whereas words borrowed from the other languages heard on Guam are semantically

Straightforward, e.g., lexicon describing food, clothes and other material objects introduced to the island, transferred words with pragmatic function and cultural values come from Chamorro, among them *lai, nai* and *fan* added to English utterances.

The choice among the three depends on different degrees of politeness, with *fan* the more neutral choice and insistent form, to *lai* the most imploratory. As in Chamorro, *fan* is the most commonly used in commands and requests in GCCE.

For example, the imperatives in (a) and (b) below, differ in illocutionary force from (c) and (d).

- a. Broom fan the kitchen.
- b. Broom the kitchen fan.
- c. Broom the kitchen lai.’
- d. Broom the kitchen nai.

In these examples, *lai* is most imploratory and polite, and *fan*, the more neutral and yet insistent choice. Pushed too far, and depending on context *lai* used too often sounds almost whiny and complaining. *Nai* is used least frequently among the three for “please.” Its use barely gives the addressee any choice at all and implies some irritation on the part of the speaker towards the hearer. So the statement (d.) Broom the kitchen *nai*, implies that the speaker insists that cleaning must be done, should have been done (but most probably was not), and so the addressee /hearer is forcefully reminded to do so. Of course this may imply that the speaker is most probably irritatedly already repeating himself and his command / request. In other words, *lai* tries to soften the addressee up. With the right intonation, it can be very difficult to refuse a request or command that ends with *lai*. Using *fan* means the verb includes a more neutral but still pushy “please.” *Nai*, when used in imperatives, is an order to do X or else. *Nai* is the least imploratory and most commanding and forceful because it barely gives the addressee any choice. *Lai*, because of its gentle message and impact, is a plea to do X.

Sometimes, the speaker adds the word “please” to *lai, nai* and *fan*, as in “Please *fan*,” thus doubling the imploring by repeating the politeness marker “please,” using two languages. The doubling results in a more insistent, almost pushy but not impolite request. When used with the pejorative word *laña*, *fan* and *lai* are dragged into the strong emotion that *laña* can express. Sometimes, *fan* and *lai* are combined with “please” as well, as in “Please *fan lai*,” with triple the effect or perlocutionary force because *fan* with its insistent illocutionary force, and *lai*, with its gentle plea, would be hard to resist. But the expression “Please *nai*” is not used often probably because it is less polite and pushier, which can endanger smooth social relations or “comity” that are very important in a culture for whom a sense of community and cooperation are very important traditional

values that must be maintained. Many times, one has to be very diplomatic about saying “NO” and sending negative messages in the culture.

The following example is given in the Guam comic book *English the Chamoru Way*: “Laña, open *fan* a candle because it’s peach black in this room” (p. 44). Guam Standard English translation would be: ‘Laña-(an angry pejorative expression) light (*fan*)a candle + (*fan*) + because it’s pitch black in this room’ – heard after brownouts on Guam, once

a common occurrence, especially after severe typhoons pummeled the island. The use of *fan* and *laña* shows the irritation of the speaker who is upset about the brownout and is therefore quite insistent that the candle be lit. *Fan* can be equally placed either after the verb or direct object.

2. *Lai*, *nai* and *fan* reveal attitude, presumptions, as well as varying degrees of sentiment in GCCE Yes/No questions and responses. In keeping with the illocutionary forces of the three words, the same question with *lai*, *nai*, or *fan* shows different degrees of illocutionary force. Where strong emotion like love is involved, *lai*, *nai* and *fan* send different messages to the

hearer. "Do you love me *lai*" is almost a plea for the hearer/addressee to say "Yes" because saying no will most probably hurt the speaker. Of course, responding with "Yes *lai*" is a gentle agreement to the question. Saying "Yes *fan*" is an insistent reinforced agreement, and depending on the tone and intonation, is a strong validation of emotion. A "Yes *nai*" response to a *lai* question about emotion is a very forceful, perhaps even irritated response. If the question is "Do you love me *fan*?", the speaker feels the strong need to get a response and reassurance. "Do you love me, *nai*?" is quite emphatic, where the upset speaker demands a response and feels anxious about a negative response. Here, it is fitting for the hearer to respond with, "Yes *nai*" to show that emotions are strongly and emphatically involved in both parties. "Yes *lai*" will probably calm the speaker down; "No *lai*" will soften the rejection; "Yes *fan*" is an insistent reassuring response; and "No *nai*" can lead to strong discord.

So the assumption in the use of *lai* in agreement and disagreements is that yes, or no, the hearer-addressee, gently agrees or disagrees, and the speaker and other audience will not think negatively of the person's response. Or if the response is negative and contrary to the response that the speaker expects or wants, *lai* softens and diffuses the potential conflict or hurt feelings.

If the speaker asks, "Do you want Clinton for president?" The response, "Yes *lai*" means the addressee/hearer thinks that both he and the speaker both most probably like Clinton and will vote for her. The response "No *lai*" is the hearer / addressee's gentle rejection of Clinton even though the "no"-responder knows the first speaker wants Clinton for president. Here, *lai* helps maintain smooth interpersonal relations. Negative responses and negative reactions sometimes need the gentle touch that *lai* brings.

If the speaker asks, "Did you sweep the kitchen *fan*?" the implication is that it may not have been, or does not look like it has been swept, but he/she's not sure. If the addressee replies with "Yes *lai*," this means that the addressee responded with *lai* because yes indeed the kitchen has been swept. A response of "No *lai*" implies that the addressee has a very legitimate reason for not doing so and chances are the speaker will think the reason is legitimate too. Or, it can also mean that the addressee forgot to sweep the kitchen, feels bad, and is trying to lessen the possible irritation the speaker may feel at the kitchen's not having been swept. When used to say no, *lai* softens the negative impact of the statement and assumes or establishes agreement, accord, and minimizes friction between speaker and addressee. At the other end of the spectrum is "Yes *fan*," or "No *fan*" and "Yes *nai*" and "No *nai*". "Yes *fan*" and "No *fan*" are forceful and insistent responses to queries. Their use implies that the person saying yes or no is in strong agreement or disagreement to the subject being discussed. "Yes *nai*" and "No *nai*" have the strongest, perhaps even quasi aggressive force. For example, if the speaker asks, "Did you vote for Clinton?" the hearer response "Yes *fan*" or "No *fan*" implies an emphatic "of course" or "of course not" perhaps contrary to speaker's expectation. The response "Yes *nai*" or "No *nai*" is most forceful, even defiant. "Yes *nai*" implies that the hearer did or will vote for Clinton because Clinton deserves the vote, even if the speaker may not like Clinton, and would prefer that the hearer not vote for her. A response of "No *nai*" implies that the hearer did not vote for Clinton because Clinton did not deserve being voted for. It can also mean that the hearer/addressee thinks the speaker expected and or wanted his answer to be yes, but the response was actually no, so he has to be very forceful, even defiant about it by using *nai*.

*Fan* and *nai* allow the hearer/responder to express the perlocutionary force or effect of the question addressed to him or her. For example, if the question is, "Did you do your homework?" The responses "Yes *fan*, I did!" and "Yes *nai*, (of course) I did" imply that the responder/hearer thinks that the speaker is asking the question because the speaker probably suspects that the addressee hasn't done what addressee was supposed to or expected to do, i.e., the homework, yet, which has the effect of putting the hearer's hackles up. If the truth of it is, the addressee has indeed finished homework, the response, "Yes *fan*," is an insistent, forceful response, and "Yes *nai*," is the most forceful, most irritated answer, especially when accompanied with the right pitch and intonation.

If on the other hand the addressee has not done his homework, a response of "No *fan*" and "No *nai*" can mean several things: "No *fan*" is an almost neutral-to -a-little defensive response, and "No *nai*" sends one of several possible strong messages to the speaker. The hearer-addressee may resent being asked; or he may be defensive

about not doing his homework; or he may feel some irritation or angst at being asked and having to respond because it's possible the speaker probably already knows the addressee's negative answer to his question.

3. *Lai nai fan* in WH-questions function the same way as *lai nai* and *fan* in Yes/No questions. *Lai nai* and *fan* are usually placed at the end of WH-questions. The use of *lai*, in "Where did you go lai" implies a gentle inquiry and questioning; "Where did you

go *fan*?" depending on context can range from an insistent query to an irritated one. It implies that the speaker suspects that the addressee / hearer went somewhere he was not supposed to or expected to go to, and that the speaker was most probably looking for him. "Where did you go nai" is almost accusatory: the addressee was not where the speaker expected him to be, and so this compels speaker to demand where the addressee was. Underlying the question can be, "How dare you not be here?" The other wh-words, paired with *lai*, *nai*, or *fan*, impact the queries the same way: gentleness and mildness, perhaps even affection in "Why... lai insistence, pushiness and some irritation in "Why...fan'; and the scolding and negative "Why... nai".

4. Speakers use *fan* in teasing and gentle sarcasm to express better-left-unsaid comments about situations in a diplomatic acceptable manner. A relatively common Chamorro expression transferred to GCCE is "*lii fan*," which is also sometimes used as a quasi-sarcastic comment and back channel cue. "*lii fan*" is the very rough equivalent of the English "Hey, wow," or "Why did you..." or "Hey hey hey" or "How come...!" or "What a pleasant surprise..." or "How could you have..." One says this as a reaction, or as an ironic or cynical comment / reaction, or to tease the addressee or actor about his actions or utterance in a particular situation. *lii fan* is an appropriate comment when there is a discrepancy between what the speaker or hearer thinks or expects and what he says and is eventually found out! This applies to questions with a negative or positive bias. For example, during a surprise visit, the speaker/host invites the addressee to have dinner with the family. The hearer refuses insincerely several times, but the host insists, also several times, and finally, the hearer sits down to dinner with his host. The host can then tease the hearer with "*lii fan*," which implies that the speaker is aware that the hearer wanted to dine with them all along even though he pretended not to by refusing, and is therefore either teasing the hearer about it, or is mocking him, depending on the rapport (or lack of) between the two, and how the speaker feels about the addressee/hearer. Another example would be, a speaker wearing a new dress asks the hearer if the dress looks good on her, (the speaker). The hearer, not wanting to offend, says yes, when she really thinks no. When the speaker discovers that the hearer purposely lied, she can say, "*lii fan*, this dress does not really look good on me," which indirectly accuses the responder of being insincere. Or the speaker can be more direct with, "*li fan*, you lied to me..." where the "*lii fan*" softens the accusation somewhat. A last example would be someone who usually never pays attention to grooming or clothing style shows up really well-dressed to the nines. A typical reaction of teasing surprise from a friend (or family member) would be "*lii fan!*"

5. Speakers use *nai* as narrative markers in explanations and justifications. Some older Chamorros use *nai* in strategic parts of their oral narratives of past events, perhaps because it is a direct translation from Chamorro. This is not discussed in

this study because an analysis will require actual and more taped conversations.

*Nai* is also used in explanations and justifications. An anecdote will help illustrate the use of *nai* in an actual situation. One afternoon, my husband's aunt and uncle and I met at a company office. They were there to return the DSL broadband that they had for several months but did not know how to operate. The utility employee said they owed \$300.00 because their records show that the DSL was in use for several months. My aunt, who didn't want to pay the \$300 because she never successfully used the internet said, "Yes NAI, BUT the lady [from the company] was trying to show me the DSL but I'm too old to learn it." Here, her use of "Nai" shows that even if she agrees with part of what the employee said, she quite forcefully, disagrees with his demand, i.e., the payment of \$300.00 since it is unfair for her to pay for a service she never learned to use.

6. *Lai*, *nai* and *fan*, used in interjections, reinforce or modify the strong emotions expressed by the interjections. The strong emotion behind pejorative English four-letter interjections can be emphasized with *nai* or softened with *lai*. *Fan* is a neutral choice, which more or less maintains the illocutionary force of the interjection. The choice among the three betrays, or reveals speaker intent and emotion. Among those heard is "*Laña lai*." *Laña* is a Chamorro pejorative word whose meaning, depending on context, can range from "Geez," "Golly," or "Damn" and other nastier taboo words. The nastiest four-letter word in the English language can often pair up with *nai*.

7. *Lai nai* and *fan* impact other communicative acts. H. Douglas Brown (1980) enumerated fifteen different kinds of communicative acts (p.195). Below is a partial list that shows the choice and place of *lai nai fan* in each one.

a. Greeting, parting, inviting

In keeping with the other functions of *lai, nai and fan*, adding *lai* to a greeting, parting, inviting or accepting sends a positive signal to the hearer because it shows that the speaker, by adding *lai* to his utterance, smoothes, gentles, adds affection to the illocutionary force of the first set of the messages. *Fan* added to greetings and partings add unnecessary force. "Hello fan" and "Bye fan" imply that the speakers want to stress the acts because the hearers may have ignored the first greeting and leave taking attempts. In invitations, *fan* pressures the hearer to agree; *fan* in acceptance to an invitation is rarely heard because it's rude. *Nai* in greetings is also rude because it violates the propriety expected in saying hello. *Nai* in leave takings is much more forceful and emphatic than fan. *Nai* in invitations adds pushiness.

b. complimenting, congratulating, flattering, seducing

If a speaker is sincerely complimenting, congratulating, flattering, and seriously seducing, *lai* would be the obvious choice. *Fan* and especially *Nai* can be received negatively, to the detriment of (b) because of unnecessary force. But it can be used if the speaker is saying something that he thinks the hearer may strongly not agree with, e.g., You're pretty *nai*.

c. interrupting

*Lai* would be the politest way to interrupt. *Fan* would indicate some speaker irritated insistence. A speaker who uses *nai* already feels anger and expresses sarcasm just by saying, "Excuse me *nai*" with the corresponding intonation.

d. Evading, lying, shifting blame

Any one of the three can be used, depending on the emotion of the speaker and the reaction he wants from the hearer.

e. criticizing, reprimanding, threatening, warning

A speaker who reprimands and scolds uses the more negative and most forceful *nai*. For example, a daughter angry at her mother for not attending her parents/teachers conference criticizes, accuses and scolds by saying, "I told you, *nai*, I told you to go *nai* [but you didn't and I got in trouble]." Warnings, threats and criticisms can pair up with any of the three, depending on the force the speaker wants to transmit and pair up with the verb.

g. complaining

Again, any of the three can be chosen, depending on the emotion the speaker feels and the reaction he wants from the hearer.

h. denying

Any of the three, depending on how strong the sentiment behind the denial is.

i. persuading, insisting

Here, a combination of "Please fan *lai*" might be fitting, in order to combine gentle persuasion and strong insistence.

j. sympathizing

*Lai* is appropriate in expressing sympathy because of its gentling effect.

k. apologizing, making excuses

Again, *lai* is the particle of choice here. One of the most commonly heard expressions is, "Sorry *lai*."

8. *Lai nai* and *fan* are also used in Indirect Speech Acts

If the illocutionary goal or force of the indirect speech act is to request that X or (A)ct, -for example, "It's hot in here!" with the goal of having the hearer turn on the air condition, the choice among *lai nai* and *fan* depends on how strongly the speaker feels about the heat and how immediate the need is a response, i.e., to have the house owner turn on the air conditioner. The speaker may opt not to use *Lai* because the message may be misheard and misperceived as merely a mild commentary about the heat in general. *Fan* may get better results because of its double sense – it is

used most in requests and commands and at the same time, it is a lot more insistent and emphatic than *lai*, but without the negative pushiness and too strong a force expressed in *nai*.

The list of functions above is by no means exhaustive because *lai nai* and *fan* are like tags that serve to reinforce or soften questions, responses, comments, and the impact of the verb used in the utterance. They are one-word Chamorro expressions in English that identify the speaker as Chamorro or local, that signal and establish “we-ness” and solidarity among the group, and ultimately, maintain good, smooth relations among the interlocutors because they allow the speaker and hearer to communicate by implication their true feelings without being too direct. Their use can preserve what Goffman (1986) calls “face” and what Chamorros and other Pacific islanders call “avoidance of shame” and thus, maintenance of the sense of community, comity, and cooperation.

### Syntactic Placement in Utterances

The following describes *lai nai* and *fan*'s usual place in a GCCE utterance. One of *fan*'s functions in English, like Chamorro, is that of a post verbal or sentence final imperative marker. In GCCE, it is placed right after the verb in (verb-initial) commands, but after the object pronoun(s) when a direct and or an indirect object pronoun is present, or at the end of imperatives, short responses, and statements, just like tags. *Lai* and *nai*, on the other hand, are always at the end of phrases and sentences. Their place in the sentence does not affect their impact.

Examples of *lai nai* and *fan* in conversations follow. Asterisks indicate ungrammatical usage. They are not heard in GCCE.

### Imperative Utterances:

When a direct object noun is present, *fan* can be placed after the verb or after the direct object, but not both. *Nai* and *Lai* can only be at the end of utterances.

Verb + (fan)+ direct object (fan)

Example Set 1

- a. Clean fan the kitchen
- b. Clean the kitchen fan.

With *lai* and *nai*:

- c. Clean the kitchen, lai.
- d. [I told you to] Clean the kitchen nai.

But never

- e. \*Clean nai the kitchen
- f. \*Clean lai the kitchen.

When an indirect object noun as well as a direct object are present in imperatives, *fan* can follow the indirect or the direct object.

Verb + Indirect Object + (fan) + Direct Object + (fan)

Example Set 2

- a). Give auntie fan a hug
- b). Give auntie a hug fan.
- c). Give fan auntie a hug.

With *lai* and *nai*, the order is:

Verb + Indirect Object +Direct Object + lai or nai as in

Example Set 3

- a). [Please don't forget to] Give mama a hug, lai. Or
- b). [You must] give him a hug, fan.
- b). [I am forcing/pushing you to, because I'm afraid you won't] Give him a hug, nai.

But not

- c). \*Give mama lai a hug.
- d). \*Give mama nai a hug.

When the direct and indirect objects are pronouns, the usage is similar but not the same because *fan* cannot be placed after the verb.

Example Set 4

- a). Mail it fan to me.
- b). Mail it to me fan. but NOT
- c). \*Mail fan it to me.

*Lai* and *Nai* can only be at the end of the sentence:

Example Set 5

- a). Mail it to me lai.
- b). Mail it to me nai.

Interrogative Utterances

In Yes/No, interrogatives, the three are most frequently placed at the very end.

Example Set 6

- a). Do you love/like me fan?
- b). Do you love/like me lai?
- c). Do you love/like me nai?

In Wh-questions, they can either be at the very end of the question or, only in the case of *fan*, right after the interrogative pronoun.

Example Set 7

- a). Where did you go fan?'
  - b). Where fan did you go?
  - c). Where did you go lai?
  - d). Where did you go nai?
- But rarely, if ever,
- e) \* Where lai did you go?
  - f). \*Where nai did you go?

The use and choice of *lai*, *nai* or *fan* in GCCE conversations can therefore be explained, based on the speaker and hearer's intentions, assumptions, attitude, sentiment, speaker/ hearer relations, and, ultimately, context. Their use can reinforce the impact of the verb or modify it. The choice of one over the other can affect interpersonal relations among interlocutants. Using them in combination (e.g., Please *fan lai*) multiplies the speaker's intensity of affect, and underscores the importance of the hearer's compliance. Ultimately, *lai nai and fan* are important expressions in GCCE not only because of they are among the lexicon and other linguistic features that serve as markers of social and ethnic identity (Chamorro-ness and or local-ness), but also because they help maintain cultural values and social relations.

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# CONVERSION PAIRS IN ENGLISH – A SEMANTIC AND CONCEPTUAL ACCOUNT

MILENA LEVUNLIEVA

## ABSTRACT:

The research demonstrates the existence of a conceptual continuum in English generated by the high productivity of conversion as a word-formative pattern and reconversion as a source of semantic change.

The paper applies semasiological analysis within the cognitive framework.

The linguistic construal of some metaphorically structured abstract concepts activates a conceptual relation between verbal and nominal linguistic metaphors. It is manifested through a bilateral meaning interaction between members of conversion pairs and gives grounds for these to be treated as a category.

The pronounced abstractedness of conversion pairs at the level of form renders the English language specifically dependent on metaphor for the expression of specific meaning.

**Keywords:** conversion, reconversion, semantic relations, conceptual continuum

## 1. INTRODUCTION

The research explores the effect of conceptual metaphor on the meaning interaction within noun – verb conversion pairs in English by focusing on the image schematic structure motivating their language use. To this goal a semasiological exploration of the interface of certain noun – verb senses is suggested which shows that a conceptual pattern underlies the high productivity of conversion as a word-formative model. The pattern is manifested in the linguistic construal of some metaphorically structured abstract concepts which encodes conceptual relations between seemingly unrelated domains. Semantically, it is reflected in a bilateral meaning interaction establishing different levels of proximity between the members of such pairs. The research adopts the view that “in the course of time the semantic structure of the base may acquire new meaning or several meanings under the influence of the meanings of the converted word” (Каращук 1973: 47). This process is termed *reconversion* and generates new meanings correlated with one of the meanings of the converted word. This interesting phenomenon has unfortunately been poorly discussed in cognitive semantics but it places the role of conversion in the linguistic manifestation of metaphorical conceptualization in a unique perspective. Karashtuk specifically points out that reconversion is a source of semantic change which results from metaphoric extensions. Once established, these correlate with the meanings of the other member of the pair and contribute to the semantic richness of the lexicon (*ibid.*).

## 2. CONVERSION AS A SEMANTIC AND CONCEPTUAL PHENOMENON

At this point it is feasible to claim that conversion starts out as a word-formative pattern, but in certain cases, metaphor intervenes to transform it into a source of semantic innovation and, as a result, into a mechanism for establishing strong conceptual associations between words from different classes. Thus, it affects both semantic and conceptual structure. For example, the sense relations within a pair may deviate from the established models and come to specify some particular facet of the respective denotatum:

(1) *India sinks in corruption and cast-ism*<sup>2</sup>.

In (1) the underlying inference is that ethically correct behavior is overwhelmed by morally unacceptable actions. The noun, however, does not signify the act of sinking, but has developed a meaning of its own “*a sewer; an area of low-lying, poorly drained land in which water collects*”<sup>3</sup>, which creates a potential for new metaphorical mappings connected, in this case, with *mud* and *dirt* as part of its semantic associations. These are illustrated in:

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<sup>2</sup>The examples discussed in the paper are excerpted from BNC-edu available at: <http://corpus.byu.edu/bnc/>.

<sup>3</sup>The definitions used in the research come from Sinclair, John. 1990. Collins Cobuild Dictionary of English. Glasgow: William Collins Sons & Co Ltd.

(2) *But there were many who were jealous of the new town's phenomenal rise and who looked upon it as asinkof iniquity.*

The expression *a sink of iniquity* employs the UP – DOWN image schema as well as the underlying conceptual opposition CLEAN: DIRTY as semantic and conceptual devices for representing the contrast between moral and immoral behavior. This engenders a richness of the linguistic representation of abstractions which is predicated on the structure of the lexicon, not only on the experiential basis of conceptualization. This interpretation is supported by Murphy's conclusion that sense relations, especially those of oppositeness, hold not only between lexical items but also between the concepts they signify and the denotata they refer to (Murphy 2003: 169).

This semantically and conceptually encoded mutual determination between form and meaning leads to a gradual transformation of a word-formative lexical pattern into a semantic and functional model. In this model the underlying concepts of the verb as an expression that profiles a thing and the noun as an expression that profiles a process (Langacker 2008: 98, 108-112) form a conceptual unity in which the noun - verb differences at the formal level turn into fuzzy boundaries at the conceptual one. As a result, the word-formative pattern becomes, through metaphor, a potentially unlimited source of semantic innovation and comes to affect even polysyllabic noun – verb pairs. Recent studies on the non-compositionality of compound verbs demonstrate that converted compound verbs develop meanings uncharacteristic of the nouns they seem to be derived from and are consequently definable as "constructional idioms represented at several levels of schematicity (...) correlated on the basis of inheritance relations" (Bagasheva 2013:579). Such constructional idioms are definable as composite expressions in which "[t]he composite is not merely the sum of the components but forms a gestalt" (Inglis 2004: 6). In a like manner, noun and verb senses within a conversion pair can also be considered elements of a gestalt structure motivated both by experience and by intra-systemic semantic relations.

Several questions arise from this perspective to conversion: What are the intermediate points of the noun-verb continuum? What happens when the verb and the noun become a conceptual unity and come to express the same or closely associated metaphorical mappings?

As discussed above, both (1) and (2) manifest mappings to the domain of MORALITY. Still, the metaphorical uses of the verb are not limited to the construal of moral categories. They are a significant part of the linguistic expression of the conceptualization of emotions:

(3) *It was easy to sink into a sort of limbo, where nothing seemed to be as important as it had been.*

They can manifest the metaphor STATES ARE CONTAINERS:

(4) *The old lady is sinking fast.*

Such mappings also occur in the conceptualization of situations:

(5) *We're sunk.*

In the above examples, an important component of the verb phrase or a verb category is particularly crucial to the interpretation of metaphorical meaning. In (3) the component DOWNWARD MOVEMENT activates the SAD IS DOWN metaphor and the preposition elicits the CONTAINER-SUBSTANCE image schema. In (4) the tense acts as a formal constraint facilitating the figurative frame of reference. The use of the present simple in this context will render the utterance meaningless. In (5) the passive explicates the CAUSE-AND-EFFECT schema and underpins the idea that the experiencer is subject to external influence that has brought about his/her failure.

In such cases the morphological and the syntactic levels interfere; semantically loaded grammatical information activates specific aspects of the verb in its figurative use and the result is a larger conceptual gap between the noun and the verb which comes to the fore in language use.

### 3. RECONVERSION AND CONCEPTUAL PROXIMITY

The pair *a fog – to fog* offers a different perspective to the noun – verb interaction during metaphorization. The process is based on the experiential associations of *a fog*, one of which is *inability to see*. As a result, the metaphorical meaning of the verb "give unclear explanations or account of something" is associated with the concept of understanding via the metaphor UNDESTANDING IS SEEING. The correlated metaphorical meanings of *a fog* "something unclear and incomprehensible" or "confusion or inability to understand" result from the same experiential association. How does reconversion fit into this meaning interaction? Consider the argument structure of the main verb in (6):

(6) *The beer he had consumed that evening fogged his brain.*

In the metaphorical deep structure of the main clause the verb encodes a *caused process*, the subject participant is a *force* and the *affected* participant a *quasiagent* - part of the body that metonymically stands for the seat of reason

(for more details on the semantic role of *quasiagent* see Popova 2000: 54). Ontologically, however, the argument structure points to an *external influence* (*beer*) which affects the *experiencing object* (*him*) and causes his state (*confused*). On both levels the metaphor addresses a state conceptualized as the exertion of force upon an experiencer, which is in turn defined as an event. Thus, the sentence instantiates the metaphor STATES (OF MIND) ARE EVENTS<sup>4</sup> and refers to confusion through the superimposed mapping INABILITY TO UNDERSTAND IS INABILITY TO SEE foregrounded in the nominal uses.

An interpretation of the metaphorical use of the noun as exclusively based on the literal one through the mapping UNDERSTANDING IS SEEING would severely restrict the associated implications illustrated in:

(7) ... *bewilderd scholars who stumble about in a fog.*

(8) *Gradually the fogs of ignorance and clumsiness cleared.*

The examples above demonstrate that *fog* is used to conceptualize the state of confusion (7) as well as its cause (8), a situation which cannot be accounted for unless the mapping STATES ARE EVENTS inherent in the verb uses is also considered a source of meaning extension in the nominal member. Consequently, the relations between these lexemes are not so much a matter of word-formation but of conceptual proximity which stems from the interaction between the metaphorical mappings STATES ARE EVENTS and UNDERSTANDING IS SEEING and 'backfires' on semantic structure through reconversion.

#### 4. IMAGE-SCHEMATIC INTERACTION AS A SOURCE OF SEMANTIC FLEXIBILITY

Although at a different level of generality, a similar case of such dynamic interaction in the noun – verb continuum emerges in *a drain – to drain*, which function as semantic centres in a number of metaphorical expressions associated with energy and resources:

(9) *drain the company's finances*

(10) *drain the charity funds*

(11) *go down the drain.*

The first-level derivatives in the pair are formed by adding suffixes to a nominal base (*drainy, drainage*), but the semantic relations characterize pairs of verbs and deverbal nouns (*action – place of the action; action – instance of the action*). It seems impossible to decide whether the noun is derived from the verb or vice versa. Arguably, this is a case of bilateral metaphorical meaning association in which conceptual content is projected in both directions. Thus the word-formative lexical association is transposed into a conceptual one which occurs between word senses rather than between separate lexemes. Discussing the semantics of conversion pairs, Crystal (2006: 243) makes a similar observation: "Though historically the nouns came first, again we can treat the nouns and verbs simply as related meanings of a single word".

These metaphorically established conceptual connections correlate with certain phenomena at the level of form. The metaphors RESOURCES ARE (LIQUID) SUBSTANCES and PURPOSEFUL ACTIONS ARE MOVEMENT TO A DESTINATION come to be related through the concepts of *movement* in general, *movement* as an immanent property of liquids, and their common belonging to the domain of LIQUIDS. This affects the level of form by making it possible for two different metaphors to be manifested by expressions that feature the same semantic centre, which turns its conceptual load into a part of the semantic structure of the expressions it occurs in. In (9) and (10) the concept of depletion of resources conveyed through the idea of a decrease of liquids is complemented by the image schema UP – DOWN and the metaphor MORE IS UP – LESS IS DOWN, which is here specifically focused on QUANTITY. In other words, the inherent structure of the domain ENERGY/RESOURCES, which is based on the OBJECT SCHEMA, is complemented by projections from the SUBSTANCE (including liquids) domain activating QUANTITY as a salient feature. When the feature DOWNWARD MOVEMENT is highlighted by the preposition *down* in (11), a shift takes place from an emphasis on the *quantity* aspect of the UP – DOWN image schema to its *quality* aspect employed in the conceptualizations GOOD IS UP, BAD IS DOWN. Importantly, the *quantity* aspect of the schema is still relevant to the conceptualization of ACTIONS (EFFORTS) manifested in (11). Here, however, it is complemented by the salient feature - *downward movement* and reiterates the evaluative component of the expression associating it with the

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<sup>4</sup>This interpretation can be accounted for if we accept that human states of mind can be presented as a scale or gradient along which negative ones are below a hypothetical zone of comfort, while positive ones are above that zone and there is a possibility for change from one state into another through external or internal influence. The variety of verbs of movement that encode such transformation through the UP-DOWN or SOURCE – PATH – GOAL image schema point to the plausibility of this conception (Levunlieva 2011).

concepts of ENERGY/RESOURCES. Summarily, the existence of conversion in the English language facilitates the imposition of one schema onto another which results in a shift of conceptual focus and a possibility for establishing conceptual proximity within conversion pairs. Presumably, it is this conceptual flexibility that partly underlies the emergence of “NEO-semantic fields composed exclusively of neologic conversion formations” discussed in Rafal (2013: 256, 257).

## 5. CONVERSION PAIRS AS CATEGORIES

Another characteristic of the conceptual noun – verb continuum emerges in cases like *to be swamped (with work) – a swamp*, where the verb is subject to metaphorization, while the noun does not have metaphoric use registered in the OED and the BNC-edu offers only 4 examples of such uses. The nature of this phenomenon may become clear if analyzed from the cognitive linguistic perspective to words as categories exposing typicality effects and undergoing processes of re-categorization through metaphor. Based on the earlier claim of the existence of a noun – verb continuum instantiated by conversion pairs in English, it is logical to assume that both the verb and the noun belong to the same category but differ with respect to the number of prototypical features they share with the rest of the category members. Rosch and Mervis (1975) and Rosch (1973) demonstrate that the basic level of a category is formed by terms with the most general meaning. They share the most features with other category members and the fewest with members of related categories. Therefore, the basic level is manifested by lexemes that have clear-cut literal meaning. It is the conceptual associations triggered by these meanings that make it possible for the converted verbs to acquire new metaphorical meaning and turn into members of the superordinate level. At that level category boundaries are fuzzy and indicate dynamic relations with other categories. Which are the associated categories and how are they related to the basic level?

In *swamp – to swamp*, the nominal member participates with the meaning “wet land”. The verb member contributes with “fill with water, cause to sink” and “have more to deal with than one can” as illustrated below:

(12) *swamp a ship*

(13) *be swamped with complaints*

(14) *be swamped by a flood of troops/submissions/illegal immigrants*

Experientially, there is a strong connection between the *wet land* and *cause to sink* components; in wet land it is easier to sink because it constrains movement. This association foregrounds the concept of *difficulty* through the metaphor DIFFICULTY IS AN IMPEDIMENT TO MOVEMENT in both the nominal and the verbal senses. It is also discernible in the submapping DIFFICULTIES ARE COUNTERFORCES, which, in this case, is expressed by the meaning “have more than one can deal with”. The occasional figurative uses of the noun are exclusively based on this metaphoric implication:

(19) *But the referendum plan could be swallowed up in a swamp of indifference.*

(20) *You can not build a fair system on that stinking swamp of menace and malice and neglect.*

As illustrated above, the figurative uses of both the noun and the verb employ the same projections which are primarily encoded in the salient features of the former but affect the latter to a point where the nominal and verbal components merge into a conceptual whole.

## 6. CONCLUSION<sup>5</sup>

Summarily, the elements forming the conceptual noun – verb continuum are not necessarily derivational pairs. In a number of cases, they form categories of meanings where the basic level is made up of literal senses while metaphorical uses occupy the superordinate one and the activation of either the verbal or the nominal component depends on the type of metaphorical projections employed. Importantly, in such cases the bilateral meaning interaction in conversion pairs facilitates the imposition of one image schema onto another, which results in a shift of conceptual focus and provides ample opportunities for the occurrence of related senses. The dynamics of the relations within these categories accounts for the practically unlimited potential the English language provides for creating associations between nominal and verbal meaning. Once such relations occur, projections become possible between highly abstract domains structuring knowledge of concepts like CAUSE, EFFECT, ACTION, EVENT, STATE, etc. These semantically encoded connections among abstract concepts lead to a higher level of generality of form in

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<sup>5</sup>Most of the ideas presented here have been developed in my Ph.D. thesis (2011) from a contrastive perspective with a focus on the differences between prefigured Bulgarian verbs and converted verbs in English.

English, which makes the potential of the language to express specific meaning through metaphor practically unlimited.

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# ON THE STRUCTURE AND MEANING OF NPS IN TURKISH EXISTENTIALS

EMRAH GÖRGÜLÜ

İstanbul Sabahattin Zaim University

## ABSTRACT

This paper analyzes the structural and interpretive properties of Noun Phrases (NPs henceforth) in Turkish existential sentences. There are three different types of NPs, namely bare NPs, singular indefinite NPs and plural indefinite NPs, that can appear in existential structures. However, their behavior with respect to their interpretive and discourse characteristics considerably differ from each other. Specifically, bare NPs are obligatorily interpreted as number-neutral and do not introduce discourse referents while this is not the case for the other two NP types. In order to account for the characteristics of bare NPs, I argue for a modified version of the pseudo-incorporation analysis, originally proposed by Öztürk (2005) to account for the behavior of caseless direct objects. Unlike Öztürk, however, I argue that pseudo-incorporation applies only to bare NPs, excluding other NP types.

## 1. INTRODUCTION

The aim of this study is to analyze the syntactic and semantic behavior of various NP types in existential sentences in Turkish. From a cross-linguistic point of view, existential sentences are argued to have certain things in common whereas they dramatically differ from each other in other respects (cf. McNally, 2011; Creissels, 2014). When we consider the issue in Turkish, we observe that there are only a number of descriptive studies on this particular topic. However, no formal analysis of existential structures and their constituents was offered in previous work. This paper is, therefore, an attempt to provide a thorough analysis of existentials and shed light on some of the issues in question.

The structure of this paper is as follows: Section 2 provides a general overview of existential sentences and their ingredients in languages, giving specific reference to English. Section 3 considers the characteristics of existentials in Turkish and provides an overview of certain descriptive studies. Section 4 introduces the new account in order to capture the facts about the characteristics in existential sentences, giving particular reference to NP syntax and semantics. Section 5 briefly concludes the paper and makes some suggestions for future work.

## 2. EXISTENTIALS IN LANGUAGES

Existential sentences across languages are often argued to have the function of asserting the existence or presence of an entity in that they draw attention to an element that comes into the view or to the attention of the addressee (cf. Weinert 2013, Creissels 2014). In addition to that, they introduce an entity into the world of discourse, one that fits the description provided by the NP, known as *the pivot* (cf. Milsark 1977, Beaver et. al 2005, McNally 2011). Consider the sentences in (1) from English.

- (1) a. There is [<sub>NP</sub> *an apple*] in the basket.
- b. There are [<sub>NP</sub> *women*] standing in the hall.
- c. There is [<sub>NP</sub> *water*] in the cooler.

Basically, the structures in (1a-c) respectively identify the existence of a single entity, multiple entities and a mass entity relative to a certain location. Specifically, each structure has an indefinite NP functioning as the *pivot* (i.e. the entity whose existence is being asserted), an expletive subject *there* at the beginning of the sentence and a prepositional phrase (PP henceforth) indicating location. Note that the NPs in (1a-c) are fully referential and each introduces a discourse referent that may act as an antecedent for a pronominal in the subsequent discourse, as shown in (2).

- (2) a. There is [<sub>NP</sub> *an apple*] in the basket. Take *it* and eat *it*.
- b. There are [<sub>NP</sub> *women*] standing in the hall. I know *them*.

c. There is [<sub>NP</sub> *water*] in the cooler. Feel free to drink *it*.

It is clear from the examples above that NPs in existential sentences in languages like English, regardless of their properties in terms of number, are referential and may introduce a discourse referent for future reference. The question that one could ask at this point is whether the same also holds for NPs in existential structures in Turkish or whether there are certain language-specific properties that distinguish one from the other. In the next section, I consider this question.

### 3. EXISTENTIALS IN TURKISH

When we consider the existential sentences in Turkish, we see that there are different types of indefinite NPs that can appear in these constructions. In that respect, they are similar to their counterparts in languages like English. Consider (3).

(3) a. Bahçe-de [<sub>NP</sub> *kedî*] var.  
garden-LOC cat exist  
'There is a cat/are cats in the garden.'

b. Bahçe-de [<sub>NP</sub> *bir kedî*] var.  
garden-LOC IND cat exist  
'There is a cat in the garden.'

c. Bahçe-de [<sub>NP</sub> *kedî-ler*] var.  
garden-LOC cat-PL exist  
'There are cats in the garden.'

The sentences in (3a-c) illustrate that different types of NPs, namely bare NPs, singular indefinite NPs and plural indefinite NPs, can occur in Turkish existentials. Also, there is always a specialized predicate *var* 'exist' at the end of the sentence and there is an optional postpositional phrase in the sentence initial position. What is also interesting is the fact that NPs can appear in their bare form in existentials. This may seem counterintuitive since in many languages like English NPs, at least singular count NPs, do not normally appear in their bare form. The sentence in (4) would sound ungrammatical under the reading where we talk about a single sturdy chair and a healthy living cat.

(4) \*There is [<sub>NP</sub> *chair*] / [<sub>NP</sub> *cat*] in the living room.

As can be observed from the discussion above, when NPs appear with the indefinite determiner 'bir' and with the plural marker *-Ar* in Turkish, this leads to a singular indefinite and a plural indefinite interpretation respectively. On the other hand, bare NPs are always interpreted as number-neutral in that they do not specify singularity or plurality in the bare form. Also, they are non-referential since they do not introduce a discourse referent that can act as an antecedent in the subsequent discourse. This is shown below.

(5) a. Kutu-da [<sub>NP</sub> *köpek<sub>i</sub>*] var. \**O<sub>i</sub>-nu* / \**onlar-ı* gör-dü-m.  
box-LOC dog exist it-ACC they-ACC see-PAST-1SG  
'There is a dog /are dogs in the box. I saw it / them.'

b. Çatışma-da [<sub>NP</sub> *yaralı<sub>i</sub>*] var. \**O<sub>i</sub>-nu* / \**onlar-ı* tanı-yor-um.  
combat-LOC wounded exist s/he-ACC they-ACC know-PROG-1SG  
'There is wounded / are wounded (people) in the combat. I know her/him.'

The bare NP *köpek* in (5a) does not specify number and the sentence would be true if there is a singular dog or pluralities of dogs. The NP just specifies the existence of dog-type entity or entities. The same is also true for the bare NP *yaralı* in (5b). As the ungrammaticality of the second sentence in (5a) and (5b) indicates, an overt pronominal cannot refer back to a bare NP. The only way the sentence would become grammatical is through a zero pronominal, as in (6a) and (6b).

(6) a. Kutu-da [<sub>NP</sub> *köpek*] var. Ø gör-dü-m.  
box-LOC dog exist see-PAST-1SG  
'There is a dog /are dogs in the box. I saw.'

b. Çatışma-da [<sub>NP</sub> *yaralı*] var. Ø tanı-yor-um.  
combat-LOC wounded exist know-PROG-1SG  
'There is a wounded (person) in the combat. I know.'

On the other hand, singular indefinite and plural indefinite NPs are not subject to such restrictions since they are number-specific, referential. Also, they may be in an anaphoric relationship with a full pronoun. This is shown below.

(7) a. Kutu-da [<sub>NP</sub> *bir köpek*] var. O-nu gör-dü-m.  
box-LOC IND dog exist it-ACC see-PAST-1SG  
'There is a dog in the box. I saw it.'

b. Kutu-da [<sub>NP</sub> *köpek-ler*] var. On-lar-ı gör-dü-m.  
box-LOC dog-PL exist it-PL-ACC see-PAST-1SG  
'There are dogs in the box. I saw them.'

The question that arises at this point is how would one capture the facts about the semantic and discourse behavior of different NP types in Turkish? In other words, what kind of analysis would account for the behavior of NPs in existential sentences? There are a number of studies investigating the properties of existential constructions in the language. However, they are mostly descriptive in nature and do not provide a formal analysis. Tura (1986), for instance, argues that even though bare NPs are referential, they are non-definite in the sense that the reference is not to a particular individual. She goes on to say that the other two types are both referential and indefinite. On the other hand, Taylan (1987) notes that NPs have an indefinite reading even when the indefinite article *bir* 'one' is missing from the structure. In that sense the two analyses have significant differences and this poses a problem since the two NP types, namely bare NPs and indefinite NPs, differ from each other in important respects. Keleşir's work (2001) is more theoretically-oriented but she is mostly interested in whether NPs in existentials are VP-internal or VP-external, and whether or not they are presuppositional. Therefore, her account does not fully capture the issues raised above. In that respect an analysis in which the nature of NPs in existential structures is fully explained is warranted. In the next section, I propose an analysis in order to account for the characteristics of different types of NPs in Turkish existential structures.

#### 4. A NEW ACCOUNT

As noted above, previous work goes only so far to offer a formal analysis of existentials in Turkish. I argue here that one reasonable way of understanding the nature of existential constructions, and especially their constituents, is to consider non-existential structures and their ingredients and see if there are any parallels between them. For instance, in addition to other nominal like case-marked NPs, the three NP types can also appear in verbal sentences. Consider (8).

(8) a. Ali [<sub>NP</sub> *kitap*] oku-du.  
Ali book read-PAST  
'Ahmet did book-reading.'

b. Ali [<sub>NP</sub> *bir kitap*] oku-du.  
Ali IND book read-PAST  
'Ahmet read a book.'

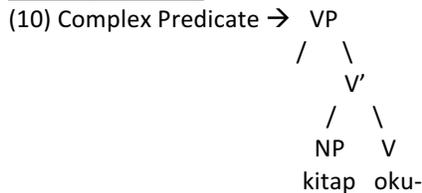
c. Ali [<sub>NP</sub> *kitap-lar*] oku-du.  
Ali book-PL read-PAST  
'Ahmet read books.'

The examples above show that the use of different NP types in Turkish is not restricted to only existential sentences. Bare NPs, singular indefinite NPs as well as plural indefinite NPs can occur in verbal sentences too. What is interesting in the examples above is that the NP in (8a) is non-referential, number-neutral and do not introduce a discourse referent. However, this does not hold for the non-bare NPs in (8b) and (8c). In that sense the bare NPs in existential and verbal constructions have important characteristics in common. In order to account for the behavior of nominals in different constructions, Öztürk (2005) proposes an analysis in which she argues that bare NPs undergo a process called pseudo incorporation. Following Massam (2001), Öztürk argues that bare NPs in Turkish are not syntactic arguments but form a complex predicate along with the verb. She goes on to say that this is also true for idioms and light verb constructions in which bare NPs are introduced as a sister of the lexical verb, as shown in (9).

- (9) a. Ali surat as-tı.  
 Ali face hang-PAST  
 'Ali got upset.'
- b. Ali dua et-ti.  
 Ali prayer do-PAST  
 'Ali prayed.'

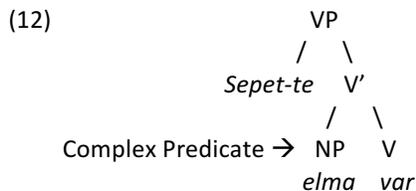
The sentence in (9a) illustrates a case of idiom while the one in (9b) is a light verb construction. Öztürk argues that in these cases the bare NP remains predicative and forms a complex predicate with the verb. The NP is not specified for number nor may it introduce a discourse referent. It is for this reason that it cannot be an antecedent for a pronominal element in the subsequent discourse. A simplified version of the syntactic structure for bare NPs that Öztürk proposes would look like (10).

Öztürk (2005:108)



The syntactic representation in (10) captures the structures in (8) and (9). What is important here is that the theme NP is pseudo incorporated into the verb and does not act like a syntactic argument. In that sense the theme pseudo incorporation truly detransitivizes the verb. I argue here that the pseudo incorporation analysis that accounts for the behavior of bare NPs in verbal sentences, idioms and light verb constructions could, with certain modifications, also be extended to bare NPs existential sentences in the language. Consider the sentence in (11) and the syntactic structure proposed in (12).

- (11) Sepet-te [NP *elma*] var.  
 basket-LOC apple exist  
 'There is apple / are apples in the basket.'

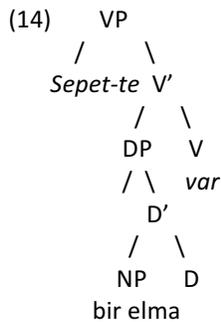


Note that I argue that the complex predicate formation in (12) takes place not at the phrasal level but under the X' level. This is because of the fact that only bare NPs go through pseudo incorporation, excluding other NP types like indefinite singular and plural NPs that may appear inside the verbal domain. Note also that the pseudo incorporated

NP *elma* right above remains number-neutral, nor does it introduce a discourse referent for subsequent reference. In that sense its behavior mimics its counterparts in verbal sentences as well as idiomatic and light verb constructions. If this analysis is on the right track, then we have a uniform account of bare NPs across all clause types in Turkish. On the other hand, it was shown that the behavior of non-bare NPs, namely singular and plural indefinite NPs, is different in the sense that they are number-specific and do introduce discourse referents. Thus it would be unreasonable to propose an analysis along the lines with the one proposed for bare NPs. Instead I argue that in cases where there is a singular or plural NP functioning as the pivot in an existential structure, that NP simply does not undergo pseudo incorporation at all. More specifically, it does not participate in any kind of complex verb formation along with the lexical verb. The syntactic structure I propose for the sentence in (13) is then shown in (14).

(13) a. *Sepet-te* [<sub>NP</sub> *bir elma*] *var*.  
 basket-LOC IND apple exist  
 'There is an apple in the basket.'

b. *Sepet-te* [<sub>NP</sub> *elma-lar*] *var*.  
 basket-LOC apple-PL exist  
 'There are apples in the basket.'

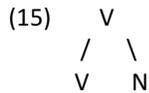


The structure in (14) illustrates that the maximal projection that is the sister of the verb is not a lexical phrase. That is to say, it is not an NP but a functional one, namely a Determiner Phrase (henceforth DP). The NP under the D' node refers to a singular object and it introduces a discourse referent. Thus the account proposed here also presupposes that only lexical phrases (i.e. a phrase whose head is a lexical element) can go through pseudo incorporation, excluding other functional elements.

Note that Öztürk also claims that singular indefinite NPs undergo pseudo incorporation just like bare NPs. More specifically, there is no syntactic distinction between singular indefinite NPs and bare NPs in Öztürk's account. However, this obviously raises certain problems as there are significant differences between the two types in terms of their syntactic, semantic and discourse properties. As it was shown above, while bare NPs are non-referential, number neutral and do not introduce discourse referents, this is not the case for singular indefinite NPs. This distinction was captured by proposing that singular and plural indefinite NPs project a functional projection that do not undergo pseudo incorporation. In the next section, I will discuss another cross-linguistic approach to bare NPs by Espinal and McNally (2011) and show why it falls short to capture the facts about existentials in Turkish.

## 5. BARE NPS ACROSS LANGUAGES

In their work on bare nominals and incorporating verbs in Spanish and Catalan, Espinal and McNally (2011) independently argue that bare NPs in these languages are in fact complements and not syntactic arguments. In that sense, the behavior of bare NPs in Spanish and Catalan are similar to their counterparts in language like Turkish. Espinal and McNally note that the non-argumental behavior of bare NPs is intimately connected to the semantics of Spanish and Catalan object bare NPs, which share semantic properties associated with incorporated NPs. Specifically, these NPs are indefinite, number-neutral (unlike determiner bearing singular NPs) and do not introduce discourse referents. They note that this behavior of bare NPs in Spanish and Catalan naturally extends to existential sentences which combine with bare NPs. Following Hale and Keyser (1993, 2002) and Mateu (2002), Espinal and McNally (2011: 104) adopt a syntactic structure and argue that bare NPs can only appear in structures like (15).



Espinal and McNally note that the structure above presupposes that the verb only takes the bare noun as a complement and excludes the subject nominal. It also presupposes that the verb takes the nominal at the lexical level and the noun itself do not project a maximal projection. However, I argue that an analysis along these lines is not so compatible with the facts in Turkish. This is because of the fact that the element that undergoes pseudo incorporation is a phrasal entity. The evidence comes from the fact that certain elements can appear between the NP and the verb. Following Taylan (1986), Öztürk (2005:38) notes that in verbal sentences, certain focus particles like *dA* ‘also’, *bile* ‘even’ and *mi*, the yes/no question particle, can intervene between the verb and the bare nominal. This implies that the verb and the bare noun do not form a morphologically complex predicate which act as a singular unit. When we consider existential sentences, we observe that this is also the case in existentials. Consider (16).

- (16) a. Bahçe-de köpek *de* var.  
 garden-ABL dog FOC exist  
 ‘There is also a dog / are also dogs in the garden.’
- b. Bahçe-de köpek *mi* var?  
 garden-ABL dog Q exist  
 ‘Is there a dog / Are there dogs in the garden?’

The only way a focus element or a question particle can appear between the nominal and the verb is if the nominal has its own maximal projection. Thus if we adopt an analysis similar to Espinal and McNally’s (2011), we would not be account for the facts in (16) in Turkish.

To conclude, I have shown in this section that the differences bare NPs and indefinite NPs in Turkish existential sentences could be captured by extending the pseudo incorporation analysis of caseless direct object NPs in verbal constructions. More specifically, bare NPs in existentials undergo pseudo incorporation like their counterparts in verbal sentences. However, I have also argued that the pseudo incorporation analysis does not hold for indefinite NPs in existentials as their behavior exhibit significant differences. Instead I motivated a distinction where indefinite NPs are embedded in a functional projection.

## 6. CONCLUSION

I have shown in this work that just like caseless direct objects in verbal sentences, idiomatic and light verbs constructions, bare NPs in existential structures are number-neutral and do not introduce new discourse referents. This behavior of bare NPs was accounted for by assuming that they undergo pseudo-incorporation just like their counterparts in other environments. However, unlike previous claims, I showed that singular indefinite NPs behave differently and their behavior was accounted for by arguing that they do not go through pseudo-incorporation. Instead, I proposed a different syntactic structure in order to explain their properties and argued that they are embedded in a functional category, namely DP. The pseudo-incorporation analysis I argued for in this work is dramatically different from the one suggested by Espinal and McNally (2011) in the sense that they I proposed an account in which bare NPs are full syntactic complements rather than being a lexical head going through incorporation with the verb.

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# INTERROGATING THE LANGUAGE TEACHING METHODOLOGIES FOR THE GLOBAL WORLD: GRAMMAR TRANSLATION METHOD (GTM) VERSUS COMMUNICATIVE LANGUAGE TEACHING (CLT)

**ÖZLEM ZABITGIL GÜLSEREN**

Assist. Prof. Dr., English Language Teaching Dept.,  
İstanbul Sabahattin Zaim University

## **ABSTRACT**

English as a global language has an ever ascending significance, and is the most frequently studied foreign language today whereas this position belonged to the language of Latin five hundred years ago. Learning of English is a prerequisite of the new global world. Despite the increasing demand of learning English and its best practices, the challenge of teaching and learning of English persists. Which methodology results in best practices is a persisting research question for language teachers and educators. A methodology is very important for any language teaching practice. The methodology choice directly influences the set of procedures and overall planning of the teaching act (Celce-Murcia, 2001). Approaches and methods are many in number and the majority fail language classrooms today. Throughout history different methodologies have been practiced in teaching English as a foreign language such as Grammar Translation Method (GTM), Direct Method, Audiolingual Method, Suggestopedia, Total Physical Response to name just a few. In order to inquire the problem of English language learning, it is essential to study the two historical language teaching methodologies: Grammar Translation Method and Communicative Approach. Twentieth century language teaching experienced frequent change and witnessed several competing language teaching ideologies. This research paper aims to compare and study two opposing methodologies. Grammar Translation Method (GTM) is one of the first methodologies to be employed in teaching English as a Foreign Language (EFL). In this methodology written language and literary language is viewed superior than oral communication, and grammar is taught deductively. Practice of translation is very common in GTM. This methodology is juxtaposed with Communicative Language Teaching (CLT), which is a more progressive and modern methodology in the language teaching world. Learners learn a language through the use of language for communication in CLT. For CLT, language is not only a subject of study but also a vehicle for communication. Social aspects of language receive more attention than knowledge about the language (Widdowson, 1998). A comparative inquiry of these two popular methodologies will remind the historical roots and ideologies of each approach. I will also shed light into the language practice of today. We will see how these methodologies have changed in praxis and what they can offer in the language classroom. It is imperative that we, as language educators, strive to continue to interrogate the past to inform the future of language teaching. It is only in the ongoing discussion of the previously founded methodologies and their comparative analysis that we can alter and shape the new language approaches to better our language teaching practices.

## **Comparison of GTM and CLT**

Throughout the history of English Language Teaching utilized several language teaching methodologies. Changing context and goals of language teaching brought many changes in the language teaching praxis. GTM and CLT are two very influential methodologies historically (Chang, 2011). GTM is known as the classical methodology because of its role as teaching the classical languages of Latin and Greek in the 18th and 19th Centuries (Richards & Rodgers, 2001). Later, GTM was successfully used in teaching English. The practice of GTM refers to grammatical competence and the knowledge of language form. The emergence of CLT in the 20th Century changed the previous focus of grammatical competence to communicative competence (Savignon, 1997). It is essential to look at the theoretical standpoints of these two methodologies and their changing praxis according to the altering demands of globalization.

Each of these methodologies contain different strategies about characteristics of language teaching and learning, processes of teaching/learning, and which skills to teach or prioritize. This comparative dialogue of GTM and CLT will remind the changing priorities of language teaching and aspects of language teaching to be reformulated for today's learners.

### **GTM as a Language Methodology**

GTM is the Classical Method used in the 18th and 19th Centuries for teaching Latin and Greek (Chang, 2011). Its objective has been to teach in order to gain capability to read and appreciate the target language literature (Larsen-Freeman, 2000). The goal of language learning was not to speak it, but to improve one's intellectual capacities. The classical literature was considered beneficial for the mental and intellectual development of the learner. In the present day practice of language teaching, we do not have such strong motivation for the appreciation of L2 literature or the classical literature. In today's teaching practice, grammar learning and reading precede other skills areas. Thus, grammar knowledge is prioritized before producing one's own sentences. These grammar exercises become a model for learners' production of sentences with certain structures (Kong, 2011). The mother tongue use in the classroom has a significant place for GTM, because the use of the mother tongue ensures the understanding of the content for the class. Also, L1 and L2 comparisons are utilized in classes. For instance, grammar structures of L1 and L2 comparisons highlight similarities and differences between these two languages and provide a comparative platform for the student. Learning of vocabulary is an important part of language learning. Target vocabulary is taught by referring to L1 equivalents which is memorized as vocabulary lists. Some of the advantages of GTM use in language teaching are highlighted as the following:

#### **Advantages of GTM as a Methodology**

- Crowded classrooms of today is appropriate for GTM practice, because it is the communication aspect of language that consumes a lot of time and energy on the part of the teacher.
- In teaching contexts where student-centered language teaching is not possible, GTM proves to be a successful methodology for teacher-centered teaching. Crowded classrooms cannot very easily apply a student-centered approach. So, GTM is cost effective in such contexts.
- Because L1 is used liberally the possibility of misunderstanding or misinterpretation of the content is minimized. With other methodologies, there is always the fear of students not receiving all the information targeted for them.
- In situations, where the teacher refuses to use L1, they spend extraordinary amount of time to explain the the simplest concepts in the target language.
- Because of the direct translation to L1, the GTM can save a lot of time in explanation. With some methodologies like Direct Method, we are not allowed to use L1 and in some cases it might take a lot of time to explain some concepts, which would be very easy if we were to use L1 translation.
- Teachers do not have to be fluent language users to be able to teach with GTM. It does not require teachers to have specialized skills to be able to teach with this methodology.

#### **Challenges of GTM as a Language Methodology**

GTM lack communicational initiation as a language methodology (Kong, 2011). Writing and reading skills, on the other hand can improve greatly depending on the energy spent on individual learning. Despite increased knowledge of grammar structures, there is a general tendency not to feel unmotivated to use language for communicational purposes (Chang, 2011). This is directly related to not using language for communicational purposes in the classroom. Learners do not feel confident about pronunciation because they lack pronunciation practice in the classroom. Teacher as the authority figure provides all the information to learners and thus knowledge flow goes one direction from the teacher to students (Harmer, 2007). Student communication is restricted to situations where they will seek clarifications from the teacher, check their understanding, or correct their mistakes in order to better understand the lesson. With these points in mind, GTM includes some disadvantages to consider for teachers and learners:

- Students are not called upon to be active in the learning process. Language learning turns into a silent internal learning practice.

- It can be a monotonous teaching method because there is a one-way knowledge flow from the teacher to students (Kong, 2011).
- Spoken language is ignored in GTM since speaking and listening are not prioritized as language skills. They learn a lot about the language, but the practice of it remains very limited.
- GTM Method demands that students analyze the language instead of using the language (Celce-Murcia, 2001, p.6).
- GTM does not really respond to the needs and demands of the global World, because globalization requires the use of English both in written and oral communication (Kong, 2011).
- There is a strong reliance on L1. L2 is only used in a limited extent. L2 should be used as much as possible for higher language proficiency.
- It does not encourage cooperative learning in the classroom. However, not all discoveries in language learning can be made alone.
- L1 use and translation cannot make real language development, because thinking in the other language is a valued language practice.

### **CLT as a Language Methodology**

CLT was founded by Robert Langs in 1970s. It is developed as a reaction to Grammar Translation Method and Audiolingualism. Its proponents claim that GTM and Audiolingualism failed to educate learners who can communicate effectively, and thus a need to try a new methodology became necessary (Larsen-Freeman, 2000) . CLT became very popular very quickly and have been tried at many levels of education. CLT proponents argue that CLT encourages students to use the language instead of analyzing the language. Thus, the goal is to enhance the ability to use the language rather than the analysis of it. CLT aims to improve all language skills for a learner. Because language needs to be seen as a means of communication, its main goal is communicative competence. There is an emphasis on interaction in the target language. Instructor is expected to organize different situations, functions, and activities in order to create a learner-centered and communicative-focused language teaching (Savignon, 1997). It is not only what we say that is important, but also how we say it, to whom we say it, and where-and-when we say it (Widdowson, 1998). CLT highlights the importance of social context in communication especially in certain functions such as promising, requesting, rejection and so on.

### **Advantages of CLT as a Methodology**

- All four language skills are targeted. So, no language skill is ignored theoretically. This is seen as an advantage in comparison to other language methodologies.
- CLT allows for the sharing of the responsibility of language learning between the teacher and students. This allows for a shared responsibility of learning for the teacher and students. Student is an independent learner and the teacher is a facilitator in CLT.
- Authentic texts are used in the classroom for an interesting learning experience. Since speaking is encouraged more students will find opportunities to speak and with practice their confidence will boost for real life situations.
- Because communication is integral in teaching, there is a genuine connection between the classroom learning and outside world.
- L1 use is minimal, which encourages extensive L2 use and students are encouraged for meaningful production as opposed to perfectly grammatical sentences.
- Realizing the value of shifting from producing grammatically correct sentences to functional competence in communicative situations.

### **Disadvantages of CLT as a Language Methodology**

- Increased workload on teachers. It puts a lot of pressure on teachers to create very engaging texts that involves students in the learning process without having boredom. It means exertion of a lot of time and effort on the part of the teacher.

- Giving timely and also ongoing-feedback is a principle of CLT. However, it is ver time-consuming, and not very applicable in crowded classrooms.
- It values fluency over accuracy. Encouragement of communication is significant in language learning, but how much of accuracy can be sacrificed for the sake of fluency. If not limited, it might result in wrong use language for the sake of communication.
- CLT is practiced in different levels and proficiency groups. It might be an excellent methodology for intermediate and advanced levels, but it might not be appropriate for beginner and early elementary level groups, because they may still have a need for controlled practice.
- For weaker students or shy students this methodology can be too dominant, and too much initiation and independent role given to learner might cause such learners to completely shut down.

### **Language Methodology for Today**

It is not easy to apply theoretical assumptions highlighted in methodologies, because it is the context that determines its applicability. Many educators claim that GTM is outdated for today's teaching context, but somehow they continue to use it. Interestingly, many people support the use of CLT, but not many teachers apply it in their classrooms. On a theoretical level, majority of people see the value of CLT especially in the global teaching context, but in practice they shy away from using it whole heartedly. One reason could be because of the grammar teaching practices prevalent in the Turkish education system. Centralized education and testing makes the application of communicative based methodologies a difficult task for even the most devoted teacher. Centrally imposed textbooks get in the way of creating more authentic materials. So, materials development is an area that require serious planning and evaluation for any authentic language learning experience in our educational contexts. Moreover, testing and evaluation in our education system need to be analyzed and re-formulated in order to better coordinate our teaching goals and methodologies in these lines. Along with these initiations teacher training is essential for improving teacher quality and better informing them for the expected outcomes. In choosing a methodology it is necessary to look at the reasons why this conflict between the theory and practice of CLT occurs. Looking at the above mentioned variables will shed light into the present realities of language teaching today. Only then, it will be possible to map out new strategies to better meet the needs and realities of our learning context today.

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# PERCEPTIONS OF LANGUAGE TEACHERS ON PROFESSIONAL DEVELOPMENT IN LANGUAGE TEACHING: COMPARISON OF PRIVATE PRIMARY SCHOOLS AND STATE PRIMARY SCHOOLS

M. PINAR BABANOĞLU, AYLIN GÜRLEK

## ABSTRACT

Perception of teachers on professional development is considered to be an essential issue to provide a better understanding to what extent teachers adapt themselves to constantly changing educational contexts including, current teaching philosophies, concepts, knowledge and even new technologies. To accommodate to the current developments and innovations is almost indispensable in terms of delivering qualified education. Consequently, professional development is crucial for teachers, especially in language teaching as it is nearly the most dynamic field of education. This study investigates the differences between the perceptions of language teachers working in private primary schools and state primary schools towards teacher professional development in teaching English language. It focuses on interpreting the concept of professional development, putting emphasis on the different perceptions of teachers working in different type of schools in order to shed light on the current issues of teacher development. A 16-item questionnaire was conducted within the study. The participants of the study were 20 English language teachers working in either private primary schools or in state primary schools. The results of the study indicate that there is nearly no difference between their perceptions although in some statements the ideas of teachers working in private schools are stronger than the other ones.

# THE ROLE OF HISPANIC AMERICA IN THE TEACHING OF SPANISH AS FOREIGN LANGUAGE: REPRESENTATIONS OF STUDENTS AND TEACHERS

**MÁRIO CRUZ, MARIA ARAÚJO E SÁ**

Mário Cruz, Adjunct Professor, Instituto Politécnico do Porto/Universidade de Aveiro (CIDTFF), Maria Araújo e Sá, Associate Professor with Aggregation, Universidade de Aveiro (CIDTFF)

## **ABSTRACT**

We believe that with the positioning of Spanish as an international language and the prominent role of Hispano-American countries in the vitality and projection of this language (Mora-Figueroa, 1998), there is a need for the inclusion of linguistic and cultural varieties in the teaching and learning process of Spanish as Foreign Language, in a context where the Spanish varieties in course books and practices still prevail (cf. Kraviski, 2007).

In this paper we propose an analysis of the representations of both students and teachers about the place of Hispanic America in the teaching and learning of Spanish as Foreign Language at Secondary School level (Altmann and Vences, 2004; Pérez, 2003) through questionnaires. At the same time, we will focus on the approaches of the different linguistic and cultural varieties of Spanish (Alvar, 2002), arising in the most used course books in secondary education (initial levels).

Moreover, following a qualitative methodological perspective, we undertook a case study (Benson, Chik, Gao, Huang and Wang, 2009) which includes the use of different techniques and instruments, i.e., a methodological triangulation of different sources (namely, questionnaires and course books assessment grids) in order to interpret the obtained data (Pérez, 2003; Altmann & Vences, 2004).

On the one hand, the results show that a lot of the course books entail topics related to cultural varieties but some of them fail in addressing aspects related to the linguistic diversity within the Spanish language. On the other hand, students reveal cultural representations which are somewhat stereotypical and show at the same time a sincere desire to learn more about Hispano-American cultural and linguistic diversity, whereas teachers are quite aware of the existence of Spanish cultural and linguistic varieties but some of them are not so eager to work with these varieties within the classroom walls. According to our findings, the study of Spanish language and cultural varieties can be done by making use of vocabulary exercises of contrastive nature, research activities based on audiovisual and online resources, reflexive exercises about poetry and novels and semi-real production tasks.

## **The Linguistic and Cultural Miscegenation of Hispanic America**

Spanish is an international language and this has much to do with the economic and cultural projection of Hispano-American countries in the world, which has been growing during the last decades (Mora-Figueroa, 1998). Therefore, it is of utmost relevance to focus on studies related to linguistic and cultural varieties of Spanish and its importance to the learning and teaching process.

As stated by authors such as Pérez (2003) or De la Vega (2001), the region of Hispanic America is a mixture of races of linguistic and cultural richness, which has started since the discovery of the American continent and has deepened economically speaking until nowadays. In fact, there is a strong cultural and economical dynamism which has a lot to do with the creation of MERCOSUR and the role of tourism. We believe that the linguistic and cultural varieties of Spanish should be addressed within the Spanish language classroom as soon as possible and in an integrated way because as Alvar (2002, p.251) refers: the cultural aspects are Europe transferred and America poured, i.e., the intercultural interchanges have permanently occurred since the very first contact between the Spanish and Hispano-American cultures, culminating in the adaptation of songs, architecture styles, literary forms, etc.

According to many authors, namely Salvador (2001) or Alvar (2002), one shall be cautious when dealing with the issue of differentiation between the Spanish one speaks in Spain and the one people speak in American countries, due to the fact that a lot of efforts were done in order to incorporate Americanisms in Spanish language dictionaries, as for example: *Atlas Lingüístico de Hispanoamérica*.

As Silva and Castedo (2008, pp.68-69) suggest, one shall make it very clear within the classroom walls that despite the language heterogeneity, Spanish has a common and homogeneous ground, which allows the communication among all Hispanics. In fact, the language structure is almost the same and the linguistic varieties related to geographical factors are not so much different as in comparison to the unity the language itself offers. Some studies also show us that both teachers and students share the idea that the preferable Spanish variety shall be the one we encounter in Spain. Even Hispano-American people share this representation, i.e., that the best variety is that of the Castilian prototype.

Moreover, as stated by Marín (2001, pp.70-73), the intercomprehension between Spanish-speaking peoples is quite more simple and immediate than the one which occurs among English-speaking communities. By focusing on the language varieties within the classroom walls one is training students to become attentive listeners to the richness of that language scope itself. In this way, as suggested by Pérez (2003), we shall create a holistic learning and teaching process which includes Pan-Hispanic uses and is based on the learning of geographic and social distinct uses but focusing on a common ground. The students themselves shall become plurilingual within the knowledge they have of this historic language, speaking in a differentiated way according to the contexts and corresponding speaking levels.

Taking all this into consideration and as a way to make the encounter between learners and linguistic and cultural varieties easier, it is of great importance that we develop skills based on an intercultural approach (either physical or virtual) and on the use of strategies and real materials, which allow them to become conscious citizens of a globalized world, in which Spanish has got a very important role.

**Linguistic and Cultural Varieties of Spanish Language in The Classroom**

According to Instituto Cervantes (2010), Spanish has more than 450 millions of native speakers and learners. Moreover, we know that Spanish is recognized as an official or co-official language in more than 20 countries. All of these countries have their own linguistic and cultural variety. In this way, we should not disregard phonetical, morphosyntactic, semantic and pragmatic varieties of the Spanish language. As referred by Fernández (2010), these diatopic varieties can be divided into two regions: Spain and Latin America. Regarding Spain itself, the author proposes a subdivision based on the norms used in the urban centres, namely: Andalusian region, Canarian region and Castilian region. The diatopic variety of Latin America includes the following subregions:

Caribbean region	Mexican and Central America region	Andes region	Río de la Plata and Chaco region	Chile
Cuba Panama Puerto Rico Dominican Republic Venezuelan Coasts Colombia	Guatemala Honduras El Salvador Costa Rica Nicaragua	Venezuela Colombia Ecuador Peru Bolivia	Argentina Paraguay Uruguay	Chile and surrounding areas

Table 1. Diatopic varieties of Latin American Spanish

Mollica (2007, p.9) states that the teaching of these linguistic varieties is quite relevant at present days because all languages present an inherent dynamism and heterogeneity, being pertinent to consider it in a specific social and economic context. At the same time one shall consider the fact that students shall feel free to speak in the language classroom, independently from the used code: the norm or non-norm (Bortoni-Ricardo, 2005, p.197). Moreover, it is important to reflect upon the correction of the students who may use the linguistic varieties in the Spanish language classroom. Most of the cases students feel insecure when using a specific word or accent which is different from the norm (even if it is correct), opting not to participate. The teacher shall identify the difference in the uses of Spanish, letting students become conscious of that valid variety (Bortoni-Ricardo, 2005, p.42).

We should not forget that these linguistic varieties have to be addressed within a cultural framework. As Fernández (2010) states, it is important that the teacher recognizes the different uses in relation to its nature and contexts. This kind of work shall be arranged focusing on a linguistic diversity, letting students get to know words, expressions, accentuation, etc., which do not make part of the norm, but make part of the diatopic uses of Spanish language.

The linguistic variation shall accomplish two functions: one the one hand, amplify the effectiveness of communication on learner’s counterpart in a specific context; on the other hand, mark and make him/her feel the cultural and social identity of the native speaker, who makes part of the linguistic variety of the target language. However, the fact that a teacher uses and addresses a specific variety over and over again does not mean that he/she should hide the other varieties. In fact, the teacher should address other varieties as much as possible, due to the fact they are as rich and valid as the one used in the learning and teaching context. Only in this way will it be possible to eliminate linguistic and sociocultural stereotypes.

By focusing on the study we have developed during last year, we wanted to raise the following questions: a) Which representations and knowledge do secondary school students of Spanish have about linguistic and cultural varieties of Hispano-American countries? How are these addressed in the teaching process in Portuguese Secondary School System? Which practices can be addressed in learning contexts in order to foster the rebuilding of representations and sociocultural and sociolinguistic knowledge of Spanish and its varieties?

Following an ethnographic approach, we undertook a qualitative research methodology including different techniques and analysis instruments, which culminated in a methodological triangulation of sources in order to compare and interpret the data and the results (cf. Pérez, 2003; Altman and Vences, 2004). The essential corpus of our research is focused on the responses to questionnaires, course book analysis grids, field notes and projects/assessment worksheets undertaken by students, but in this article we will only focus on the first two data collection instruments. Let us now focus on the analysis of some course books which were being used in the area in which we were implementing our study (in the north-western part of Portugal).

In fact, the classroom work in Portugal is quite a lot based on the use of the course book and this resource is one of the most important ones which influence the learning practices. According to Rodrigues (2005), the course book should give students more opportunities of interaction with situations in which they are able to contemplate the foreign language varieties, focusing on a specific region and communication contexts. Pontes (2009) points out that in the course books the Iberian Spanish varieties still prevail in comparison to the Hispano-American ones, and even when the course books entail the latter they explore it in a superficial way, by focusing on curiosities and letting students know things through footnotes (Kraviski, 2007). Moreover, the course books do not quite offer an experiential communicative approach, which implies an effective work with the language, i.e., lead students to reflect upon the uses and adequateness to specific contexts.

As we can see from Table 2, the course books scarcely address Spanish language varieties and they never do it explicitly. There is even a course book which does not deal with it at all and some categories, such as expressions or accent are not even worked upon.

Language Varieties	<i>Contigo.es 1</i>	<i>Endirecto.com 1</i>	<i>Endirecto.com 2</i>	<i>ES-PA-ÑOL</i>
pronunciation		“El hijo de Hernández” (p.25)	“La historia de Juan” (p.151)	“A Dios le pido” (p.45)
vocabulary			“A la mesa” (pp.110-111)	“Tirita de Mafalda” (p.24)
expressions				
grammar		El voseo (p.25)		El voseo (p.24, p.45)
accent				

Table 2. Occurrences of language varieties in four Spanish course books

Regarding the cultural varieties, the course books deal with them in a more incisive way. The categories *society*, *geography*, *history* and *arts* show a lot of occurrences within the books (see Table 3, for more details). Some course books, such as *Endirecto.com 1* and *Endirecto.com 2* offer a more systematic and broaden work with the Spanish language varieties, going beyond the simple presentation of stereotyped information.

Van Dijk (2004) tells us that we may classify the way the different Spanish-speaking cultures, appear in course books as the following: a) exclusion, because a lot of cultures do not come up in course books and these usually offer a monocultural view of the language; b) differentiation, as a great deal of cultures appear in opposition towards others

and as different, emphasizing these differences and not focusing on the similarities; c) exoticization, because the course books sometimes emphasize anything that implies a positive differentiation and strangeness to the eyes of the learner; d) stereotyping, due to the representation of the Other according to a rigid and pre-conceived way (see Figure 1, for an example); e) lack of voice of the cultures and subcultures, opting to address them but not giving voice to the individuals who belong to that specific cultures.

<b>Cultural Varieties</b>	<b><i>Contigo.es 1</i></b>	<b><i>Endirecto.com 1</i></b>	<b><i>Endirecto.com 2</i></b>	<b><i>ES-PA-ÑOL</i></b>
<b>society</b>		<p>“Fiestas en América Latina” (p.99)</p> <p>“Secretos de un curandero” (p.118)</p> <p>“Farmacias mapuches” (p.127)</p> <p>“Sudamérica, un viaje inolvidable” (pp.146-147)</p> <p>“Vacaciones” (Cuba/Costa Rica/Patagonia) (p. 156-157)</p>	<p>Pág. 89</p> <p>“Ruta Quetzal” (p.89)</p> <p>Pág. 131/132</p> <p>“Los Amazonas” (p.131-132)</p>	<p>“Testimonio de una mujer peruana” (p.66)</p>
<b>geography</b>	<p>Latinoamérica (p.11)</p> <p>Nacionalidades (pp.30-31)</p> <p>Hispanohablantes (p.34)</p>	<p>“Mapa hispanohablante/atracciones”, nacionalidades (pp.9-15)</p>	<p>“Quiz sobre el mundo hispanohablante” (p.6-9)</p> <p>“Vuelos en un panel informativo” (p.85)</p> <p>“Buenos Aires, Argentina” (p.155)</p> <p>“Canaima” (p.161)</p> <p>“República Dominicana” (p.165)</p> <p>“Xcaret, México” (p.179)</p> <p>“Patrimonio natural del mundo hispanohablante” (p.193)</p>	<p>“Más de 400 millones de personas hablan español” (p.64)</p>
<b>history</b>		<p>“Pueblos indígenas” (Incas, Aztecas) (p.29)</p> <p>Chichén Itzá/ Machu Picchu (p.169)</p>	<p>“Los Mayas, los Aztecas y los Incas” (p.33)</p>	<p>“Retrato de una familia de inmigrante mexicanos en los EE. UU de los años 70 (p.33)</p>
<b>arts</b>	<p>Salma Hayek Jimenez (p.20)</p> <p>Isabel Allende (p.80)</p> <p>“bolso de Ecuador”,</p> <p>“flauta de Perú,</p> <p>“pimientos o</p>	<p>“Cantantes hispánicos” (p.20-30)</p> <p>“Signos maya” (p.42)</p> <p>“Personajes hispanicos”/“Pueblo Mapuche” (p.43)</p>	<p>“Autores de países latinoamericanos” (p.44)</p> <p>León Greco (p.73)</p> <p>“A la mesa” (p.110-111)</p>	<p>“Mafalda y su historia” (p.24)</p> <p>“A dios le pido”/Juanes (p.45)</p> <p>“Vivir adrede”/Mario Benedetti (p.59)</p> <p>“Oda al tomate” (p.112)</p>

	chiles de México” (p.94)	“Vestimenta de la mujer Mapuche” (p.140) Juanes (P.151)		
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Table 3. Occurrences of cultural varieties in four Spanish course books

In fact, as pointed out by Andrade (2011, p.35), Spain ranks first in relation to the attention the course books give to its regions and cities, but the Hispano-American countries are less addressed and sometimes in a hierarchical way, always showing the same places, namely: Mexico, Argentina, Chile, Nicaragua, Peru and Venezuela. In this way students may end their Spanish language courses without getting a full view of the richness of the Hispanic world, by focusing on an ethnocentric view of the language (Cerdeira and Vicente, 2009, p.369). At the same time, Spain is always associated to positive aspects, such as recreation activities (football, night life), whereas Hispano-American countries are conceived as places full of problems, such as: poverty, inequality and child labour (idem).



Figure 1. Products and its nationalities in the course book *Contigo.es 1*

Once the teachers do not know all the linguistic varieties of Spanish language, Pinto (2006) recommends that one should divide the teaching of these into two types: the direct contact zones and the indirect contact zones. The first is related to the regions to which the learner will be in contact with, due to the frontier proximity. The latter are the ones that are not in the proximity of the country the learner makes part of. In this case, the author suggests the adoption of a specific variety and the progressive integration of other varieties. Nevertheless, one shall listen to the interests of students themselves, who may demand an even more holistic approach due to traveling, work, study purposes, among other reasons).

Following the view of Pinto (idem), let us now listen to the voices of students and teachers, i.e., the representations they have which portray the approaches we may use and resources we may build to tackle the linguistic and cultural varieties of Spanish within the classroom walls.

### **How to Tackle Linguistic and Cultural Varieties of Spanish in The Classroom: Learners and Teachers' Representations**

In the previous chapter we had the chance to see the role course books may have in directing both students and teachers' representations. Therefore, it is of utmost importance that the teachers find ways to go further than an ethnocentric view of Spanish language, by acting as an intercultural mediator between learner's culture and the target one.

In fact, by focusing on the peninsular version of Spanish language too much, we are not giving students the chance to access other cultural views which may be useful in their future lives as speakers of Spanish in a globalized world.

A comparative work of the ways other cultures understand and act upon the world, regarding the learner's culture and the target one, shall be a common practice within the classroom (Miquel and Sans, 1992, p.56).

Nowadays, there are a lot of other authentic sources which may enrich the classroom work, namely: narrative, poetry, music, plastic arts and even ICT resources (Mercau, 2014, p.7). Mercau (2014, pp.20-21) considers that the Hispano-American narrative is a never-ending source for the Spanish teacher. In fact, the list of authors of novels and short stories is immense: Borges, García Márquez, Cortázar, Rulfo, Vargas Llosa, etc. They are authors who offer different narrative styles but the teacher may select what to address, namely: linguistic facts (grammar, syntax, lexis, etc.) or cultural aspects (geography, history, gastronomy, etc.).

The same occurs with music. Due to the influences of Amerindians, African slaves and Spanish colonizers, the rich Latin-American music and its rhythms may provoke some strangeness and curiosity, and in this way they may act as an interesting cultural resource to work within the classroom walls (Mercau, 2014, p.40.), by showing them a *guajira*, a *salsa*, a *cumbia*, a *chacarero* or even a *cueca*.

Taking the ICT 2.0 tools into account, learners may become more producers than consumers, contributing to the diffusion of cultural knowledge related to the Latin-American countries, by following practices based on a critical hyperdagogy (Cruz, 2015). The teacher shall foster practices which integrate cultural resources in the classroom activities, by trying to connect the cultural with the linguistic aspects, so that the student may build up a cognitive map of the Spanish-speaking world (Lerner, 2000).

The questionnaires were created having into consideration sociobiographical aspects and sociolinguistic and sociocultural representations, which both students and teachers have in relation to learning itself and their relation to the Hispanic World. In fact, in the first part of the questionnaire students had the chance to share some personal details regarding their schooling and languages learning. In the second part of the questionnaire they had to focus on issues related to social, historical and language aspects within the Spanish-speaking world. Their creation was based on studies by Duarte (2012), Senos (2011), Altman and Vences (2004) and Pérez. In relation to the type of questions, we have created open, close and multiple-choice questions.

The students' questionnaires, which can be accessed at <https://app.box.com/s/7z7oi88h4qm7dp72bgcumymdz0jvaitd>, were filled in during the lessons anonymously and we were careful throughout the whole process so that students did not exchange ideas. In relation to the teachers' questionnaires, they were built on Google Forms and were filled in directly at the following webpage: <https://docs.google.com/forms/d/1UoLgGGN3CGn5bKUegTj5IRaPiLFnzfJSX-QWG92h3Ko/viewform>.

Focusing on students's questionnaires, we would like to start analyzing the results by drawing a characterization of the group of students. This group of students is composed of 41 individuals who are learning Spanish as a foreign language at a public secondary school in Portugal. Their ages range from 14 to 19 years old. Most of the students are women (35 students) and almost all of them have got Portuguese nationality, though there are two Brazilian and one Romanian students. Portuguese language is also the native language of all students. However, it coexists with two other languages: Romanian and Papiamento in case of two students.

Moreover, we can also notice that most of the students did not live abroad, but 4 of the students lived in the following countries: Romania (3 years), Ireland (1 year), Dutch Antilles (3 years) and Portugal (one of the foreign students has been living in Portugal for one year and another one for 6 years). We can also verify that 32 students have already been to Spain, 1 student to Paraguay and two other students to Mexico.

Focusing on question number 30, we can see that most students selected the following peoples to classify: Mexicans, Venezuelans and Argentines. The Spanish are one of the least selected people, together with the Peruvian, Cuban, Chilean, Puerto Ricans and Paraguayans. The representations that students share are the following: a) the Mexicans, Argentines, Cubans and Venezuelans are seen as very cheerful, friendly but noisy people, still relatively organized and open to the Other; b) the Spanish are also seen as a cheerful, friendly and organized people, but relatively noisy and more or less open to the Other; c) as to the other people identified by the students they show diverse opinions, which makes us believe that few have had contacts with them.

With regard to question number 31, it is interesting that the students show a great curiosity towards Hispano-American countries, heading the list countries such as Venezuela (15 students), Mexico (13 students), Argentina (11 students), Cuba (8 students) and Peru (5 students). Focusing on the choice of Venezuela, it seems that it is related to the fact that the Spanish teacher comes from this country. As Romo states (2009: 2), the actions of the teachers are related to their life story, their professional development and even a specific sociocultural and historical context. Therefore, presumably arose linguistic and cultural issues during the lessons, which contributed to the students' curiosity towards this specific Latin American country.

As to question number 32, and focusing on cultural representations of historical nature, we can observe that many of the students see the conquest of America by the Spaniards as a meeting of cultures (45%), although 32% of students consider that as a conquest of territory. Some of the students go further and indicate that this achievement represented a loss of identity on the Amerindians counterpart.

Crossing the cultural representations of historical nature with the answers given by learners about the presence of the Spanish conquerors in America, most students have no opinion (53%), but 29% consider it as positive and 18% as negative. There is therefore a large swing in the type of answers given by students. Some students justify their negative opinion, stating that "the Spaniards did not treat people who were already there with respect"; "The Spanish destroyed the Amerindian culture but also developed mentalities"; "It was a violent conquest in general"; "Conquerors destroyed the identity of peoples, enslaved them and took care of a territory that was not theirs"; "The only positive thing is the language they left". These representations contrast with an observation of one of the learners who states that the Spanish "taught new things to Amerindians".

Most learners (46%) do not have an opinion about the current relations between Spain and the Hispano-American countries. Those who believe that they are good refer that "countries have good relations" and a "shared culture". However, some students mention that they are neither good nor bad (33%), and one of the student's states that "cultures are very different and the contact between them was scarce."

Taking question number 36 of our questionnaire into account, which is related to general culture, we verify that 42% students can correctly identify the date of America's discovery, but most students are unaware of the date, selecting the wrong option. Considering their opinion on the pre-Columbian cultures present in America before 1492, only 27% of students do not identify some of these cultures. In fact, students accurately point out specific names of these cultures, namely: The Incas, Mayas and Aztecs. However, a few students mention Indians as one of the cultures (14%).

In question 38, learners are faced with the issue of linguistic diversity during the discovery of America's period of time. We come to the conclusion that the students' representations range from the number 20, 200 to ignorance. In fact, only 3% of them selected number 2000 for the languages and dialects which were spoken at the time. If we focus on the answers given by students to number questions 39 and 40, we find that most students consider that the Spanish and Castilian are not the same language (26 students) and, at the same time, they also reveal that the Iberian Spanish and American Spanish are not the same language (also 26 students).

When inquired about the linguistic representations they have about the main differences between the Iberian Spanish and American Spanish, 25 students select the pronunciation and vocabulary as those aspects that really set them apart (see Chart 1). As for the accent and grammar, fewer students identify these aspects and about 19 students do not know what the main differences are:

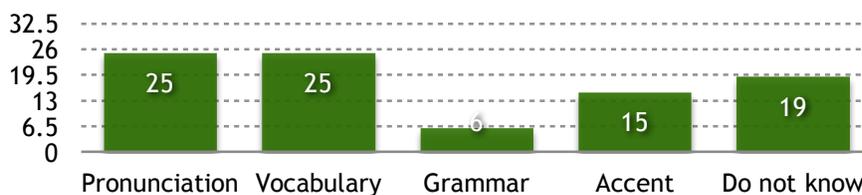


Chart 1. Students' representations about the differences between Iberian Spanish and American Spanish

Addressing our attention to the answers given by the students to question 42, in which they had to identify words from American origin which are present in the Iberian Spanish, we found that students identify some words easier than others, even though most of them reveal great difficulty in recognizing them:

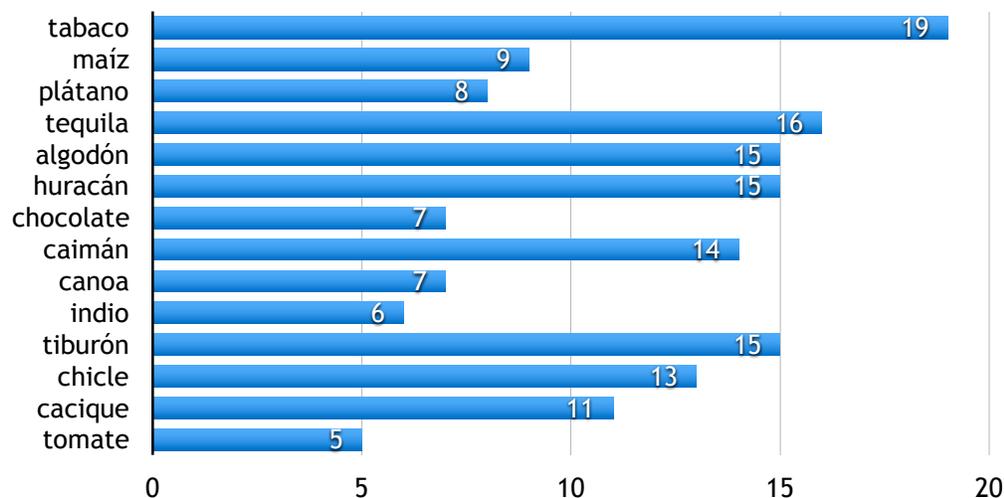


Chart 2. Students' representations of words of Hispano-American origin

But when asked about the linguistic phenomenon of "voseo" students reveal linguistic representations of grammatical nature somewhat unbalanced. In fact, only 23% of students were able to identify the true use of the "voseo" typical linguistic phenomenon in places such as Argentina's *Río de la Plata* region. Most considers that the "voseo" refers to the use of "vosotros" or "ustedes" (40%) and others confused it even with the use of "vos" meaning "todos" (37%).

As regards the question number 44 of the questionnaire, learners had to identify groups of words which are either predominant in Spain and or in America. Through the analysis of chart 3, we can see that the number of correct matches between the pairs of words and their diatopical prevalence ranges between 12 to 30 valid responses. This leads us to think that students can easily associate the prevalence of a given word to a region when they are shown another word which they already know.

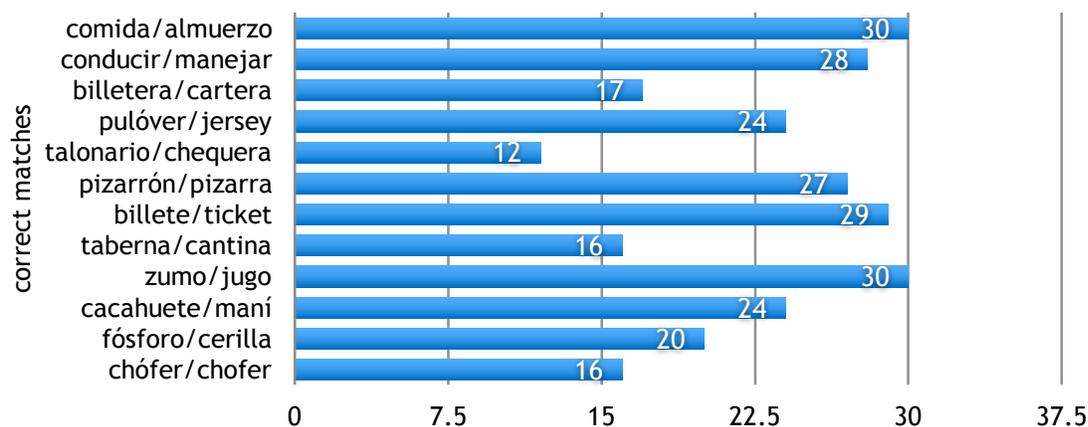


Chart 3. Students' correct matches between Iberian Spanish and American Spanish

In relation to question 45, in which learners have to identify words that are most used in Spain by selecting them, students reveal more difficulties. In fact, we can see that 25 students select "Ahora" as the most commonly used word, which contrasts with the choice on the word "ahorita" (chosen by 6 students). Something similar happens with the words "elevador" and "ascensor".

The difficulty increases when we consider the representations that students sketch in question 46 of our questionnaire regarding the "translation" or equivalent search for the words "boleto", "colectivo", "camión" and "manejar". With regard to the words "boleto" and "colectivo", 90% of students can not indicate their Iberian equivalent. Among those trying to register a possible "translation", we find that few can reach its correct equivalent. In the case of "boleto", 7% of learners identified it correctly, as in the case of "colectivo" only 2% have succeeded.

However, students show a greater number of attempts to "translation" of the words "camión" (79% got it correct) and "manejar" (78% got it correct) perhaps because they had prior contact with them in formal or/and non-formal contexts.

Focusing on our last question, students reveal representations of grammatical nature, by "translating" Latin American Spanish phrases into Iberian Spanish. There are almost no registered entries because few students dared to write the equivalent, perhaps due to the lack of understanding of the sentences themselves. However, some students can understand the meaning of the terms, which makes us think about the continuity of the understanding that is felt in the Spanish language, which is spoken by an Iberian citizen, a Mexican, Colombian or Argentinian individual, or even non-native speakers. These students were able to translate the expressions as follows: "¡Ella estuvo muy feliz!", "¡Ella estuvo muy guapa!", "¿Sabes que hice el fin de semana?", "¡No imaginas que hice el fin de semana!", "¿Aún no sabes que hice el fin de semana?", "Ahora he cocinado un huevo" and, at the same time, "¡Venga!", "¡Hasta!", "¡Dale prisa!", "¡Anda!", "¡Vámonos!".

Focusing on the questionnaires filled in by teachers, 25 individuals answered the questionnaire online. Most of them are women (19 teachers) and have Portuguese nationality (21 teachers). The majority of teachers' age range from 36-40 (10 people), 41-50 (7 people) and 31-35 (8 people). There are four teachers who have Spanish nationality. Only 4 of the teachers never lived in a Spanish speaking country. The rest of the teachers either lived in Spain (from 3 months to 25 years) or in Hispano-american countries, such as Venezuela or Colombia (up to 5 years).

If we focus on professional data, we may say that most of the teachers have been teaching Spanish from 5 years onwards (16 teachers) in Portugal. The rest of the teachers have less experience, ranging from 1 to 4 years (9 teachers). Only one of the teachers taught Spanish in another European country. Regarding their qualifications, we may say that most of the teachers has either a *licenciatura* (11 teachers) or a master's degree in teaching Spanish as a Foreign Language (10 teachers), being prepared to teach other languages, namely: Portuguese (17 teachers), English (10 teachers), French (4 teachers) and German (4 teachers). Few have got a scientific master's degree (only 3 teachers) or a PhD (only 2 teachers) in the field.

Most of them are teaching A1 (60%), A2 (76%) and B1 (72%) levels but few are teaching either B2 (40%) or C1 (8%). Only 16% of the teachers are working in university level and the rest of the teachers are working at middle or secondary schools. Only one of teachers is working at primary level. In relation to the course books, most of the teachers uses *Ahora Español*, *Endirecto.com*, *Pasapalabra*, *Mochila*, *En Acción*, *Contigo.es*, *Club Prisma* and *Nos Vemos*. Most of these course books are of Portuguese authors, and three of them were analyzed by us previously.

Let us now analyze the way these teachers relate to Spanish language. By focusing on the very first question from this topic, we can see that most teachers do not identify any differences between Spanish or Castilian, saying that "they are the same language", "they are synonyms in Spain" and "Spanish is the name by which one refers to Castilian all over the world, including its varieties". However, some of them point out some differences, such as: "It exists due to the influence of Brazil in Latin America" or "According to RAE, Castilian is the variety one speaks in Castela y León, whereas Spanish is the language one speaks in the rest of Spain and other countries". When asked to focus on the variety of Spanish they talk, most of the teachers identify themselves with the Spanish variety (24 teachers). Only one of the teachers identifies himself/herself with the Venezuelan variety. The same occurs with the question "Where one speaks the best Spanish?". Most of the teachers refer Spain (70%) and a few percentage other places, such as Argentina (20%), Venezuela (5%), Colombia (8%) and Mexico (2%).

When inquired about the linguistic representations they have about the main differences between the Iberian Spanish and American Spanish, most teachers select the pronunciation and vocabulary as those aspects that really set them apart (see Chart 4). As for the accent and grammar, the same occurs as with students, i.e., fewer teachers identify these aspects:

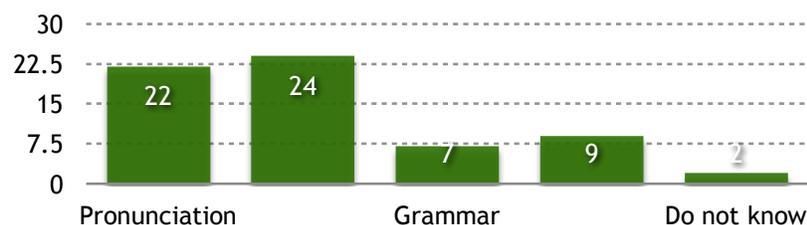


Chart 4. Teachers' representations about the differences between Iberian Spanish and American Spanish

Addressing our attention to the answers given by teachers in relation to question 18, in which they had to identify words from Hispano-American origin, we may say that most of them identify these words quite easily (see Chart 5). However, when one compares the results with the ones from the students, we can not see many differences (see Chart 2) and in some cases students can identify much more words.

When asked about the linguistic phenomenon of "voseo", almost all teachers were able to identify the true use of the "voseo" typical linguistic phenomenon (96%). 4% of the teachers consider that the "voseo" refers to the use of "vosotros" instead of "ustedes". This also contrasts with the students' representations as a very low percentage were able to identify the true use of "voseo".

Focusing on question 20, which is similar to the one in students' questionnaire, teachers had to if the following words were either predominant in Spain or in America: *comida, manejar, zumo, pulóver, cerilla, chofer, maní, pizarra, talonario de cheques, conducir, ticket, jersey, almuerzo, chófer, conozco, pizarrón, chequera, conosco, billetera, cartera*. 92% of the teachers were able to identify them correctly either with Spain or with Hispanic America, but 8% of them either do not know or select the incorrect region. In case of words which show phonetic differences such as *chófer/chofer* and *conozco/conosco* more teachers reveal more difficulties in identifying their corresponding regions. In relation to question 21, in which teachers had to identify words which are mostly used in Spain by selecting them, teachers easily identify *ascensor, chequear, agora, tiritas*, but again a small percentage (it ranges from 4% to 8%) identifies some of the words incorrectly. It seems that teachers are highly aware of the words which one uses more in Spain in opposition to the words one uses more in Hispano-American countries (see Chart 5. for more detail).

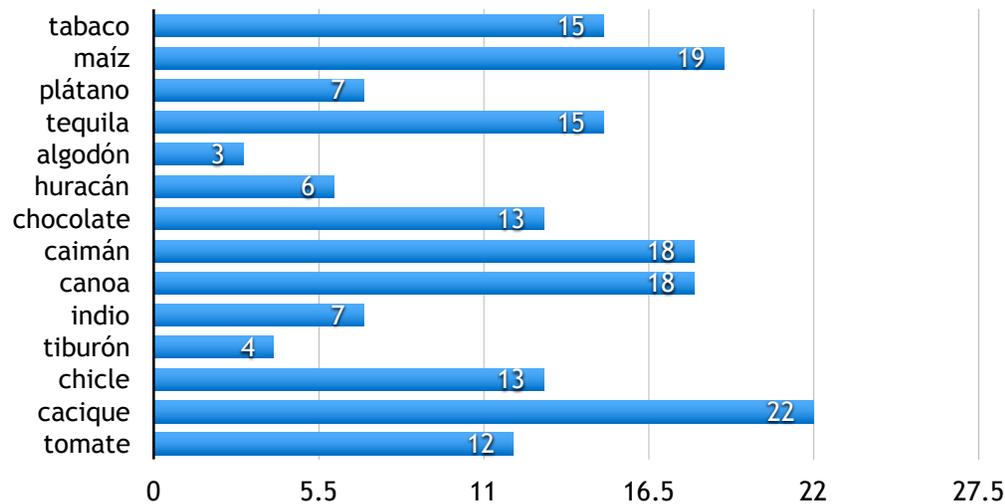


Chart 5. Teachers' representations of words of Hispano-American origin

Focusing on our last question, teachers had also the chance to reveal representations of grammatical nature, by "translating" American Spanish phrases into Iberian Spanish. In comparison to students they were much more adventurous, trying to "translate" as many phrases as possible. In fact, most of the teachers (85%) were able to modify the phrases quite correctly, giving answers such as: "Ella estuvo genial. Acabo de cocinar un huevo. ¡Venga!". However, 15% of the teachers could not translate expressions such as "muy padre", mentioning "I don't know" or even trying to "translate" it incorrectly ("Ella estuvo muy mal", "¡Ella era/estuvo muy amiga!" or "Ella estuvo muy entretenida").

The last section of the questionnaire focuses on the experience with the Spanish varieties within the classroom walls. By focusing on the answers to the first questions of this section, most teachers agree students are curious about Spanish language varieties and one of the teachers refers that "in this way they will be able to get to know and understand the phonological, lexical, semantic, pragmatic and colloquial differences between Iberian Spanish and American Spanish". However, some of them refer that "it is important to teach them those varieties but in upper levels" because "in initial levels those varieties may confound them". One of the teachers shows an extremist point of view mentioning that he or she agrees with teaching them these varieties "but after they learn Castilian".

92% of the teachers have taught some varieties during the year in which the study was being developed, focusing on the ones which can be seen in the following chart:

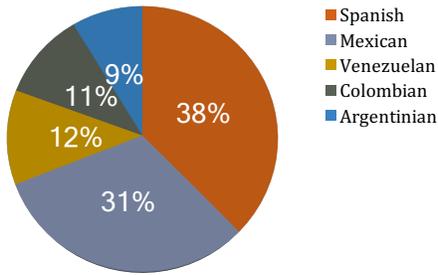


Chart 6. Varieties teachers have used within the classroom walls

During the last school year most of the teachers have been teaching some of these varieties at once or at the same time (“I am teaching the Peruvian variety”, “I have been teaching diverse varieties: Spanish, Mexican, Colombian, Peruvian, Uruguayan, Chilean, Venezuelan, etc.”, “Students have already dealt with vocabulary varieties”, “Usually I teach about “voseo” and some aspects of the Venezuelan variety”). However, some of the teachers give some answers which contrast with these ones, namely: “I teach the ones that come up in the course book. It is important that students get to know them but I do not feel that they are so that important”, “Here in Portugal we always teach the Spanish variety, the Castilian one”, “None, I work with standard Spanish”.

When one focuses on the ways we should approach varieties with the classroom walls, most teachers (72%) consider that the topics of Latin America can be dealt with specific vocabulary from the region, but 28% of the teachers do not necessarily agree. American Spanish can be presented through vocabulary (84%), comprehension exercises (40%), texts (16%) and other ways (28%). If one focus on the course books, once again a great part of the teachers considers that all countries should be represented (see Chart 7).

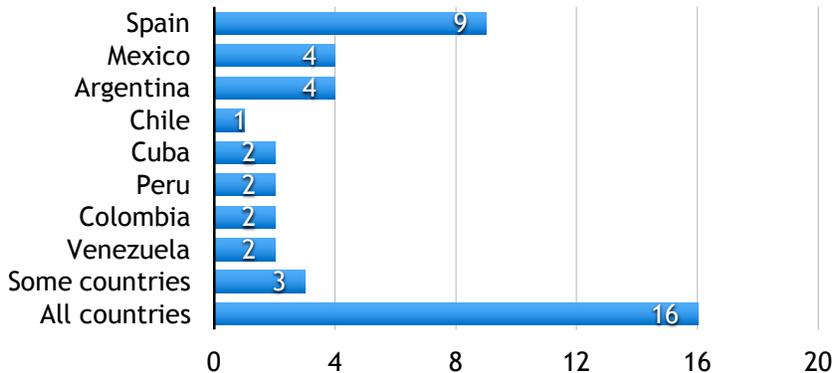


Chart 7. Varieties teachers consider that should be represented within course books

In relation to the importance of topics related to Hispano-American culture, history, politics, society, literature, economy, environment, linguistic aspects, geography, teachers consider that the most relevant ones are: culture (88%), society (88%), literature (84%), linguistic aspects (92%) and geography (88%). Regarding history, politics, economics and environment, these are considered as either not relevant or less relevant in comparison to the above stated.

As we can see from the following chart, most teachers undertake some interesting activities which focus on the real use of the language and authentic material about Hispanic America, as most of them use artistic products, namely movies/short films or music in their classes:

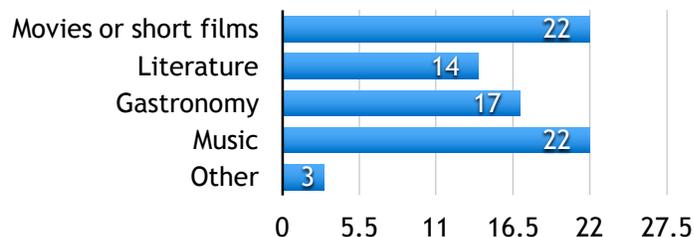


Chart 8. Activities teachers use in lessons regarding Spanish language and cultural varieties

When asked about other topics they would like to see in course books, teachers refer the following aspects: “more cultural topics”, “arts”, “Guatemala”, “Some words derivation as in the case of “tomar” (to drink) or “manejar” (to drive)”.

## CONCLUSIONS

Having focused on course books at first, we figured out that: a) they entail more topics related to the cultural varieties than language ones; b) language varieties are addressed in an informative way and almost always implicitly given; c) they address cultural varieties by associating them to geographic or artistic matters; d) some course books reveal an effort to focus on issues related to the societies of Hispano-American cities and/or countries, with some content about the life of Amerindian communities.

At first we focused on the representations that students have of Hispanic America, in relation to the cultural and linguistic varieties of Spanish. We found that students show a sincere desire to learn more about Hispanic America, but they tend to portray representations somewhat stereotypical and limited, which are consistent with those disclosed in the course books. These deal with some cultural aspects but forget issues related to language varieties (cf. Mercau, 2014; Coello, 2011).

As for the cultural representations students: a) reveal a taste for countries like Venezuela, Mexico, Argentina and Cuba; b) positively associate the conquest of America to a meeting of cultures, but many of the students recognize this event as a loss of identity and some even as a conquest; c) associate friendliness and happiness as positive moods to some Hispano-American countries, together with stereotyped views, such as spicy food, entertainment and tourism; d) associate certain negative representations to Hispano-American countries such as crime, poverty and drug cartels; e) know historical facts such as the date of the arrival of Columbus and the existence of some pre-Columbian cultures, being though unaware of the high linguistic diversity present in the region at the time.

In relation to the representations of linguistic nature, we can say that many of the students: a) consider that the Iberian Spanish and American one are not the same language, as well as differentiate Spanish and Castilian, showing ignorance of the terms and their origin; b) show that the main differences between the Iberian Spanish and American Spanish is in pronunciation and vocabulary; c) are able to identify some words of American origin without great difficulty. It is also noted that, in general, students are able to identify differences concerning vocabulary quite easily, but have difficulties with regard to grammar and phenomena as *el voseo*.

As for the teachers, we may say that most of them are using the same course books we analyzed and this may have influenced the way they approach Spanish language and cultural varieties within the classroom walls. In fact, they identify themselves with the Iberian Spanish variety the most and they consider that the place where people speak the best Spanish is the Iberian Peninsula. When drawing a comparison between Iberian and American Spanish teachers somewhat coincide with students by referring vocabulary and pronunciation. Almost all teachers are capable of identifying words from American origin and linguistic phenomena, which are related to some specific Hispano-American countries, as *el voseo*. However, they reveal some difficulties in rewriting American Spanish phrases into Iberian Spanish ones and illustrating their true meaning.

Teachers also give hints towards the ways one should address the Spanish language and cultural varieties in the classroom, which some teachers consider being of utmost importance. However, some of them refer that they should be studied in upper levels due to the fact that if one does it in initial levels one may harm students’ learning.

By linking these representations with the scientific literature we read and the course books we analyzed, we may conclude that the study of Spanish language and cultural varieties can be done by making use of: a) linking-words exercises between the Iberian variant and another Hispano-American variants; b) research activities through the use of Web 2.0 applications; c) reviewing tasks of literary works, which are rich in cultural content and contain the live

voices of social actors of the target cultures; d) semi-real production tasks, both written and oral, simulating everyday situations students may experience; e) audiovisual resources to make them aware of interaction contexts of the Hispano-American peoples, their societies and cultures; f) a project work approach, of interdisciplinary nature by interweaving of different areas of knowledge such as history, geography, economics, arts, etc.

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# ENTAILMENT'S INTERPRETATION: A CASE STUDY

**AFËRDITA KASOLLI**

PhD Cand. - Lecturer at "Fehmi Agani" University – Gjakovë - Kosovë

## ABSTRACT

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This research shows how sentences may have various meanings. In order to understand what entailment is, presuppositions will be briefly explained as well. While presupposition is what the speaker assumes to be the case prior to making an utterance, the entailment on the other hand is what logically follows from what is asserted in the utterance. While speakers have presuppositions, it is the sentence that has an entailment and not the speaker. Therefore, it can be said that the entailments are communicated without being said and they do not depend on the speaker's intention. Hence, more of a situation will be understood than of what is said.

The most important part of this project presents the results of the research which was done in the University of Gjakova "Fehmi Agani" with the students of the third year of the English language and literature department of the Faculty of Philology. The main aim of the research is to find out how can students identify the entailment and presupposition, which lead to further analysis of entailments in which different interpretations of presupposition derive from a given pair of presupposition where the truth of a first sentence/presupposition is followed by the truth of the second sentence/presupposition which assert an entailment. Different semantic implications take part from students' point of view while analysing and interpreting the pair of propositions.

## INTRODUCTION

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In every day communication, interlocutors put efforts on understanding what the speaker wants to convey by focusing beyond the words one uses, which leads us comprehend that more is being understood than what is said. Therefore, the listener focuses not only on words that the speaker uses but also on the meaning his words convey. Hence, the semantics, a level of linguistic analysis, focuses on issues related to the meaning of sentences in variety of ways. This research paper treats the entailment as a way of sentence meaning, but whenever trying to discuss entailment, presuppositions must also be explained as they are two different aspects of meaning that deal with what is communicated but not said. This paper puts efforts on defining the two concepts and discusses their underlying issues and their semantic relationship.

The two concepts though related, in that they talk about aspects of meaning which is communicated but not said as stated earlier, yet differs. For example, presupposition is a pragmatic concept which deals with implicit meanings conveyed by the speaker through the use of particular words, while entailment is not a pragmatic concept; it is what logically follows from what is asserted in an utterance. Speakers have presuppositions while sentences have entailments, and a proposition which is presupposed in a particular utterance may or may not also be entailed.

## Aims and Objectives

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The study deals with the definition the notions of entailment, its types, i.e., background and foreground entailment, upward and backward entailment, on the other hand, the research addresses the concept of presupposition showing its nature, properties, the difference between these notions. More specifically, this study attempts to reveal the relation between entailment and presupposition and their distinguishing features. This study aims the students' recognition and identification of entailment and presupposition as well as the truth condition of the given pair of sentences. Hence, the aim of the research is to shed light to linguistic /semantic phenomena by distinguishing entailments from presupposition, as well as interpreting the meaning of the sentences.

## Research Hypothesis

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This research is investigating and searching for the similarities and difference between entailments and presupposition and interpreting the meaning of entailments. In order to find out whether the hypothesis holds or not, the research seeks to analyze different interpretation of entailments and distinguish the entailment and presupposition which will be presented in the chapter of findings.

The research hypothesis will be as follows:

Most third year university students are (un)able to differentiate between entailment and presupposition.

### Methodology of Research

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The methodology used in the research was based on the theoretical description of various books of linguists listed in the reference and the findings part was based on the students understanding of the entailments. This study is limited to third year students, Department of English Language and Literature, Faculty of Philology, University "Fehmi Agani" - Gjakova. The third year students have been selected because they have been taught this topic during a course delivery.

The qualitative method is used for the theoretical framework whereas the quantitative method is used to represent the data resulting from the observation. Thus a combination of both qualitative and quantitative method is used in conducting this research.

After the notion definition of each linguistic concept, students were offered a test in which they were supposed to identify whether a pair of sentences is an entailment or a presupposition. The identification is done in two phases of the research. The first phase took place when students were taught the concepts' meaning of presupposition and, whereas the second phase took place by the end of the course when students almost mastered the matter being discussed. Their next requirement was to interpret the entailment meaning on their own. The findings of the research paper are based on the analyses of the tests results.

### Theoretical Review

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According to Crystal (2008:169-170) "**entailment** is a term derived from formal logic and now often used as part of the study of semantics; also called **entailingness**". It refers to a relation between a pair of propositions such that the truth of the second proposition necessarily follows from (**is entailed by**) the truth of the first, e.g. *I can see a dog – I can see an animal*. One cannot both assert the first and deny the second. In contemporary semantic discussion, entailment has come to be contrasted with presupposition, in particular because of their different behaviour under negation.

According to Yule (199:25) "*a presupposition is something that speaker assumes to be the case prior to making an utterance. As entailment is something that logically follows from what is asserted in the utterance. Speakers (not sentences) have presupposition whereas sentences (not speakers) have entailment*".

*Mary's brother bought three horses.*

When producing this utterance, the speaker expects that Mary exists and that she has a brother or she may have more than one brother and all these assumptions are presuppositions of the speaker and they may all be wrong. Whereas the same utterance may be treated as having entailment that Mary's brother bought something, bought three animals, bought two horses, bought one horse, and many other logical consequences. These entailments follow from the sentence (not from the speaker) regardless whether the speaker's belief is right or wrong. They are communicated without being said.

Yule claims that presupposition is treated as a relationship between two propositions.

Proposition 1: Mary's dog is cute. marked by (=p)

Proposition 2: Mary has a dog. marked by (=q)

From the examples above it is seen that sentence 2 is a presupposition of sentence 1, which is represented by the symbol  $p \gg q$ . On the other hand, the sentence 2 can not presuppose the sentence 1, meaning that if Mary has a dog, it doesn't mean that her dog is cute, but the second sentence can be an entailment of the first sentence as well.

On the other hand, the grammatical category of voice is another feature of having entailment in a pair of sentences. Hence, active and passive versions of the same sentence will also entail one another (Finch, 2000: 164), for example:

a. John killed Bill.

b. Bill was killed by John.

These sentences mutually entail each other.

Another example is the following pair of sentences:

a. Jack killed Ann.

b. Ann died.

The entailment here is a consequence of the semantic relationship between 'kill' and 'die'. Since one of the possible ways in which one dies can be through being killed (Lyons, 1977: 180).

## Types of Entailments

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Depending on the semantic implication that the sentences have, they may be listed into various groups. Thus, according to Yule (2000: 33) entailments may be:

- a. Foreground entailment: John is married to Sarah
- b. Background entailment: John is married to someone.
- c. Backward entailing (in which the direction is from less specific to more specific) Every dog has four legs.
- d. Upward entailing (in which the direction is from more specific to less specific)  
Every poodle has four legs. (*poodle* is a hyponym of *dog*).

**Directional entailment** is a feature of determiners, which may be described as either **downward-entailing** (in which the direction is from less specific to more specific) or **upward-entailing** (in which the direction is from more specific to less specific). For example, *every* is downward-entailing with respect to the noun phrase of which it is a part: from *Every dog has four legs* we may validly infer *Every poodle has four legs* (*poodle* is a hyponym of *dog*). By contrast, *every* is upward-entailing with respect to its verb phrase: *Every child likes a banana* entails *Every child likes a piece of fruit*. The terms are especially used in the study of negative polarity items. Negating the entailing sentence causes the entailment relation to fail: thus '*She cannot see a dog*' does not entail '*She can see an animal*'; the latter may be true or false. However, both sentences '*She has stopped buying books*' and '*She has not stopped buying books*' presuppose '*She has bought books*'.

## Truth Condition

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According to Van Dijk (:54) sentences have implications which is basically based on the truth condition. Hence the sentence *John is going to the movies* implies that '*I am going to the movies or I am going to the races*', but it can hardly be said that the last sentence is entailed by the first sentence, as '*going to the races*' is not contained in the meaning or content of '*going to the movies*'. Thus, it could be said that the second sentence does not hold truth condition as a semantic entailment of the first sentence.

According to Huddleston et al. (2002:34-35) "*sentences themselves have truth conditions and as such they are important in specifying the sentence meaning based on the fact that the sentence itself may be true or false*". One way of describing the truth condition is in terms of entailments. An entailment is a relation between two propositions; if the first proposition is true the second one is true as well.

Kim broke the vase.

The vase broke.

The first proposition entails the second one, meaning that it is true that '*Kim broke the vase*' which entails the truth value of the second proposition that '*The vase broke*'.

When comparing and contrasting the sentences "*Kim broke the vase.*" and "*The vase didn't break.*" It could be concluded that the second pair of sentences '*The vase didn't break*' which is in negative does not entail the truth condition as the first sentence expresses a true fact, the second one tries to deny it. Hence, the negative sentence does not hold the truth condition as an entailment of the first proposition.

## Negation in Entailments

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It could be said there is no border line between presupposition and entailment is not valid due to the fact that there are some differences between them. Consider the examples below:

Sentence 1a: *I bought a cat.*

Sentence 1b: *I bought an animal.*

In the sentences 1a '*I bought a cat*' and 1b '*I bought an animal*' when negating the first sentence '*I did not buy a cat*' means that the second one '*I bought an animal*' can either be true or false. In other words, the entailment fails. Therefore, saying that '*I didn't buy a cat*' leaves completely open the question of whether or not '*I bought an animal*'. Nevertheless, this would not be so if the relationship was one of presupposition (Finch, 2000: 162). In the sentences below, (2a) presupposes or assumes the truth of the sentence (2b):

2.a. The mayor of London is in town.

2.b. There is a mayor of London.

But even if (2a) is negated, the presupposition holds, meaning that if '*The mayor of London is not in town*' it does not mean that he does not exist.

Consider the following case:

3.a. I saw my father today.

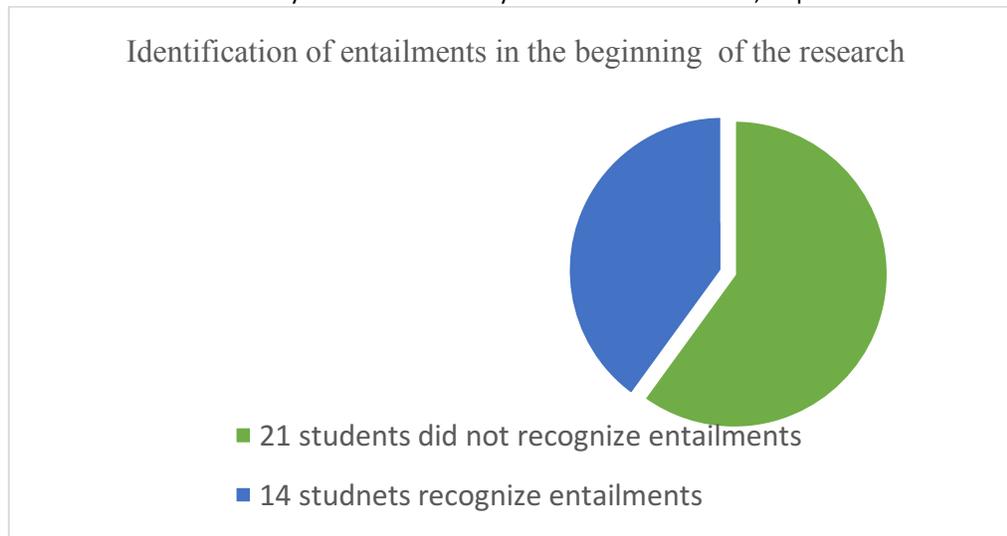
3.b. I saw someone today.

3.c. I did not see my father today.

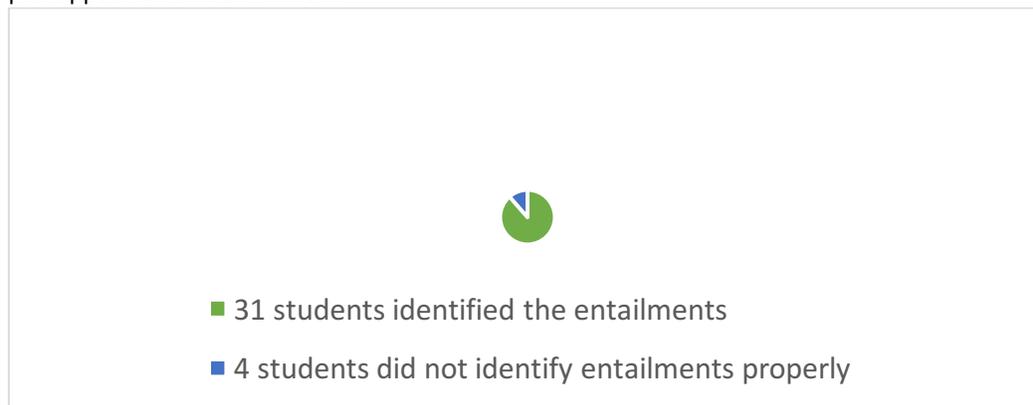
According to (Sa'eed, 1997: 95) the sentence (3a) 'I saw my father today' entails the sentence (3b) 'I saw someone today', but if (3a) is negated to form (3c) 'I did not see my father today' no longer entails (3b) 'I saw someone today'. But with a presupposition pair, the case is different. Thus, denying the presupposing sentence does not affect the presupposition whereas negating the entailing sentence destroys the entailment. Hence, entailments are not cancellable- not detachable.

## Findings

In the first request, which was to identify whether the given pairs of sentences/propositions is an entailment or a presupposition, most students had difficulties in the accurate identification of entailment from presupposition. In the very beginning, 35 students who participated in the course, 21 students faced difficulties in the entailment identification whereas only 14 students clearly identified entailments, as presented in the chart below.



On the second phase of the research 31 students out of 35, could easily distinguish the entailment from the presupposition, whereas 4 of them needed to put further efforts and work harder to identify and distinguish presupposition and entailment.



When they were required to interpret the entailment meaning, above 50 % of students could give an accurate analysis which is asserted from the sentence. Thus in each entailment they came up with various semantic interpretations as described below.

For the sentence '**John is unmarried**' students came up with these entailments or referred differently as semantic interpretations listed below:

*John is male.*

*John is adult.*

*John is alive.*

*John exists.*

*John is single/in a relationship/ engaged.*

The sentence '**Fred loves his daughter.**' // - entails of implies the following semantic interpretations:

*Fred has a daughter.*

*Fred has a child.*

*Fred loves her.*

*Fred is an adult.*

*Fred is a father/parent.*

*Fred cares about his daughter.*

Students came up with these interpretations for the sentence " Deborah`s **bag is not the old one**".

*Deborah has a bag.*

*Deborah is a female/woman/girl.*

*Deborah has bought a new bag.*

*Deborah has at least 2 bags.*

*Deborah changed her bag lately.*

For the sentence raised in class due to a lot of noise being made while interpreting the sentences, the sentence "**I regret making noise**" implied the following interpretations:

*I feel bad for making noise.*

*I feel ashamed for making noise.*

*I feel terrible after I made noise.*

*I wasn't calm. I am a noisy person.*

*I regret about something.*

'**I regret breaking up with her**' was one of the sentences that raised the students` reaction about a relationship which was easily recognized through the following interpretations:

*I broke up with her.*

*I am single now.*

*I loved her.*

*I had a girlfriend/ a relationship.*

*I want her back.*

*I regret my decision.*

Students interpreted the sentence '**Shakespeare wrote many plays and poems**' as follows:

*Shakespeare is dead/ is not alive now.*

*Shakespeare was a writer. He doesn't write anymore.*

*Shakespeare is still famous for his writings. He was famous. He is a well-known writer.*

The sentence '**Shkumbim and Shpend left the Syntax class**' was another factual sentence which came out of a Syntax class being held at the same day with the same students; hence the interpretations were as follows:

*Shpend left the Syntax class.*

*Shkumbim left the Syntax class.*

*They are both students/ boys. They were in a class.*

*A Syntax class was being held.*

*A Syntax class was left by Shkumbim and Shpend.*

'**What Tom lost was not his book**' was interpreted as in the following sentences:

*Tom lost something.*

*Tom has his book.*

*Tom lost someone`s book.*

*Tom is not able to find what he lost/ the thing he lost.*

While the question '**Have you stopped telling lies?**' implies the following interpretations: *He lies. -He is a liar. -He usually /often tells lies. -He told the truth this time.*

The sentence '**Mary did not see the exam paper of Phonology**' came up with the following students' interpretations: *-Mary is a student. - She had an exam on Phonology. -The exam on Phonology was held. -Mary got the result but she*

didn't see her mistakes.

The sentence '**Professor Besim is looking for the Dean**' is interpreted as -*Besim is a professor.* -*He is a male.* -*He needs to talk to the Dean.* -*He needs to consult the Dean for an issue.* -*There is a professor named Besim.*

'**Even Hanna could solve the problem**' is a sentence in which the students recognize that -*There is a problem.* -*The problem needs to be solved.* -*The problem requires a solution.* -*The problem is easy to be solved.* -*Everyone can solve the problem.* -*Hanna is able to solve the problem.* -*The problem is unsolved yet.*

## CONCLUSION

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Entailments are truth-conditional, not cancellable, not detachable and not present under negation, while presuppositions are generally cancellable and are preserved under negation. After the case study research was conducted it can be concluded that most English language and literature students at the University of Gjakova are able to differentiate between the presuppositions and entailments.

The results verify the hypothesis that most third year university students are able to differentiate between entailment and presupposition and that the entailments were interpreted accurately and could easily be distinguished from presuppositions.

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# MODESTY VERSUS SINCERITY (ON THE MATERIAL OF ENGLISH AND GEORGIAN LANGUAGES)

IRINE DEMETRADZE,

ASSISTANT-PROFESSOR, TBILISI STATE UNIVERSITY

## ABSTRACT

The key field of research for the given paper is cross-cultural pragmatics. The theoretical basis embraces speech act theory, politeness theory and cultural studies. Hence, the analysis is based on the works of J. Austin (1965), J. Searle (1969), P. Brown and S. Levinson (2000), P. Grice (1975), G. Leech (1983) and other scholars. The empirical data are obtained from recorded real-life dialogues given in various textbooks of the English language, as well as by means of field work, focusing on the observation and analysis of modesty-related situations on the national and cross-cultural levels. The results of the given paper might be of interest for linguists interested in politeness theory, cross-cultural pragmatics and speech act theory.

It is widely known that J. Austin distinguished three “felicity conditions” that make a successful utterance. Sincerity is one of these three. Further developing this theory, J. Searle argues that “sincerity condition” tells us what the speaker expresses in the performance of a speech act.

The paper focuses on cases where there is a “clash” between sincerity and politeness, when norms of speech etiquette require the breach of sincerity condition. Austin himself remarked that in some cases sincerity is overridden by politeness. I argue that the expression of modesty is exactly the case. Modesty is an inalienable part of politeness. G. Leech has distinguished a maxim of modesty as one of the key maxims of his “Politeness Principle”, whereas P. Brown and S. Levinson identify modesty as one of the key factors of politeness.

In the “Cooperative Principle” worked out by Grice, the maxim of quality says: “Tell the truth”. Yet, in some extralinguistic contexts, when the speaker’s intention is to create warm, friendly atmosphere rather than give a truthful statement, this maxim is violated. For instance, in phatic communication sincerity does not gain as much importance as politeness and friendliness. The lie in this case is socially justified, as, instead of bringing harm to the listener, the speaker’s goal is to achieve positive emotional state.

The paper proves that modesty is an attempt to maintain “positive face” i.e. make a positive impression on the interlocutor. The speaker frequently violates the above-mentioned “sincerity condition” and the “quality maxim” for the sake of being modest and, therefore, polite. It should be mentioned that the speaker does this almost automatically, due to the habit acquired together with the norms of speech etiquette widespread in his/her native language and culture.

Irony and understatement are cases of violation of sincerity condition. The paper is an attempt to prove that understatement and irony are frequently used with regard to modesty.

By comparing modesty-related speech situations in English and Georgian cultures, the paper focuses on the following cases where modesty plays a key role: answers to compliments, offers, response to receiving gifts, reaction to gratitude, minimizing of one’s talents and achievements, minimizing the appraisal of family members, making requests, concealing one’s private problems etc.

*“He who speaks without modesty  
will find it difficult to make his words good”  
Confucius*

It is widely known that modesty is an inalienable part of politeness. Brown and Levinson define politeness as a social behavior which implies tact, modesty, generosity and sympathy with the interlocutor (Brown and Levinson, 2000). Thus, modesty is considered one of the key features of politeness. In his “Politeness Principle” G. Leech identifies modesty as one of the maxims of politeness. The maxim says: “Minimize praise to one’s self” (Leech, 1983).

It is well-known that politeness is closely related to the notion of “face”. P. Brown and S. Levinson distinguish “positive” and “negative” face. Positive face implies a wish to make a good impression on the interlocutor. Brown and Levinson defined positive face in two ways: as *“the want of every member that his wants be desirable to at least*

*some others executors*" (Brown & Levinson, 2000), or alternately, *"the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants"* (ibid). Negative politeness means minimal imposition of one's opinion or wish on the interlocutor. I argue that modesty is a mixture of both strategies, as modest behavior aims at making a favourable impression on the listener as well as avoidance of any imposition.

It is widely known that J. Austin distinguished three "felicity conditions" that make a successful utterance. Sincerity is one of these three. Further developing this theory, J. Searle argues that "sincerity condition" tells us what the speaker expresses in the performance of a speech act.

However, there are cases where there is a "clash" between sincerity and politeness and the norms of speech etiquette require the breach of sincerity condition. Austin himself remarked that in some cases sincerity is overridden by politeness. I argue that the expression of modesty is exactly the case.

In the "Cooperative Principle" worked out by Grice, the maxim of quality says: "Tell the truth". Yet, in some extralinguistic contexts, when the speaker's intention is to create warm, friendly atmosphere rather than give a truthful statement, this maxim is violated. For instance, in phatic communication sincerity does not gain as much importance as politeness and friendliness. The lie in this case is socially justified, as, instead of bringing harm to the listener, the speaker's goal is to achieve favourable atmosphere and make a good impression on the listener.

Research has proved that modesty is an attempt to maintain "positive face" i.e. make a positive impression on the interlocutor. With this aim, the speaker frequently violates the above-mentioned "sincerity condition" and "quality maxim" for the sake of being modest and, therefore, polite. It should be mentioned that the speaker does this almost automatically, due to the habit acquired together with the norms of speech etiquette widespread in his/her native language and culture.

Research of modesty-related speech situations has proved that the strategies related to modesty are as follows: avoidance of showing self-confidence by showing hesitation (expressed by hesitation words or so-called gap-fillers such as "well", "eh", "hm"), introductory phrases (e.g. in case of request: I'm sorry to bother you but., I know you're very busy, but." "Could you do me a favour?"), indirectness (or, in Brown and Levinson's terms "Off record" speech). In connection with the strategies of modesty it should be mentioned that understatement is an inalienable part of politeness. This especially refers to the norms of the English speech etiquette. According to a famous humourist George Mikes, understatement does not only serve the purpose of humour, but it constitutes the lifestyle of the English people (Mikes, 1984). As he jokingly notes, *"The English have no soul; they have the understatement instead."* (Mikes, 1973). Thus, when an Englishman says "Not bad" this implies "absolutely brilliant", especially if this is said about one's family members, their qualities and achievements.

Another widespread strategy is to avoid expressing self-confidence. Thus, when an English person says: "Well, I expect we'll manage somehow" he/she means "Yes, certainly, no trouble".

In some extralinguistic contexts people have to talk about their virtues and achievements. However, norms of politeness oblige them to be modest. In such situations self-deprecation strategies are frequently used. For instance, when receiving a compliment, an Englishman minimizes and even derogates the quality on which he/she has been complimented. According to Kate Fox, even advertisements are humorous in England, solely due to the fact that the English consider direct praise of their products as boasting and impoliteness. Thus, they avoid the so-called "Hard Sell" (Fox, 2004). One of the good examples to illustrate the above-mentioned is the following self-ironic advertisement quoted by Mikes: *"Try your luck on Bumpex fruit juice. Most people detest it. You may be an exception"* (Mikes, 1984).

G. Leech also notes that we should not agree with the compliment said in our address. In this case we do violate the "Maxim of Agreement" of the "Politeness Principle", but, instead, we comply with the "Maxim of Modesty", and this is more important (Leech, 1983).

In order to comply with the maxim of modesty, we should minimize speaking about our efforts, jobs, success and contribution. In this regard, we should mention answers to the expression of gratitude. In English speech etiquette there are numerous phrases used as answers to "thank you". All of them minimize the favours done by the speaker. For example: "Not at all", "Don't mention it" "Don't be silly" and others. Such phrases pertain to phatic communication and express modesty. According to a famous English teacher and author C. Eckersley, an Englishman is extremely confused when he is thanked, he mumbles something in a shy way and quickly passes on to something else (Eckersley, 1966). In this case the speaker violates another maxim of communication, namely, the "maxim of relevance" from Grice's "Cooperation Principle" (this maxim tells us to stick to the subject of conversation) (Grice,

1975). Despite this violation, communication is still successful, as, when hearing words of gratitude, one should express modesty and thus comply with the rules of politeness.

It should be mentioned that in both English and Georgian languages there are certain syntactic means for expressing modesty. For instance, when there are several subjects in a sentence, one of which is the first person singular pronoun, it is unnatural for English to start the sentence with the latter. Thus, an English sentence would start as follows: "John, Mary and I", "My friends and I". This is different in Georgian, where it is usual to start the sentence with the first person pronoun "I". However, in the formal register, the rule of modesty is applied and the speaker mentions himself in the last place. Hence, a Georgian will say: „batoni giorgi, batoni levani da tqveni mona-morchili“ (Mr. George, Mr. Levan and your servant). Replacing the first person pronoun with "your servant" underlines the modesty of the speaker.

According to Kate Fox, the English appreciate themselves like representatives of other nations. However, modesty is the way of life and embraces avoidance of self-appraisal, even self-derogation and self-irony. Thus, when an Englishman says: "I do a bit of sport", he is at least an Olympic champion. If an Englishman says: "Well, I suppose I know a little bit of that" it means he is an internationally-recognized expert in the field. When someone else mentions his efforts and achievements, a standard reply of an English person is: "Not as hard as it looks/just lucky". The rules of English modesty are both forbidding and obligatory. The forbidding rule refers to boasting and emphasis on one's achievements, whereas the obligatory rule refers to self-irony and understatement. This kind of behaviour resembles a game, in which direct reference to one's success and prestige is inadmissible and this cannot be done without self-irony (Fox, 2004). These rules are followed by an English person naturally and automatically. Their compatriots are well-aware of these rules, and when someone speaks about talents and achievements with irony, the hearer knows that just the opposite is implied. However, in cross-cultural communication there are cases when foreigners misunderstand the modesty of the English and take what they say literally. According to Anthony Miall, *"foreigners frequently fail to understand the English, as the latter never say what they mean, often the exact opposite, and tend towards reticence and understatement"* (Miall, 1993).

The rule of modesty is preserved with special care when the subject of conversation is money. An English person, even if he/she is a billionaire, will never mention this fact or boast about it, and say shyly and modestly: "I'm quite well off I suppose" (Fox, 2004).

The English are also very modest when speaking about their children. Certainly, they are fond of their offsprings and proud of their achievements as anyone else, but it is considered unacceptable to praise the children in public. Some informants have confirmed that when listening to an English person speaking about the children, one might even doubt their parental love. This happens because the rules of modesty forbid praise of children and force the parents to diminish their children's virtues as much as they can. According to K. Fox, when the English speak of their children, they behave as follows: *"roll their eyes, sigh heavily and moan about how noisy, tiresome, lazy, hopeless and impossible their children are"* (Fox, 2004). When someone else praises their children, the English immediately say the opposite and attempt to prove that their children do nothing but listen to music and play computer games all day. They will behave this way even if their children are most successful in their studies and career. In comparison to the English parents, Georgians are more straightforward in praising their children and expressing their pride in their offsprings. However, for politeness purposes, they also try not to bother the listener too much and, in return, praise the children of their interlocutor too. Some Georgian parents prefer to be as modest as the English ones. For instance, there was a highly-respected university professor who was blind from birth and achieved a great success despite this. Whenever her mother was told that her daughter was phenomenal, she would ask in surprise "Do you really think she is worth any praise?".

The English also try to show modesty in revealing their education or intellectual abilities. When a talented and educated person directly reveals his knowledge and skills, or touches upon subjects that are highly intellectual, he/she is often criticized by a widespread phrase "Oh! Come off it!". To quote Fox, *"We don't mind people being brainy or clever, as long as they don't make a big song-and-dance about it, don't show off and don't take themselves too seriously... The rules of modesty are the cultural DNA and the rules of grammar for the English"* (Fox, 2004).

In Georgian culture, similar to many other cultures, modesty is highly respected. Hence, it is obligatory to comply with the maxim of modesty in many speech situations. However, it should be underlined that Georgian is a culture of "positive politeness" i.e. friendliness, warmth and straightforwardness is natural for Georgians. Indirectness and understatement in Georgia are rare as compared to the English culture. Georgians do not consider it shameful to show self-confidence or even pride. However, modesty rules apply to different situations discussed below.

It is quite natural that Georgians, like representatives of other nations, are pleased when they hear compliments in their address. However, due to the rules of politeness, they take compliments humbly, by lowering their head, smiling and saying "Thank you". In some cases, they try to say the opposite. For instance, when women are complimented by their close friends saying how beautiful they look, they frequently answer something like: "Don't be silly, when I looked into the mirror today I got scared. I looked like a scarecrow". It is a widespread practice in Georgian culture to minimize the quality for which one has been praised and offer a counter-compliment praising the interlocutor.

Apart from the above-mentioned cases, Georgians usually express modesty in the following situations:

As a response to an offer Georgians frequently say: "Please don't go into trouble for my sake" "Please don't bother to lay the table for me".

In response to gratitude, Georgians say "arafris" (there is nothing to thank me for) "risi madloba" (there is no need to thank me), "ra shetsuxebaa" (I have not bothered at all), "kai, ar grcxvenia?" (Don't be silly) etc.

When receiving presents, Georgians express pleasure intermingled with concern about the fact that the giver of the present has spent time, energy and money" "vaime, ase ratom shetsukhdit" (you needn't have bothered); "Chemi gulistvis ase ratom daikharjet" (you needn't have run to such expenses for my sake); "es chemtvis zedmetad zvirfasi sachuqaria" (This gift is too valuable for me) etc.

Special mention should be made of modesty with regard to hospitality. Georgian hospitality is widely-known and the table ritual is very significant for Georgians. A famous Georgian proverb says" "A guest is a gift sent by God". Thus, Georgians try their best to treat their guests well, even if they suddenly come uninvited. The situations related to invitations are of special importance. In this case the host/hostess expresses modesty by using understatement with regard to the table he/she has prepared for the guest. For instance, "am saghamos patara supra gvaqvs da tu gvikadrebt moxaruli viqnebit" (we are organizing a small party this evening and we will be happy if you find time to come); "mtlad sheni sakadrisi supra ver gavshale, magram, xom gagigia, yveli, puri da ketili gulio" (the table we have laid is not worth your attention, but, as the saying goes, "bread, cheese and kind heart"); "tu gecleba, gamomiare, iseti araferi maqvs, chai davliot ubralod" (if you have time, call on me. I have nothing special. Let's just drink tea). It should be noted that, in fact, the tables laid in the above-mentioned cases abound is diverse exquisite dishes and beverages, and the above-given phrases are just an expression of modesty in accordance with the norms of Georgian speech etiquette.

Thus, there are numerous situations in Georgian culture where the maxim of modesty prevails over the "sincerity condition" and "maxim of quality".

In conclusion, it should be noted that modesty is an individual quality: some people have a well-developed sense of modesty, others less so. However, the aim of the paper was to discuss modesty not as an individual human feature, but as a significant factor in English and Georgian speech etiquette. Modesty-related politeness formulae are found in abundance in both languages and cultures under analysis. There are certain differences related to various speech situations. For instance, there is a higher degree of modesty in praising one's children in English culture, whereas modesty is of supreme importance in hospitality-related situations in the Georgian culture. Modesty-related norms of politeness once again confirm Mario Pei's opinion that politeness formulae enable us grasp the psychology of a nation much deeper than the entire volumes written by historians (Pei, 1961).

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# PRAGMATICS OF CHINESE PRONOUNS IN HISTORICAL TEXT

CHER LENG LEE

## ABSTRACT

The role of pronouns as indications of power and solidarity in social interactions has long been a fascinating topic, especially within the Indo-European languages (Brown and Gilman, 1960; Braun, 1988; Mühlhäusler and Harré, 1990). It is much more complex in traditional Chinese community in which group identity and group awareness is always above that of an individual. The family is a strictly hierarchical community, generally governed by age and patriarchal hierarchy, from grandparents to parents (Pan and Kádár, 2011). This study examines a particular phenomenon of switched numbers in the pronouns in *Dream*. For example, plural pronouns are used to refer to singular referent and vice versa. It shows that one has to understand the usage of these pronouns in the Chinese context in which the interlocutors are well aware of the social hierarchy. The pragmatic use of these switches indicate attitudes of the speakers towards the people they are speaking to or referring to.

**Keywords:** Chinese, pronoun, switched numbers, (im)politeness, distance, power

## 1. INTRODUCTION

The role of pronouns as indications of power and solidarity in social interactions has long been a fascinating topic, especially within the Indo-European languages (Brown and Gilman, 1960; Braun, 1988; Mühlhäusler and Harré, 1990). It is generally believed that choices within the system of pronouns of address are associated with the perceived roles of the speaker and interlocutors as they locate themselves on continuums of status and solidarity (Maitland and Wilson 1987). The phenomenon of politeness distinctions in personal pronouns has been well-studied in European languages, for example, *tu* and *vous* in French, *du* and *Sie* in German, *ty* and *vy* in Russian etc.

In contrast, in the languages of (south)east Asia, personal pronouns are not used in polite address, instead, status and kinship terms, titles and other complex nominal expressions are employed. Therefore, in the case of Chinese, although there are some works on address systems and politeness (Kádár, 2007; Chen, 2013), the phenomenon of personal pronouns in connection with (im)politeness is still under-studied. This paper aims to fill this gap by examining a particular aspect of Chinese pronouns in social interactions to understand the social implications.

Given that “the essential categories that define the meaning of personal pronouns are person and number” (Helmbrecht, 2014:14), this study is an extension of his study in examining the use of personal pronouns in Chinese focusing on the switch of numbers in personal pronouns. With common nouns, plural indicates more than one instance or token of entities; in personal pronouns, however, plural indicates a plurality of types (cf. Cysouw, 2003). For example, 1PL pronoun ‘we’ may refer to a first person plus a group of second and even third person. As such, “plurality in personal pronouns indicates a plurality of speech act roles (types) and a plurality of instances (tokens of these types) at least for the first and second person categories. Third persons are more like common nouns in this respect.” (Helmbrecht, 2014:14). Mühlhäusler and Harré (1990) have extensive surveys of other grammatical categories such as gender, class distinctions, kinship relations, and politeness distinctions etc. in personal pronouns. This study examines the phenomenon in which there is a switch in SG and PL in Chinese personal pronouns. For example, when a speaker refers to himself, instead of using 1SG, he uses 1PL; then when a speaker refers to a group of people whom he is speaking to, instead of using 2PL, he uses 2SG. To illustrate, the following is an example in which a servant is speaking to an important member of the influential family. She uses the 1PL to refer to herself:

(1) 周瑞家的（对宝钗）因问：“不知是个什么海上方儿？姑娘说了我们（周瑞家的）也记着，说与人知道，...”（第七回）

‘What was this prescription, Miss? If you will tell me, I [we] shall try to remember it so that I can pass it on to others...’ (Chapter 7) (note: emphasis added, the Chinese pronoun is in square brackets.)

In this example, Zhou Rui's wife is speaking to Bao-chai. She refers to herself using the first person plural pronoun 'we' instead of the first person singular pronoun 'I' as is translated by Hawkes (1977) in English. This study attempts to find answers to the following questions:

- 1) Why are 1PL used to refer to 1SG?
- 2) Why are 2PL used to refer to 2SG and vice versa?
- 3) Why are 3PL used to refer to 3PL and vice versa?
- 4) Is there an underlying theory governing these usages?

#### 1.1. Chinese pronouns and politeness

Politeness is said to be about interpersonal relations rather than an individual's "politeness" performance (Culpeper, 2008). It involves some form of "relational work (Locher and Watts, 2005), "relational practice" (Holmes and Schnurr, 2005) or "rapport management" (Spencer-Oatey, 2000b, 2005). At the same time, the concept of 'face' is central to relational work (Goffman, 1967) and "the process of defining relationships in interaction is called face-work or relational work" (Locher 2004: 51). It is much more complex in traditional Chinese community in which group identity and group awareness is always above that of an individual. "The individual first was subordinated to the family, the basic economic, political, and moral institution in Chinese society" (Grasso et al. 2004:12). The family is a strictly hierarchical community, generally governed by age and patriarchal hierarchy, from grandparents to parents (Pan and Kádár, 2011).

Chinese pronouns have been identified as being used by speakers to demonstrate the status of the addressee indirectly (Hong 1985: 204). Avoidance of addressing people with personal pronouns has been the first principle of politeness in Chinese verbal behavior since at least the third century B.C. Zhu Ziqing, a prominent modern writer, observes that there was a tendency among modern educated people to use *ni* (2SG) and *wo* (1SG) freely irrespective of the degree of their familiarity with each other (Zhu, 1934). He attributes this phenomenon to the influence of translations of foreign works.

Power and solidarity (Brown and Gilman, 1960), as well as social distance and politeness (Brown and Levinson, 1987) are involved in these switches of number in Chinese personal pronouns. What is different about these switches of number in Chinese pronouns is that in the Indo-European languages such as French and German, the T/V distinction is clearly assigned in their functions as referring to familiar referents or as honorifics. In Chinese, there is only the distinction between the 2SG. FAM. *ni* and 2SG. HON. *nin* and to a much lesser extent the 3SG distinction between *ta* and *tan* respectively. Such switches in number in Chinese pronouns are very subtle and may often go unnoticed unless one is familiar with the social context.

Many studies mention the importance of social context in which these switches of numbers take place. This study shows that it is essential to understand the social relationships of the interlocutors before one can solve the mystery of these switched numbers in Chinese pronouns. This involves understanding the position of the speaker in relation to an extensive web and hierarchy of family/communal relationships, rather than merely a conversation between two people. In other words, it is more than "relational", it involves an entire social hierarchical stratum especially in more traditional Chinese contexts. Even among the maidservants, one has to be aware of their masters and mistresses to ascertain the hierarchy among them. Ultimately, the switched numbers point to an underlying common denominator of creating some kind of distance either to show oneself as belonging to a lower social status (humility), or the opposite (superiority).

The second section of this paper describes the switch of number in Chinese pronouns – in first, second and third person pronouns. The third section discusses the implications of these phenomena followed by the conclusion.

#### 1.2. Data and methodology

The data of this study is taken from the first eighty chapters of the vernacular Chinese novel, *红楼梦* (*Hong Lou Meng, Dream of the Red Chamber* or *The Story of the Stone*). Literature is a well-established source for analysis of terms of address (cf. Kádár, 2007). In his analysis of Russian pronominal usage, Friedrich (1972) shows that literary texts are not only rich in indications of common usage but that they also bear witness to dynamics of use and implicit meanings. Shakespearean drama together with French and Italian literature are also used to show the nuances embedded in the T/V usage and therefore it is said that 'in literature, pronoun style has often been used to expose the pretensions of social climbers and the would-be elegant' (cf. Brown and Gilman 1960: 272).

*Dream*<sup>33</sup>, written in the eighteenth century is still considered the greatest vernacular Chinese novel in the history of Chinese literature. Although there is dispute regarding the authorship of the novel, the first eighty chapters and generally attributed to Cao Xueqin, while the next forty to Gao E. For consistency in language, this study examines

only the first eighty chapters. There are many editions and this study uses the most popular one published by 人民文学出版社 (Renming Wenxue Chubanshe). The English translations are taken from David Hawkes' (1977) translation, *The Story of the Stone*. This novel is a classic example that showcases the hierarchy within a rich and influential family during that time and age. The highest in hierarchy is Grandmother Jia who is well loved and well respected throughout the entire household. She has two sons Jia She and Jia Zheng, and a deceased daughter Jia Min. The central figure of the novel is Jia Bao-yu (known as Bao-yu) who is Jia Zheng's second son. Bao-yu has two female cousins Dai-yu and Bao-chai, both equally fond of him and together they create a love triangle. The first wives and their children are of higher hierarchy compared to the mistresses and their children. Maidservants themselves also have an internal structure. Those who are closer to the people of higher hierarchy are more powerful than those of the lesser ones. Also, nannies who nursed the children of the family are also more highly regarded given their special duties. It is within this complex Chinese social hierarchical web that the social implications of the switched pronouns are observed and analyzed.

Every pronoun that has a switched number is identified with the given context. These include 1PL>1SG, 2PL>2SG, 2SG>2PL, 3PL>3SG, and 3SG>3PL. All examples are accounted for and categorized accordingly.

## 2. Switched numbers in Chinese pronouns

### 2.1. First person pronouns: 1PL>1SG

There have been studies of how the first person plural pronoun shows power and solidarity (Stewart, 2001) and how it is used by politicians to achieve their goals (De Cock, 2011; Proctor and Su, 2011). Authors use the editorial 'we' in their publications and it is said to bring more dignity and authority into their writings and modesty at the same time (Helmbrecht 2014: 14). It is also well known that the Queen and Pope use 1PL to refer to themselves which shows that 1PL>1SG in the west actually signifies authority and dignity. However, it is quite the opposite in Chinese. One of the first scholars to discuss this phenomenon is Lü (1985: 72) who suggests that 1PL>1SG is used to convey the possessive meaning. For example, 'our home' (*wo-men jia*) can mean 'my home', and 'our husband' (*wo-men xiansheng*) refers to 'my husband' attributing this usage to the traditional Chinese society which values family or communal over the individual. Lü (1985: 74) also rightly observes that such usage is often adopted by individuals of lower status to express a sense of humility. Mao (1996: 112) expands on Lü's observation by suggesting that such blurring of number boundary between the singular and the plural e.g. 1PL>1SG, allows the speakers to convey a social implicature of acknowledging and perpetuating an existing social hierarchy, projecting humility with a group-oriented identity. With this, he develops the four interrelated uses of 'wo-men': 'singular wo-men', 'humble wo-men', 'evasive wo-men' and 'politicking wo-men'.

- A. 'Singular wo-men':  
Shang women jia qu wan  
Come and visit my house. (eventhough his house only has him alone)
- B. 'Humble wo-men': enhancing the 'face' of their interlocutor  
Xiang ta zhezhong ren duo nenggan, xiang wo-men zhezhong ren jiu buxing le.  
How capable people like her are, whereas people like us are just the opposite.
- C. 'Evasive wo-men': hiding one's face behind a plural cover  
Wo-men juede zheyangzuo sihu buhao.  
We feel what is being done here does not seem to be appropriate.
- D. 'Politicking wo-men': constructing politically safe plural  
Ta dui wo-men qeshi henyan... (student referring to a professor)  
He is really tough on us...

Mao's (1996) study of 1<sup>st</sup> person pronouns shows that these switching of numbers in Chinese pronouns are present in today's Chinese language. This article extends the investigation of switched pronouns in the 2<sup>nd</sup> and 3<sup>rd</sup> person pronouns from plural to singular and vice versa to have a more complete understanding of the phenomenon. Mao (1996) shows that when a speaker uses the first person plural to refer to himself, the speaker is seeing himself as part of a group, i.e. the speaker has a group identity. What happens then when a speaker uses 2PL to refer to a singular address or when a speaker uses a 3SG to refer to a plural entity? These are questions that this article

attempts to answer. The first phenomenon discussed below is similar to Mao's 'humble wo-men' in which a person of lower social status refers to oneself. Such usage has been seen as a form of humility.

#### 2.1.1. Social distance: humility

In the example below, Aroma is a high ranking maidservant who serves Bao-yu. When she speaks to Dai-yu who is a very important member of the influential family, Aroma uses the 1PL pronoun to refer to herself.

(2) 袭人 (对黛玉) 推他道：“林姑娘，你闹什么！**我们** (袭人) 一个丫头... (第三十一回)

“Oh Miss!” Aroma gave a push. “Don’t carry on so! I’m [**We’re**] only a maid...” (Chapter 31) (note: the original Chinese pronoun is indicated in square brackets)

In example (2), Aroma even spells it out that she is but ‘only a maid’, in Chinese, it says *yige yatou* (one maidservant). According to Brown and Levinson (1987: 200), ‘plurality as a marker of respect... pervades the whole pronominal paradigm’ with ‘we’ used to indicate ‘I + powerful’. It has been noted that the non-singular when referring to individuals are typically used to convey the social meaning of greater respect or social distance than does the singular (Head 1978: 151). However, it is different in Chinese - more than 80% of the phenomenon of 1PL>1SG in the novel are used by persons of lower social status speaking to persons of higher social status. It is as if they are unworthy to stand alone as an individual ‘I’ and therefore have to distance themselves from the more powerful members of the family. They can only be referred collectively as ‘we’ of lower social status. Such self-referencing shows that one is mindful of his/her group identity within the family/communal hierarchy rather than her position as an individual. There are more than 145 such occurrences.

#### 2.1.2. Social distance: negative attitude

Another type of 1PL>1SG is seen in cases where the speaker uses 1PL for self-referencing with an attitude of displeasure. The example below shows Dai-yu speaking to Bao-yu, both are main protagonists in the novel and have equal social status.

(3) 黛玉 (对宝玉等) 道：“这些东西，**我们** (黛玉) 小时候倒不理睬，如今看见，真是新鲜物儿了。”(妒忌别人有哥哥送东西) (第六十七回)

‘When I[**we**] was little, these things were so familiar to me that I thought nothing of them,’ said Dai-yu. ‘Now, after all these years, they have become novelties again.’ (Chapter 67)

In this novel, Bao-yu is the central figure who has two cousins – Dai-yu and Bao-chai, together, they form sort of a love triangle. In this instance, Dai-yu who has been orphaned, is jealous of Bao-chai for having a brother to give her gifts. By using the first person plural pronoun *wo-men* to refer to herself, she is implying that she belongs to a less fortunate group of people void of siblings. There are 17 of such occurrences in the data.

#### 2.1.3. Social distance: to show difference

A third type of 1PL>1SG is when the speaker uses 1PL to show that there is a difference between the speaker and the interlocutor. In the example below, San-jie is speaking to her brother-in-law Jia Lian, hence both are of the same social status.

(4) 二人正说之间，只见尤三姐 (对贾琏说) 走来说道：“姐夫，你只放心。**我们** (尤三姐) 不是那心口两样的人，说什么是什么...” (第六十六回)

They were interrupted at this point by San-jie herself, who had evidently been listening to their conversation and chose this moment to come into the room.

‘Set your mind at rest, brother-in-law. I[**we**] am not one of those people who assay one thing and mean another... (Chapter 66)

San-jie assures her brother-in-law that she is different from others who are insincere. By using the plural *wo-men*, she is distancing herself from those she disapproves of. There are 13 such occurrences in the data.

#### 2.1.4. Social distance: avoid 1SG

When one uses the singular pronoun *wo* to refer to oneself, the deictic center rests squarely on the speaker. There are cases whereby the speaker wants to avoid this direct reference to oneself to avoid embarrassment. In the example below, Bao-chai is speaking to her cousin Bao-yu who has just been beaten up by his father.

(5) 宝钗 (对宝玉) 见他睁开眼说话，不像先时，心中也宽慰了好些，便点头叹道：“早听人一句话，也不至今日。别说老太太，太太心疼，就是**我们** (宝钗) 看着，心里也疼。” (第三十四回)

Bao-chai was relieved to see him with his eyes open and talking again. She shook her head sadly.

'If you had listened to what one said, this would never have happened. Everyone is so upset now. It isn't only Grandmother and Lady Wang, you know, Even [we] –'

She checked herself abruptly, regretting that she had allowed her feelings to run away with her, and lowered her head, blushing. (Chapter 34)

Bao-chai is expressing that she feels the pain for Bao-yu who has suffered beatings from his father. To avoid sounding overly affectionate, she uses the first person plural pronoun *wo-men* as if to identify herself with others who may feel the same way. This is similar to Mao's 'evasive *wo-men*' as the first person plural pronoun sounds like the speaker is referring to more people than the speaker alone. Such subtle use of the first person plural pronoun to refer to the first person singular referent captures the novelist's sensitivity in portraying Bao-chai's inner emotions and how she uses the plural pronoun as a cover-up for her real emotions for Bao-yu. Hawkes understands this subtlety and therefore elaborates in his translation with the last paragraph 'She checked herself abruptly, regretting that she had allowed her feelings to run away with her...' There are 5 occurrences in the data.

This section shows that there are four different situations with speakers using the first person pronoun for self-reference: to show humility (from people of lower status to higher), to show displeasure, to show that they are different, and to avoid the direct impact of the first person singular pronoun. A common feature among these four types of 1PL>1SG is that they are all about creating distance: social or hierarchical distance, distance with a negative attitude, just to show that there is a difference between the speaker and the interlocutor, and emotional distance. This shows that when 1PL is used to refer to 1SG, it indicates that speaker wants to create a distance with the hearer either out of humility or for other reasons.

## 2.2. Second person pronouns

Hong (1985: 204) states that Confucian teachings on verbal propriety have discouraged the use of the second person pronoun *ni* since the third century B.C. (Wang, 1954). The use of the second person pronoun is restricted to closer or more intimate relationships, otherwise, one would use address terms or kinship in place of the second person pronoun. For example, when a student speaks to his teacher, to be polite, he should address the teacher as 'Teacher' or *nin* (2SG. Hon.) rather than using the second person pronoun *ni*.

### 2.2.1. 2PL>2SG

Many European languages show that 2PL pronouns are used as a polite 2SG.HON address pronoun. For example, in French, the 2PL *vous* is conventionally used as a 2SG.HON address pronoun while keeping its 2PL function, standing in paradigmatic opposition to *tu* (2SG.FAM) as a honorific pronoun. The driving force for the development of this usage is politeness which means avoiding direct reference to the socially superior addressee. Brown and Levinson (1987) refers to this as being used in face threatening (FTA) speech acts.

In the current data, 2PL>2SG is seen to show superiority of the speaker and create a distance from the addressee in several ways. Unlike in European languages, where 2PL>2SG shows respect, in Chinese, it is the opposite.

#### 2.2.1.1. Distance with superiority

Under this category of distance by superiority, there are two sub-categories of superiority by social hierarchy and superiority by intellect or skills.

##### 2.2.1.1.1. Superiority in social hierarchy

###### 2.2.1.1.1a Neutral attitude

Within the category of superior social hierarchy, there are some with neutral attitude while others with negative attitudes. The example below shows one with neutral attitude:

(6) 贾母（对尤氏）睁眼笑道：“我不困，白闭闭眼养神。你们（尤氏）只管说，我听着呢。”（贾母中秋赏月时对尤氏说）（第七十六回）

Grandmother Jia opened her eyes wide and laughed.

'I am not sleeping, I was just resting my eyes. Go on with your [2PL] story. I'm listening.' (Chapter 76)

In this example, Grandmother Jia, the matriarch of the Jia family is speaking to You-shi who is the mistress of Jia Zhen of the Ning family. During the time of Autumn festival, You-shi was telling a story. Grandmother Jia tells You-shi that she is tired and will close her eyes to listen. Instead of using the singular pronoun *ni*, Grandmother Jia uses the second plural pronoun *ni-men*. By switching the number of the pronoun, Grandmother Jia is differentiating herself from You-shi, treating her as part of a group of younger and more energetic ones enjoying the festival (contrasting to her tiredness). There are 47 occurrences in the data.

###### 2.2.1.1.1b Negative attitude

There are 39 occurrences of social superiority that involves negative attitudes ranging from showing displeasure to being angry and even reprimanding the addressee. The example below shows the speaker reprimanding a servant for being so bold as to search her belongings.

(7) 探春（对王善保家的）冷笑道：“你果然倒乖。连我的包袱都打开了，还说没翻。明日敢说我护着丫头们，不许你们（王善保家的）翻了。你趁早说明，若还要翻，不妨再翻一遍。”（生气）（第七十四回）

‘No need to look, when I’ve gone to the trouble of having everything opened for you?’ said Tan-chun coldly. ‘I call that rather perverse. Tomorrow I suppose you will say that I covered up for my maids and wouldn’t let you [2PL] look. I want to be told in plain language that you [0] have searched as much as you [0] want to. If you haven’t, you’d [2SG] better do so now, while you [0] have the chance.’ (Chapter 74)

In this example, Tan-chun is reprimanding a servant, Wang Shan-bao’s wife. She switches the second person pronoun from the plural in the first instance to the singular in the second instance. This switching from plural to singular second person pronoun shows that such usage is not a permanent one but rather a spontaneous one reflecting the speaker’s emotions towards the addressee at that point in time.

#### 2.2.1.1.2. Superiority in abilities

Besides showing superiority in position, the second person plural is also used in cases where the speaker shows superiority in abilities.

(8) 黛玉（对香菱）道：“断不可学这样的诗。你们（香菱）因不知诗，所以见了这浅近的就爱，一入了这个格局，再学不出来的。。。你又是一个极聪敏伶俐的人，不用一年的工夫，不愁不是诗翁了！”（第四十八回）

‘Good gracious! You mustn’t go reading that sort of stuff!’ said Dai-yu. ‘It’s only because of your [2PL] lack of experience that you can think shallow stuff like that any good. Once you get stuck into that rut, you’ll never get out of it...with your [2SG] quickness and intelligence you should have no difficulty in turning yourself into a fully-fledged bard within less than a twelvemonth.’ (Chapter 48)

In this example, Dai-yu, who is an accomplished poet in the family, is teaching Xiang-ling how to write poems. Dai-yu is plainly teaching her some skills and there are no negative emotions here. However, the use of second person plural pronoun seems to convey to Xiang-ling that she belongs to a category of people who do not know how to write poetry. There are 8 occurrences in the data.

#### 2.2.1.2. Distance with negative attitude

Between equals, a speaker may use the second person plural pronoun to show displeasure to the addressee. In the example below, the interlocutors are of the same social status. Xiang-yun is Grandmother Jia’s grand-niece while Dai-yu is Grandmother Jia’s grand-daughter. Xiang-yun finds Dai-yu a prude and dislikes her. As such, although there are others present, Xiang-yun’s reference to the hypocrite can only point to Dai-yu alone. She uses the second person plural pronoun instead of the second person singular pronoun expressing her displeasure of Dai-yu.

(9) 湘云（对黛玉）冷笑道：“你知道什么！‘是真名士自风流’，你们（黛玉）都是假清高，最可厌的。我们这会子腥膻大吃大嚼，回来却是锦心绣口。”（第四十九回）

‘What do you know about it?’ said Xiang-yun scornfully. ‘“True wits make elegant whate’er they touch.” Yours [2PL] is a false purity. Odious purity! Now we may reek and raven; but presently you will see us with the pure spirit of poetry in our breasts and the most delicate, silken phrases on our lips!’ (Chapter 49)

There are 17 examples in which 2PL is used to refer to 2SG when people of (at least) equal social status are speaking to one another.

#### 2.2.2. 2SG>2PL

There are many studies on the impersonal use of a 2SG pronoun (cf. Laberge and Sankoff, 1979; Kitagawa and Lehrer, 1990; Biq, 1991; Stirling and Manderson, 2011; Myers and Lampropoulou, 2012). There are also studies of 2SG>1SG in which the speaker shifts the deictic center to talking to oneself. However, there have not been discussions of using the 2SG to refer to 2PL as seen in the current data.

There are only two such cases where the second person singular pronoun is used to refer to plural entities. Both of these cases are referring to insignificant persons such as maidservants or some employed singers.

(10) 两个女先儿（*唱戏的*）要弹词上寿。众人（*对女先儿*）都说：“我们没人要听那些野话，你（*唱戏的*）厅上去说给姨太太解闷儿去吧。”（第六十二回）

...where upon the **blind ballad-singers**, who had tagged along with the others, began tuning their instruments for a birthday ode. This time everyone objected.

‘None of us like that old stuff. Why don’t **you [2SG]** go to the jobs room and entertain Mrs Xue?’ (Chapter 62)

In this example, two balladeers are going to sing but the people there tell them they are not interested, asking them to move away and sing to other ladies instead. The two singers are referred to as 2SG instead of 2PL. In this case, they are treated as one entity and are also insignificant in the eyes of the speakers.

### 2.3. Third person pronouns

In many European languages, a 3PL pronoun may be used impersonally in English, Russian or Spanish. An English example is

They are going to implement this policy.

3PL are also used to refer to 3SG.HON in Old Tamil, and 2SG. HON in German, Danish and Norwegian (cf. Helmbrecht, 2003, 2005), as well as in Italian. According to Helmbrecht (2014: 5) the driving force is politeness (cf. Brown and Gilman, 1960; Brown and Levinson, 1987). However, in Chinese, when the third person plural pronoun is used to refer to a singular entity, the entity is usually of little significance. This usage is sometimes done with neutral attitude and other times with negative attitude.

#### 2.3.1. 3PL>3SG – insignificant reference

There are 11 instances whereby the 3PL is used to refer to 3SG. All these examples are referring to people who are insignificant in the eyes of the speaker. Half of these examples are with neutral attitude, the other half have negative connotations.

##### 2.3.1a Neutral attitude

The example below shows the little devil speaking to the judge about Bao-yu who is the main protagonist of the novel. The little devil first uses 3SG to refer to Bao-yu, then later switches to 3PL. This is interesting because it shows that in the eyes of the little devil, Bao-yu is insignificant, hence the switch from 3SG to 3PL. By using the third person plural pronoun, the speaker is placing Bao-yu in the category of people they have ‘nothing to be afraid of’.

(11) (小鬼对判官说)一面又抱怨道：“……依我们愚见，他（*宝玉*）是阳，我们是阴，怕**他们（*宝玉*）**也无益于我们。”（鬼神看宝玉地位低）（第十六回）

The demons showed signs of disarray on observing their leader to be so affected, and there was some angry muttering:

‘Yer Honour was putting on a brave enough show a short while ago. Why should the name “Bao-yu” throw you into such a state of commotion? If you ask us, seeing that **he’s [they’re]** upper world and we’re lower world, there’s nothing to be afraid of...’ (Chapter 16)

##### 2.3.1b Negative attitude

The example below shows Bao-yu’s step-mother Mistress Zhao speaking to her son. Mistress Zhao refers to one of the maid servants Parfumée (Fang-guan) using the 3PL instead of 3SG. Here, Mistress Zhao is scolding her son Jia Huan for being bullied by the maidservant Fang-guan. In the last sentence of this example, Mistress Zhao refers to maids such as Fang-guan as ‘cats’ and ‘dogs’ thus revealing her negative attitude towards them.

(12) 赵姨娘(*对贾环说*)便说：“有好的给你！谁叫你要去了！怎怨**他们（*芳官*）**耍你…依我拿了去，照脸摔给他去。趁着这回子撞尸的撞尸去了，挺床的挺床，吵一出子，大家别心净，也算是报仇。莫不成两个月之后，还找出这个渣儿来问你不成！便问你，你也有话说。宝玉是哥哥，不敢冲撞他罢了；难道他屋里的猫儿狗儿也不敢去问问不成？”（第六十回）

Aunt Zhao eyed her offspring scornfully.

‘You don’t think if they’d got anything really good they’d give it to *you*, do you? I’m not surprised **she [they]** made a fool of you; I’m surprised you bothered to ask her for it. Take it back and throw it in her face, that’s what you ought to do. Now that the others are all either chasing around the countryside after this funeral or lying with their toes curled up in bed is just the moment for a good old row. Stir them all up a bit. Pay them back for some of the things they’ve done to us in the past. No one’s going to be bothered to dig a little thing like this up in two months’ time when they’re all back again. And even if they do, you’ve got a good excuse. Bao-yu’s your elder brother; you can’t do

anything to offend him, I agree. But that doesn't mean that you have to put up with what every little cat or dog of his chooses to do to you.' (Chapter 60)

For 3PL>3SG, there are 22 occurrences of negative attitude compared to 11 occurrences with neutral attitude. This shows that there is more negative attitude than neutral in this pronoun number switch.

### 2.3.2. 3SG>3PL Treated as one entity

In Helmbrecht (2014), there is no example of 3SG>3PL. In the current Chinese data, there are 33 of such cases all showing that the references are treated as one entity. Two-thirds of the cases refer to these entities with negative attitude, one-third refer to them with neutral attitude.

#### 2.3.2a Negative attitude

In the example below, Xi-feng, an aggressive mistress speaks to Jia Rui (the grandson of a teacher) who is trying to get fresh with her. She tricks his feelings by putting down his peers such as Jia Rong and Jia Qiang who are her husband's cousins, calling them fools and dull of understanding, referring to them with 3SG instead of 3PL.

(13) 凤姐（对贾瑞）笑道：“果然你是个明白人，比贾蓉两个强远了。我看他（贾蓉贾蔷两个）那样清秀，只当他们心里明白，谁知竟是两个糊涂虫，一点不知人心。”（第十二回）

'It's true then,' said Xi-feng, smiling delightedly. 'You really are an *understanding* sort of person – so much more so than Rong or Qiang! I used to think that since **they [he]** were such handsome and cultured-looking young men they must be understanding as well, but they turned out to be stupid brutes without the least consideration for other people's feelings.' (Chapter 12)

In this case, Xi-feng treats Jia Rong and Jia Qiang as one entity and also with the same negative attitude.

#### 2.3.2b Neutral attitude

In the example below, all three maids Qing-wen, She-yue and Xi-ren are speaking to Bao-yu. They refer to the main protagonists Bao-chai and Dai-yu using the 3SG instead of 3PL. In this case, there is no negative attitude but they are simply treated as one entity since they are close cousins. There are 11 such examples.

(14) 晴雯麝月袭人三人又（对宝玉等）说，“他两个（小燕和四儿）只怕宝林两个不肯来，须得我们请去，死活拉他（宝钗和黛玉）来。”（第六十三回）

The senior maids, Aroma (Xi-ren), Musk (She-yue) and Skybright (Qing-wen), doubted whether, particularly in the case of Dai-yu and Bao-chai, such insubstantial deputies (Swallow and Number Four) would be successful and decided that they had better go themselves and add their own weight to the invitation. (Chapter 63)

For both 3PL>3SG and 3SG>3PL, there are more occurrences with negative attitude than neutral attitude.

## 3. Discussion

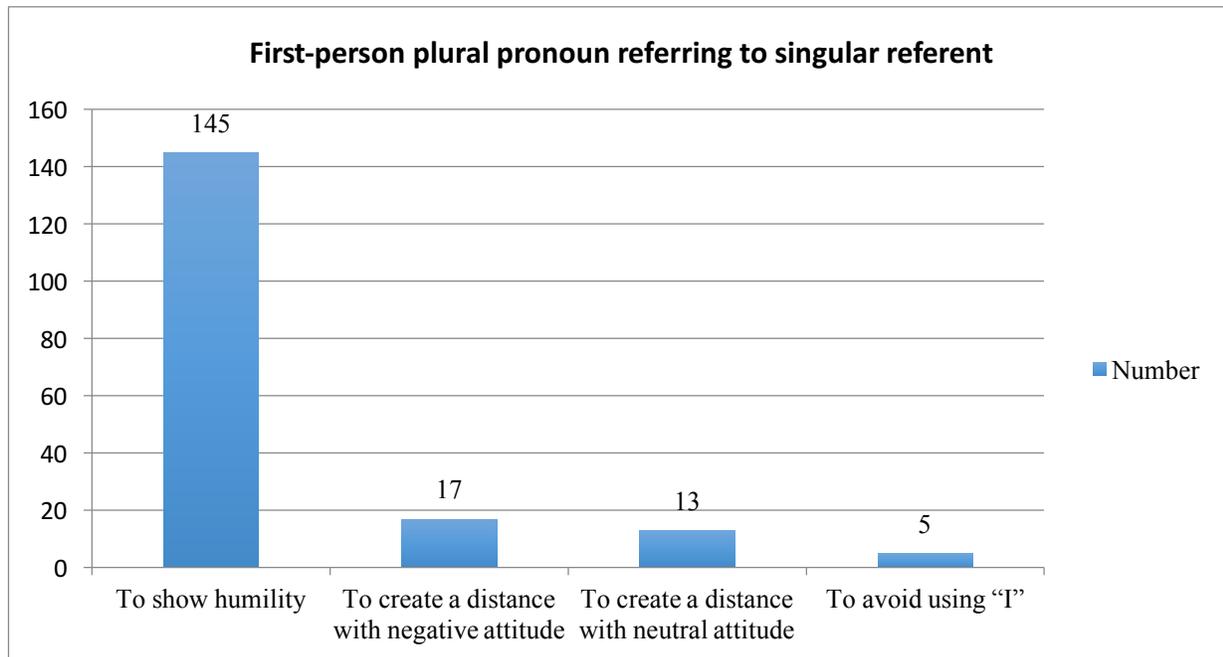
For the first person pronoun, the switch of number only occurs in 1PL>1SG and none from 1SG>1PL. More than 80% of the 1PL>1SG are from people of lower status speaking to those of higher social status. The first person pronoun 1PL>1SG is mainly motivated by people of lower social status referring to themselves as 1PL showing a social distance from those of higher social status. In this sense, it is motivated by politeness (Brown and Levinson, 1987). It is as if they are not important enough to stand alone as a single entity with reference to those of higher social status. This is clearly different from European cases where the plural is used by royalties and popes. Although many have noted that the notion of 'negative face' in Brown and Levinson's (1987) theory does not apply to Chinese politeness (Gu, 1990; Mao, 1994; Lee-Wong, 2000, and Haugh and Hinze, 2003). It seems that such a switch of person in pronoun demonstrates a certain negative politeness from the speaker to the addressee acknowledging one's humble place with vis-à-vis the addressee.

Besides 'humility' motivated usage, other social distances include negative attitude, to show difference and to avoid using 'I' pronoun. The strategy or subconscious use of the switch in pronoun to express a negative attitude is subtle and is also a form of face threatening act (FTA). In general, the common denominator of using the first person plural pronoun to refer to oneself is to show social distance either by being humble or other attitudes. The statistics of the 1PL>1SG is shown in the table and bar chart below.

Table1 and Chart 1: Use 1PL to refer to 1SG

1PL>1SG: create social distance	Number	Percentage
To show humility	145	80.56%
To show negative attitude	17	9.46%

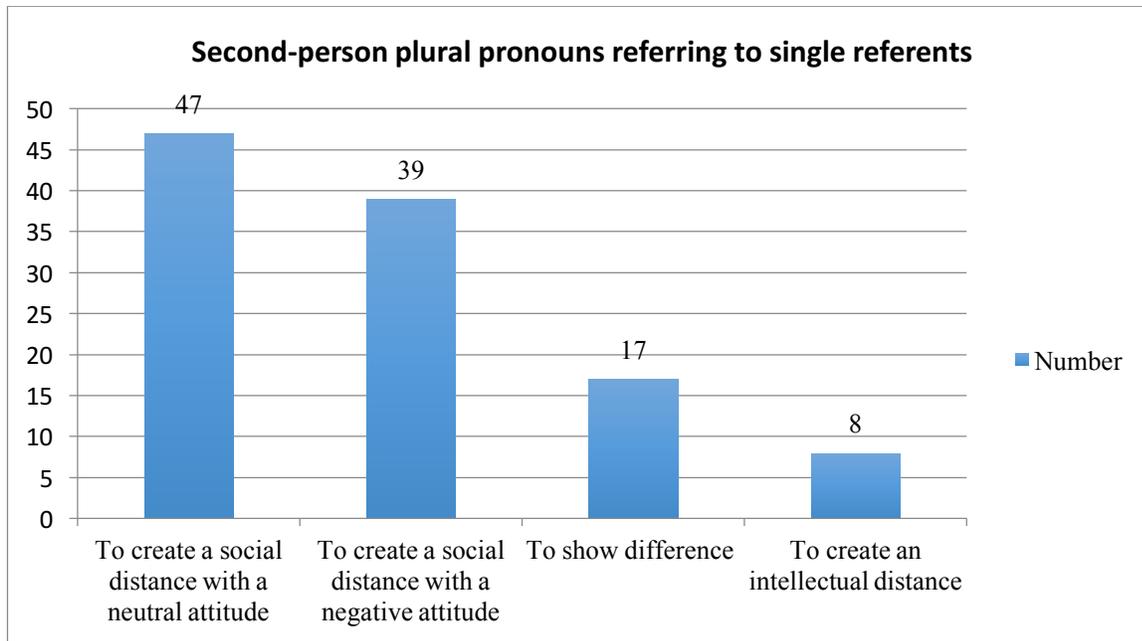
To show difference with neutral attitude	13	7.21%
To avoid using "I"	5	2.77%
Total	180	100%



For the second person pronouns, majority of the switch occur in the direction of 2PL>2SG with only two instances of 2SG>2PL. More than 80% of the switch from 2PL>2SG is spoken by people showing superiority either in status or ability to the addressees. More than half of these are of neutral attitude but the rest are spoken with negative attitude either showing dissatisfaction, anger or even reprimanding those of lower social status. As such, the switch of 2PL>2SG shows the use of power in impoliteness (Culpeper, 2008). Similar to the number switch in first person pronoun, the sentiment of showing one's superiority either with a neutral or negative attitude is also demonstrating a higher status to the addressees. If there is a term of 'negative impoliteness', it will fit here. The statistics are shown in the table and the bar chart below.

Table 2 and Chart 2: Use 2PL to refer to 2SG

2PL>2SG:			No.	%
111 instances				
A. Show superiority			94	84.68
A1. Social superiority	Neutral attitude		(47)	(42.35)
	Negative attitude (N=39; 35.12%)	Upset	(11)	(9.9)
		Angry	(14)	(12.61)
		Scold	(14)	(12.61)
A2. Intellectual superiority			(8)	(7.21)
B. Show difference			17	15.32
			111	100



Taken together, the direction of 1PL>1SG is one which the speaker speaks to his or her superior, showing negative politeness. The direction of 2PL>2SG is the opposite direction with the people of higher status speaking to those of lower social status (showing 'negative impoliteness') as seen in figures 1 and 2 below respectively. Both using the plural pronoun to refer to the singular referent motivated by (im)politeness. More than 80% is from speakers of lower social status to higher social status.

Higher social status

↑

Speaker: 1PL (1SG) humble oneself when speaking to people of higher status

Figure 1: 1PL > 1SG

Speaker: Speaking down to people of lower social status

↓

2PL (2SG)

Figure 2: 2PL > 2SG

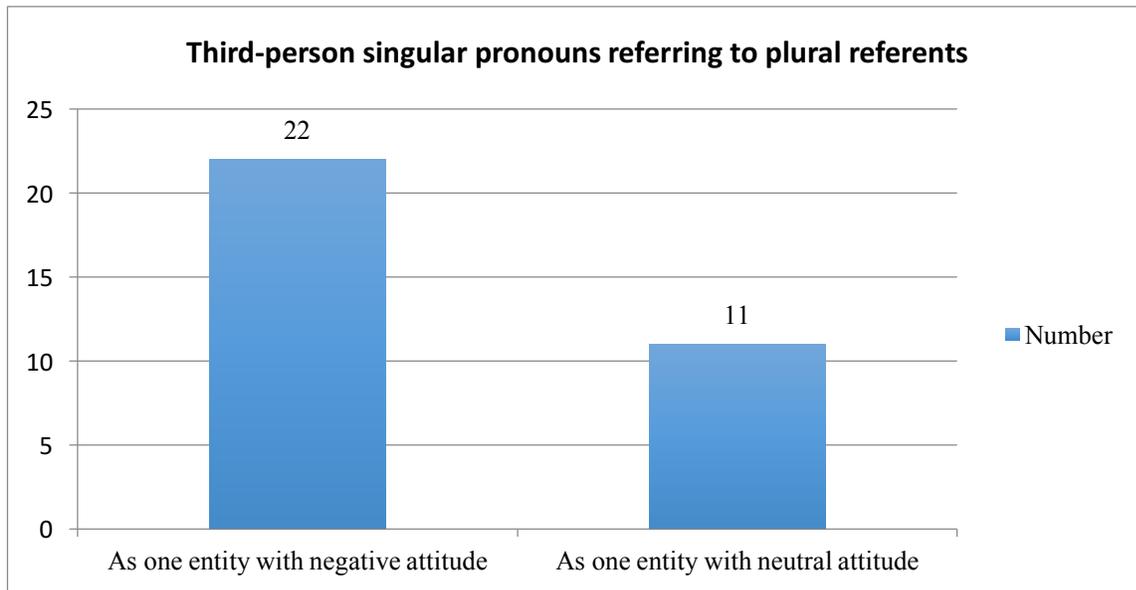
There are fewer number switches in the third person pronouns. Unlike first and second pronouns, there are more occurrences of third person singular pronouns used to refer to third person plural entities (3SG>3PL) than 3PL>3SG. 3SG is used to refer to 3PL in cases where they are treated as one entity and sometimes with negative attitude. The statistics are shown below in the table and bar chart. Using this switch of pronouns to invoke negative attitude is again 'negative impoliteness'. Similar to that in the second person pronoun.

3SG>3PL Treated as one entity (33 instances)

- a. Negative attitude 66.67%
- b. Neutral attitude 33.33%

Table 3 and Chart 3: Use 3SG to refer to 3PL

Third-person singular pronouns referring to plural referents	Number	Percentage
As one entity with negative attitude	22	66.67%
As one entity with neutral attitude	11	33.33%
Total	33	100%



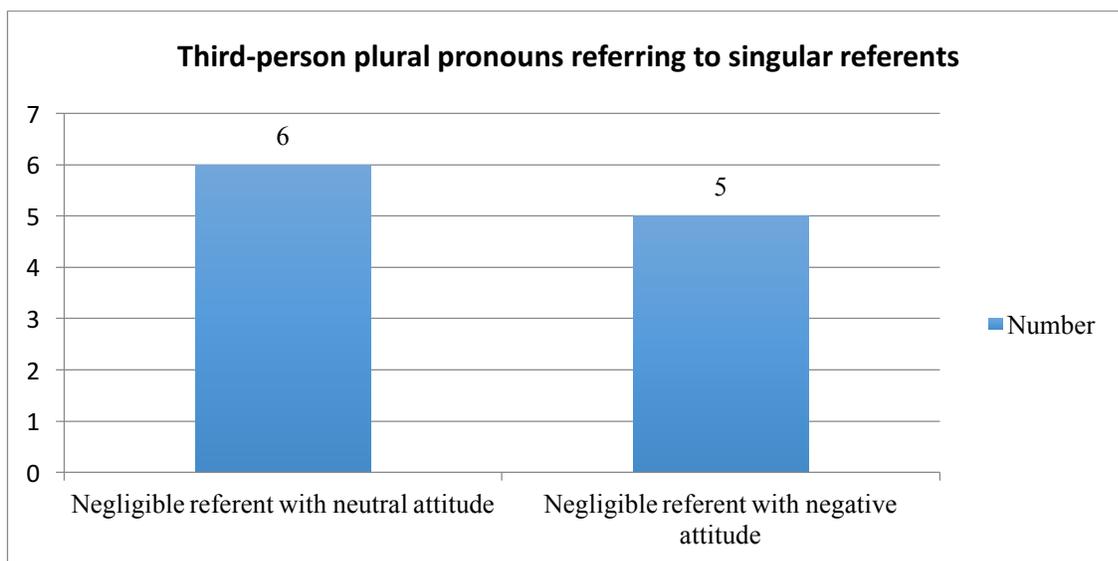
A speaker uses the third person plural pronoun to refer to a singular pronoun (3PL>3SG) when the references are insignificant and dismissible. All the speakers are of higher social status referring to referents that they deem insignificant and sometimes with a negative attitude. This again, shows that the switch in pronoun demonstrates 'negative impoliteness' so that the addressees are deemed as unimportant.

3PL>3SG – insignificant reference (6 instances)

- a. Neutral attitude      54.6%
- b. Negative attitude    45.4%

Table 4 and Chart 4: Use 3PL to refer to 3SG

Third-person plural pronouns referring to singular referent	Number	Percentage
Negligible referent with neutral attitude	6	54.55%
Negligible referent with negative attitude	5	45.45%
Total	11	100%



The direction of number switch in third person pronouns from 3SG>3PL and from 3PL>3SG are from speakers referring to referents treated as one entity/insignificance or with a negative attitude as represented by the figure below:

Speaker: Higher social status speaking down



3SG (3PL) one entity/ negative attitude; 3PL (3SG) insignificant entity

Figure 3: 3SG > 3PL, 3PL > 3SG

The highest percentage of switched number in pronouns in the novel is 1PL followed by 2PL, 3SG then 2SG:

1PL>1SG : 18.63% ( 153/821 )

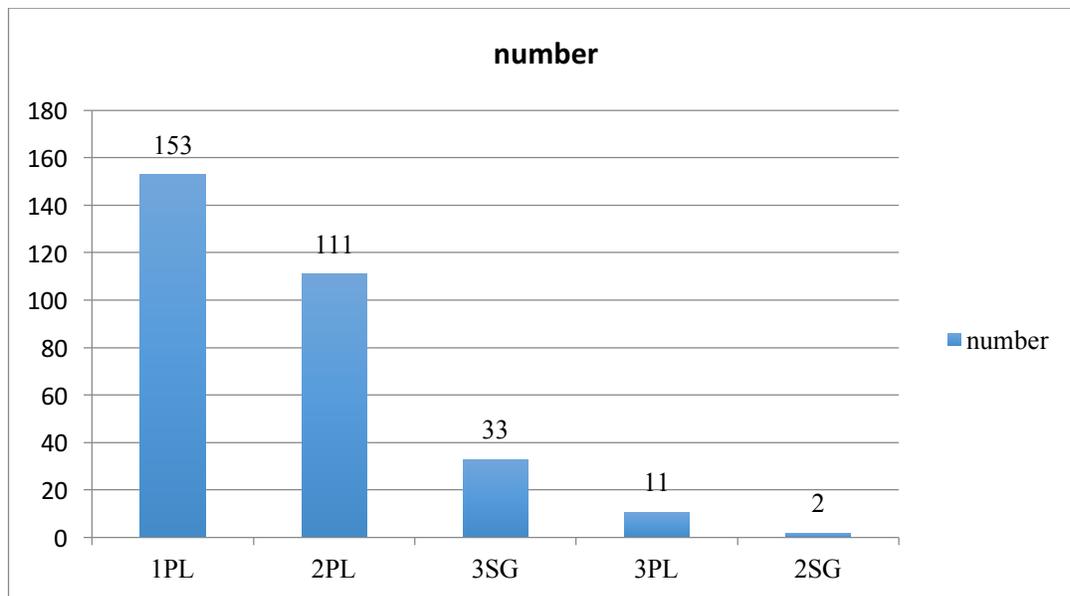
2PL>2SG : 16.29% ( 111/681 )

3PL>3SG : 2.05% ( 11/536 )

3SG>3PL : 1.16% ( 33/2387 )

2SG>2PL : 0.05% ( 2/4385 )

Chart 5: Total number of switched pronouns in the novel



Helmbrecht (2014: 14) hypothesizes that only plural pronouns may shift to singular pronouns historically, but not vice versa. The Chinese pronouns in this study show that for first person, there is only the direction of 1PL>1SG (180 instances) mainly from people of lower social status speaking to those of higher social status. The second person pronoun 2PL>2SG has 111 occurrences, whereas 2SG>2PL only has two occurrences. The main direction is from people of higher social status speaking to those of lower social status. The first and second personal pronouns have shown that the direction of switch of numbers in personal pronouns is from PL>SG. However, for the third person pronouns, 3SG>3PL (from higher to lower social status) are more widespread than 3PL>3SG.

#### 4. Conclusion

This study examines the phenomenon of switched numbers in the pronouns in *Dream*. It shows that one has to understand the usage of these pronouns in the Chinese context in which the interlocutors are well aware of the social hierarchy. These switches indicate attitudes of the speakers towards the people they are speaking to or referring to. More often than not, they involve a form of distancing – social and emotional distancing. The motivations could be due to (im)politeness. 1PL>1SG are mostly used by the lower social status to higher social status and therefore, this usage shows humility or negative politeness. 2PL>2SG are used the other way around from people of higher social status to lower social status. 3PL>3SG are usually referring to insignificant references. 3SG>3PL are usually used by people of higher social status to lower ones treating them as one entity. These switches convey the attitude of ‘negative impoliteness’ in a sense with face threatening acts. The switches of number in pronouns show that self and relationships are all seen in a larger context of family and communal rather than between two persons. With regards

to Helmbrecht's hypothesis that plural pronouns may shift to singular pronouns historically, but not vice versa, this study shows that there is a much more substantial switch of first and second plural pronouns to singular to show attitudes rather than the other way around. However, these switches indicate attitudes rather than a permanent change. As seen above, the speakers are free to switch from singular to plural and vice versa, reflecting the speaker's attitudes to the referent(s). Such usage of switched numbers in Chinese pronouns reflecting attitudes are present in today's spoken Mandarin and more research can be carried out in this direction.

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# WORDPLAY AND WORLDPLAY: THE CONSTRUCTION OF LINGUISTIC SCIENCES

EMAD ALQADUMI

## ABSTRACT

This paper is one of a series of articles that intend to illustrate, by using a single sentence as an example, the inseparability of wordplay and worldplay. It intends to show how a play with a sentence like "Wordplay was a game Shakespeare played competently" can help us understand the very complex phenomena of language. At first glance, the sentence may appear to be giving a piece of information on the English Elizabethan dramatist. However, this sentence can be utilized to reveal one of the most fascinating aspects of language, endless play. It can be used to illustrate the countless possible interpretations of any discourse. For instance, the sentence can be used as a statement on Shakespeare's ability to play, in his plays, with words and language in order to entertain and instruct. It can be amended to refer to any writer who has a comparable power as in "Wordplay was a game Christopher Marlowe played competently;" the sentence can be used to refer to an age where play with language was an important characteristic as in "Wordplay was a game the Victorians played competently." In addition, this sentence can be used to illustrate how linguistic sciences such as phonetics, morphology, syntax, semantics, stylistics, psycholinguistics, sociolinguistics, comparative linguistics and discourse analysis are constructed. Subsequently, one can proceed to argue that these sciences are nothing but ideological constructs that result from stabilizing the endless play of language. In this paper, only the way linguistic sciences are constructed by controlling the playfulness of language and separating only one property as representative of the entire science while suppressing all the other properties as insignificant aspects will be tackled.

# TURKISH FOLK MUSIC PHONETIC NOTATION SYSTEM/TFMPNS CHARACTERISTICS OF PHYSIOLECT-MUSICOLECT: URFA REGION SAMPLE

**GONCA DEMİR**

Research Assistant, Istanbul Technical University Turkish Music State Conservatory.

## **ABSTRACT**

Turkish Folk Music Phonetic Notation System/TFMPNS is a notation system example which aims to initiate a parallel application to the international linguistic/musicological application foundations of which were laid under the scope of ITU SSI TMP post graduation thesis, which will be developed under the scope of ITU SSI MMT Program doctorate thesis, which is configured in phonetics/morphology/lexicon axis of together with traditional/international attachments based on Standard Turkey Turkish/STT (the standard language/standard variant which is recognized and adopted in a community as a means of agreements among the regions, gains dominant position by becoming widespread spoken dialects and has a large function among language types and usage areas is in a position of means of communication among speakers of different dialects), Turkish Linguistic Institution Transcription Signs/TLITS (transcription marks used to transcribe local oral features existing on the axis of phonetics/morphology/lexicon criteria and theoretical/performance infrastructure of local oral texts, which is collected through the comprehensive compilation work on Anatolian dialectology) and International Phonetic Alphabet/IPA (standard alphabet type consisting of symbols which is developed with the aim of redacting sound values in international standards, encoding speech sounds of all languages in an exemplary manner, preventing confusion engendered with numerous transcription system by providing correct pronunciation of languages and developing a separate symbol for each sound) sounds.

In physiolectology as a result of researches carried out with other variation method in the axis of linguistic approaches it was emphasized by physiolectologists who draw attention to the term physio (every kind of physiologic term/concept/element in the axis of physiological)-lect (every kind of physiolinguistic variant/alternate/range in the axis of physiolinguistical) that physiolinguistic properties which sustain according to physiolinguistic laws, in musicolectology as a result of researches carried out with local variation method in the axis of linguistic approaches it was emphasized by musicolectologists who draw attention to the term musico (every musicologic term/concept/element in the axis of musicological)-lect (every kind of musicolinguistic variant/alternate/range in the axis of musicolinguistical) that musicolinguistic properties which sustain according to musicolinguistic laws are sustained in the the existence of phonetics/morphology/vocabulary criteria together with local/universal correlations on theoretical/executive infrastructure of Turkish folk music literary/musical texts in the axis of performance/execution display (every kind of folkloric term/concept/element-folklinguistical variant/alternate/range in the axis of ethnological) which is one of the foklore analysis models and linguistical approaches in ethnomusicology (every kind of ethnomusicologic term/concept/element-ethnomusicolinguistical variant/alternate/range in the axis of ethnomusicological). With the announcement to be presented within the scope of LILA'16: 3rd Linguistics and Language Conference; trasnferral/adaptation process of physiolect/musicolect properties on Turkish Folk Music Phonetic Notation System Database/TFMPNS D will be carried out in the axis of physiolinguistic/musicolinguistic laws through Urfa region sample.

**Keywords:** Physio/Lect/Variant/Physiological Variant/Dialinguistic Performance, Musico/Lect/Variant/Musicological Variant/Dialinguistic Performance, Physiolectology/Physiolinguistics/Physiolect/Physiolinguistic Performance, Musicolectology/Musicolinguistics/Musicolect/Musicolinguistic Performance, Turkish Folk Music Phonetic Notation System Database/TFMPNS D.

### Turkish Folk Music Phonetic Notation System Database/TFMPNS D

Turkish folk music has a privileged place in music types due to regional dialect varieties. The future of Turkish folk music depends on protection of its attitude originating from dialect differences and its resistance against change. Turkish folk music regional dialect properties are transcribed by Turkish Linguistic Institution Transcription Signs/TLITS depending on linguistic laws in axis of phonetics, morphology and parole existence. On the other hand, depending on musicological laws, regional dialect properties of Turkish folk music which is a verbal/artistic performance type structured in axis of linguistic approaches in ethnomusicology-performance/display theory are also transcribed by Turkish Linguistic Institution Transcription Signs/TLITS. It is determined and approved by linguistic/musicology source and authorities that this reality which is also present in other world languages can be transferred to notation and vocalized again and again in accordance with its original through International Phonetic Alphabet/IPA existence and usability of which have been registered by local and universal standards through the notification that will be submitted (Radhakrishnan, 2011: pp. 422-463).

Turkish Folk Music Phonetic Notation System/TFMPNS is a notation system example which aims to initiate a parallel application to the international linguistic/musicological application foundations of which were laid under the scope of Istanbul Technical University Institute of Social Sciences Turkish Music Program post graduation thesis, which will be developed under the scope of Istanbul Technical University Institute of Social Sciences Musicology and Music Theory Program doctorate thesis, which is configured in phonetics/morphology/lexicon axis of together with traditional/international attachments based on Standard Turkey Turkish/STT (the standard language/standard variant which is recognized and adopted in a community as a means of agreements among the regions, gains dominant position by becoming widespread spoken dialects and has a large function among language types and usage areas is in a position of means of communication among speakers of different dialects: Demir, 2002/4: pp. 105-116), Turkish Linguistic Institution Transcription Signs/TLITS (transcription marks used to transcribe local oral features existing on the axis of phonetics/morphology/lexicon criteria and theoretical/performance infrastructure of local oral texts, which is collected through the comprehensive compilation work on Anatolian dialectology: TLI, 1945: pp. 4-16) and International Phonetic Alphabet/IPA (standard alphabet type consisting of signs and symbols which is developed with the aim of redacting sound values in international standards, encoding speech sounds of all languages in an exemplary manner, preventing confusion engendered with numerous transcription system by providing correct pronunciation of languages and developing a separate symbol for each sound: IPA, 1999) sounds (Demir, 2011).

Turkish Folk Music Phonetics Notation System Database/TFMPNS D consists of some databases, these are; Turkish Folk Music Phonetics Notation System Alphabet Database/TFMPNS AD & Turkish Folk Music Phonetics Notation System Audio Database/TFMPNS AD & Turkish Folk Music Phonetics Notation System Dictionary Database/TFMPNS DD & Turkish Folk Music Phonetics Notation System Work Database/TFMPNS WD & Turkish Folk Music Phonetics Notation System Phonotactical Possibility Calculator Database/TFMPNS PCD & Turkish Folk Music Phonetics Notation System Phonetics Therapy Applications/TFMPNS PTA & Turkish Folk Music Phonetics Notation System Phonotactical Awareness Skills Development Processes/TFMPNS PASDP & Turkish Folk Music Phonetics Notation System Audial Distinction Test/TFMPNS ADT & Turkish Folk Music Phonetics Notation System Articulation Test/TFMPNS AT & Turkish Folk Music Phonetics Notation System Phonetic Analysis Test/TFMPNS PAT & Turkish Folk Music Phonetics Notation System Phonetic-Morphological-Verbalistic Criterias Identification Test/TFMPNS PMVCIT ect (Refer with Figure 1-2).

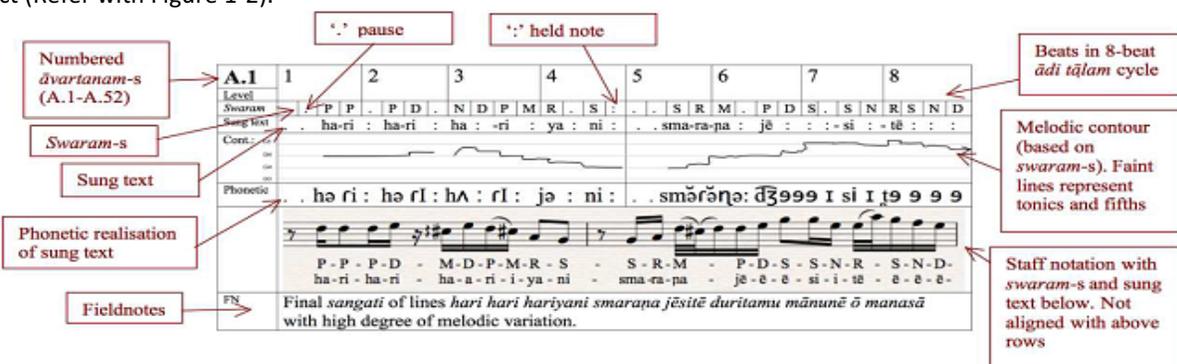


Figure 1. Musicolinguistic graphic sample (Radhakrishnan, 2011: pp. 423-463).

YÖRESİ: URFA

KİMDEN ALINDIĞI:  
MUKİM TAHİR

DERLEYEN & NOTAYA ALAN:  
MUZAFFER SARISÖZEN  
OKUYAN:  
TENEKECİ MAHMUT GÜZELGÖZ

## Gele Gele Geldim Bir Kara Daşa



Ge le ge le\_\_ gel\_\_\_\_\_ dım bir ka\_\_ ra\_\_ da\_\_ şa\_\_\_\_\_  
Ni ce Sü lëy\_\_ man\_\_\_\_\_ lar tağ tan\_\_ ên\_\_ dı\_\_ rır\_\_\_\_\_



Ya zı\_\_ lan lar ge\_\_\_\_\_ lır\_\_\_\_\_ sağ o\_\_ lan ba\_\_ şa\_\_\_\_ a man\_\_\_\_\_  
Nı ce\_\_ sı nın gül\_\_\_\_\_ ben\_\_\_\_\_ zı\_\_ nı\_\_ sol\_\_ dı\_\_ rır\_\_\_\_\_ a man\_\_\_\_\_  
3



e\_\_ fen dım Bı zı ħas ret\_\_ koy\_\_\_\_\_ dı ka vim\_\_  
e\_\_ fen dım Ni ce sı nı\_\_ dön\_\_\_\_\_ mez ê le\_\_



kar\_\_ da\_\_ şa\_\_\_\_ Bi ray\_\_ rı lığ bir\_\_ yoğ sı l\_\_ lığ\_\_ bir\_\_\_\_\_ rö\_\_  
gön\_\_ de\_\_ rır\_\_\_\_\_ 3



lüm\_\_ a ma\_\_ ne\_\_ fen dım

Figure 2. Turkish Folk Music Phonetic Notation System Works Database/TFMPNS WD: Urfa/Kerkuk/Tallafer Dialects

Turkish Language Institution Transcription Signs/UKTD TLITS & Standard Turkey Turkish/STT (text transcription: Ozbek, 2010: pp. 254-255 & musical notation: Demir, 2011: p. 250).

### **Turkish Folk Music Phonetic Notation System/TFMPNS Physiolectology/Physiolinguistics/Physiolect/Physiolinguistic Performance Characteristics**

As a result of the researches carried out on physiolectology field physio (all kinds of physiological concepts in physioscientific axis: [Url<https://tr.wikipedia.org/wiki/Fizyoloji>](https://tr.wikipedia.org/wiki/Fizyoloji) &  [<https://en.wikipedia.org/wiki/Physiology>](https://en.wikipedia.org/wiki/Physiology)) and lect (all kinds of variants in physioscientific axis: Boersma, 1998 & Boyes Braem & Sutton-Spence, 2001: 133-151) physiolect term that has been created through combining the concepts of physio and lect (vocal/morphological/verbal body language usage styles Elliot, 2013: 1-18, 41-70 & Ari & Akarun, [Url<http://www.cmpe.boun.edu.tr/~ari/files/ari2009siu.pdf>](http://www.cmpe.boun.edu.tr/~ari/files/ari2009siu.pdf)) other variation method (variant reasons in language: social factors other than language: region/ethnicity/language relations/job/communal status/education/religion/context/age/gender/physiology factors: Demir, 2009: 93-106 & Dittmar, 1997: 181-183 & Chambers & Trudgill, 1998) and functional types (smallest linguistic types in infinite quantities which continue to exist in communal/regional language usages: vocational languages/special languages/argo language/functional language types depending on factors such as morphological, individual/communicational/interactional, spiritual/age related/gender related, physical/body language related etc: [Url<http://dergiler.ankara.edu.tr/dergiler/26/1029/12452.pdf>](http://dergiler.ankara.edu.tr/dergiler/26/1029/12452.pdf) & Imer, 1980: 157-166 & Guven, 2012: 55-62) on the axis of physiolinguistic properties (physiolinguistic performance processes: articulation/phonation/resonance/respiration properties: articulator/phonator/resonator/respirator systems: functional positioning and usage positions of bodylinguistic elements such as face/mouth/chin/tongue/lip/eyebrow/ear/forehead/eye/nose/neck: gestural movements: Habacı et al, 2013: 1639-1655 & Erdem, 2009: 212 & Baltas & Baltas, 2001: 49) Turkish folk music literal/musical texts defined in framework of which as verbal/artistic performance, have continued their existence together with local/global connexions in the theoretical/executive infrastructure in the level of phonetics/morphology/vocabulary criterias, which was revealed by physiolectology (Ozbek, 2010) & (Ozturk, 2010: 23-26, 48-55, 60-62, 71-77).

Physiolectology/physiolinguistics/physiolect/physiolinguistic performance characteristics of the literary/musical texts of Urfa Turkish folk music defined as a kind of verbal/artistic performance types it was evaluated in four levels including; compilation method/system techniques (live voice records of source people aged 60 or more in average, who did not leave Urfa and who are expert in regional music, compliant to scientific compilation rules/individual/collective accompanied by instrument/conversation), which are dialect properties (departing from regional dialect properties due to factors such as communication tools, effort to give an artificial effect to narration, desire to be like famous artists in process of Turkish folk music literate/musical text performance transcribed by Standard Turkey Turkish and Urfa/Kerkuk/Talâffer dialects Turkish Linguistic Institution Transcription marks in axis of phonetic/vocabulary/morphology measurements) performance tradition/environment/style (birth/living/development centers of music: village rooms/sira nights/mountain overnight stays etc. facilities) body scientific/body linguistic structure features (arız (Ar.): cheek. avıç: avuç, palm. ayağ: foot, the place where leg touches the ground, barmah: finger. baş: head. bel: waist, known place in human body, benz (<beniz): face, boyun: neck, the section between head and body. bürün: nose. (Per.): eye. dil: tongue, tasting organ in mouth. diş: tooth, hard organs on jawbone, dudak: lip. el: hand, a part of arm göğis: chest, breast (krş. göküs). göz: eye, seeing organ. hal (Per. hâl): spots or nevus. izar (Ar. 'izār): cheek. kafa: head, met. comprehension skill. kaş: eye brow, lined up hairs above the eye. kîprîk: eye lash, hairs on the edge of eyelid. kol: arm, part of human body from shoulder to finger tip. kulağ: ear. meme: breast. ruhsâr (Per. ruhsâr): spirit, sıhhat (Ar. sıhât): health (Per. sine): chest: (bk. topıh). Heart, met. Courage, üz: face, vücūd (Ar. vücūd): body, yanağ: cheek (krş. yana). yanağ: cheek (krş. yanağ). yüreg: heart (krş. yürek). yürek: heart (krş. yüreg). yüz: face. (Ozbek, 2010: pp. iii-vii, 5-10, 97-112, 113-253, 330-332) (Refer with Table 1-2).

Sex/Sexuality/Gender Figure/Prototype/Profile	Resource Persons Legal Information	Physiolectology/Physiolinguistics/Physiolect/ Physiolinguistic Characteristics	Performance
Abdullah Balak Masculine/Male	Born in Urfa in 1938 Mathematics teacher. Composer; saz (reed) player, sings hoyrat and folk songs	Yar gözlerin ceyrandır Siyah zülfün ilandır Ağ gerdana dolandır Beni öldiren esmer	
Ahmet Yılmaztaş Masculine/Male	Born in Urfa in 1920. Runs a kebab shop. Sings hoyrat and folk songs.	İşte geldi arpa da budğay hırmanı Elimeddir kanlıların fermanı Koy desinler Halil Begim divanı Ben ölürsem köşkler çalsın veranı	
Bakır Yurtsever Masculine/Male	Born in Urfa in 1909. Works as a reciter in Islamic memorial services, caretaker, muezzin. Sings ghazals, hoyrat and folk songs.	Kaşlar hıdatlı gelin Gözler sürmeli gelin Göğsler edalı gelin Çaydan mı geçtin vay	
Cemil Cankat Masculine/Male	Born in Urfa in 1913. Works as a driver. Composer, sings hoyrat and folk songs. Recorded numerous folks songs.	Elleri pambuğ Saçları sarı Gözleri mağmur Yanağı elma	
Fatma Sabırlı Feminine/Female	Born in Urfa in 1908. Housewife. Has a recollection of numerous stories, hoyrat and Turkish poems.	Başına örtmüş valalar Yüregim başı yaralar Korharam seni alalar Kurbanın olam...	
Hamit Belli Masculine/Male	Born in Urfa in 1925. Recites in Islamic memorial services. Sings ghazals, hoyrat and folk songs.	Aney keribem kardaş bu vatanda Oğul gerip bülbül ötende Geriblig yaman olur Baş yastığa yetende	
Hamza Şenses Masculine/Male	Born in Urfa in 1904. Composer, plays bağlama, cümbüş, and tamboura, sings hoyrat and folk songs. Recorded numerous folks songs.	'Aceb o mağmur gözleri uyur mu şimdi Beni bu sevdaya salan ağlar mı şimdi Ah altın dişlim sırma saçlım Kara kaşlım bekler mi şimdi	
İbrahim Özkan Masculine/Male	Born in Urfa in 1948. Farmer. Composer, lute player, Sings hoyrat and folk songs.	Saçımı öremenem Ben sefa süremenem Babam kövden süreli Çobanı göremenem	
Kadir Yılmaz Masculine/Male	Born in Urfa in 1926. Works as a servant in the government office. Sings hoyrat and folk songs.	Kara gözler Kaş siyah kurban kara gözler Gemim deryada kaldı Kaptanı kara gözler	
Mahmut Güzelgöz Masculine/Male	Born in Urfa 1919. Base of profession tinner. Recites in Islamic memorial services. Sings ghazals, hoyrat and folk songs.	Başidaki püşü müdür Diyerbekir işi midir Yanağıda diş izi var O da serhoş işi midir	
Mahmut Yapar Masculine/Male	Born in Urfa 1919. Base of profession imam. Sings ghazals, hoyrat and folk songs.	Araçını çinçini Öpüm lebin için Dün gece nereyedün Göynümüm gögerçini	
Mehmet Şenses Masculine/Male	Born in Urfa 1907. Base of profession shoemaker. Sings hoyrat and folk songs.	Havuz başında burma Çapkın karşımda durma Kırpıkların ok olmuş Yeter kalbime vurma	
Mukim Tahir Masculine/Male	Born in Urfa 1900. Base of profession farmer. Composer, saz (reed) and drum	Ayağında kondıra Yar gelir dura dura ölürüm ben ölürüm	

	player. Sings ghazals, hoyrat and folk songs.	Genç 'ömrümü çürüttüm Göksüme vura vura ölürüm ben ölürüm
Nafi Budak Masculine/Male	Born in Urfa 1912. He has got record sale shop. Sings hoyrat and folk songs.	Portakal dilim dilim Gel otur benim gülüm vay Ne dedim ne söyledim Lal olsun benim dilim
Ömer Alaybeyi Masculine/Male	Born in Urfa 1894. Farmer. City manager. Sings unmeasured folk song and folk songs.	Annama söyleyin malımı satsın Kanlı kömlegimi bağrına bassın Nişanım gözeldir arkadaşım alsın Kardeşim almassa ellere kılsın
<p><b>Note:</b> The physiolectology/physiolinguistics/physiolect/physiolinguistic performance characteristics existing within the theoretical/performative framework of 128 literary/musical text of Turkish folk music transcribed with Turkish Language Institution Transcription Signs for Urfa/Kirkuk/Talâff Dialects/TLITS UKTD and Standard Turkey Turkish/STT and local/regional audio recordings that were recorded live in music councils between 1967-1987 and compiled in accordance with scientific compilation rules from a total of 19 readers/resource persons consisting of 1 female and 18 male were examined.</p>		

Table 1. Turkish Folk Music Phonetic Notation System/TFMPNS  
Physiolectology/Physiolinguistics/Physiolect/Physiolinguistic Performance Characteristics

### Yar Yüregim Yar

**Region:** Urfa

**Taken From:** Tenekeci Mahmut Güzelgöz

**Compiled & Noted:** Mehmet Avni Özbek

**Reader:** Tenekeci Mahmut Güzelgöz

**TRT TFM Repertoire Sequence Number:** 3080

**Text Transcription:** Mehmet Avni Özbek

Yar yüregim yar

Gör ki neler var

Şu helk içinde erenler

Bize de gülen var

Bu yol uzahtır

Menzilı çohıtır

Géçidı yohtır

Derin göller var

Gel pür me'asi

Olmağıl 'asi

İste helasi

'Aff ü gufran var

Lutf ü ihşan var



**Note 1.** The adaptation processes of individuals who actively take place within Turkish Folk Music Phonetic Notation System should be completed to physiolectology/physiolinguistic/physiolect performance feature data which continue to exist at phonetic/vocabulary/morphology level together with local/international connections at performance related infrastructure of Turkish Folk Music Phonetic Notation System, Turkish Folk Music Phonetic Notation System Alphabet Database, Turkish Folk Music Phonetic Notation System Voice Database, Turkish Folk Music Phonetic Notation System Dictionary Database, Turkish Folk Music Phonetic Notation System Piece of Art Database.

**Note 2.** Physiolinguistic performance processes: articulation/phonation/resonance/respiration properties: articulator/phonator/resonator/respirator systems: functional positioning and usage positions of body-linguistic elements such as face/mouth/chin/tongue/lip/eyebrow/ear/forehead/eye/nose/neck: visual/auditory simultaneous impression stages of functional positioning and usage of gestural elements should be realized.

**Note 3.** a: open, behind, straight. 'a: without tone, pharynx, exploding. b: with tone, double lips, exploding. ç: without tone, fore palate, gum semi closed. d: with tone, gum, exploding. e: semi open, fore, straight. è: semi closed, fore, straight. f: without tone, tooth-lip, leaking. ğ: with tone, rear palate, exploding. g: with tone, fore palate, exploding. h: without tone, epiglottis, leaking. h: without tone, larynx, leaking. ı: closed, rear, straight. İ: very short. i: closed, fore, straight. k: without tone, rear palate, exploding. k: without tone, fore palate, exploding. l: with tone, gum, lateral flowing. m: with tone, double lips, from epipharynx. n: with tone, gum, from epipharynx. o: semi open, rear, round. ö: semi open, fore, round. p: without tone, double lips, exploding. r: with tone, gum, single impact. s: without tone, gum, leaking. ş: without tone, gum, fore palate, leaking. t: without tone, gum, exploding. ũ: thick, semi-narrow, round. u: closed, rear, round. ü: closed, fore, round. v: with tone, tooth-lip, leaking. y: with tone, fore palate, flowing, semivowel, z: with tone, gum, leaking. (Ozbek, 2010: xviii, pp. 11-19) & (Ercilasun, 1999: pp. 43-48) & (Pekacar & Guner Dilek, 2009: pp. 584-588) & (IPA, 1999: pp. 154-156) & (Ergenc, 2002: pp. 46-47).

**Note 4.** Urfalı Gazelhan Tenekeci Mahmut Güzelgöz: "Gazel + Yar Yüregim Yar" Urfalı Turkish folk music literate/musical text local compilation vocal record example visual/auditory video analysis: second (s)/minute (dk) type follow-up data: talking performance process: 00.22-07.44, instrumental performance process: 07.45-08.59, vocal/instrumental performance process: 09.00-11.13 (unmetered folk song), 11.14-14.27 (rolled folk song).

**Note 5.** (Ozbek, 2010: 273-274) & (Url<<https://tez.yok.gov.tr/UlusalTezMerkezi/tezSorguSonucYeni.jsp>>) (Url<[http://www.dailymotion.com/video/xe4c3q\\_urfali-unlu-gazelhan-tenekeci-mahmu\\_music](http://www.dailymotion.com/video/xe4c3q_urfali-unlu-gazelhan-tenekeci-mahmu_music)>) (Press Date: 22.07.2010).

## Table 2. Turkish Folk Music Phonetic Notation System/TFMPNS

Physiolectology/Physiolinguistics/Physiolect/Physiolinguistic Performance Characteristics

Turkish Folk Music Phonetic Notation System/TFMPNS

Musicolectology/Musicolinguistics/Musicolect/Musicolinguistic Performance Characteristics

As a result of the researches carried out on musicolectology musico (all kinds of musical terms/concepts/elements on the axis of musicology: Hacıoğlu, 2009: pp. 23-24, 74-77)-lect (all kinds of musicolinguistic variant/alternate/range on musicolinguistic axis: Senel, 1997-98: pp. 1-3) musicolect term that has been created through combining the concepts of musico and lect (types and forms of rhetorical/phonological/executive musical language usage and types: Stone, 2008: pp. 51-53) local variations method (the reasons of variations/diversification in music: local non-music factors: regional/ethnic/social groups/musical language relations/professional/social status/education/faith/context/age/gender factor/size etc: Yore, 2012: pp. 563-585) and functional types (smallest linguistic types in infinite quantities which continue to exist in communal/regional language usages: vocational languages/special languages/argo language/functional language types depending on factors such as morphological, individual/communicational/interactional, spiritual/age related/gender related, physical/body language related etc: Url<<http://dergiler.ankara.edu.tr/dergiler/26/1029/12452.pdf>> & Imer, 1980: 157-166 & Guven, 2012: 55-62) on the axis of musicolinguistic properties (pre-rational/pre-linguistic/pre-artistic oral cultural psychodynamics and performance ideas: Feld & Fox, 1994: pp. 25-53, temporary-fluent-fricative sequential articulation of the sound and arrangement organizations: Antovic, 2005: pp. 243-257, oral-literary performative types and forms: Radhakrishnan, 2011: pp. 422-463) Turkish folk music literal/musical texts defined in framework of which as verbal/artistic performance, have continued their existence together with local/global connexions in the

theoretical/executive infrastructure in the level of phonetics/morphology/vocabulary criterias, which was revealed by musicologists (Ozbek, 2010) & (Korkmaz, 2005: pp. 282-293) & (Senel, 2011: C. I-II) & (Senel, 2007: p. 66).

Musicology/musicolinguistics/musicology/musicolinguistical performance characteristics of the literary/musical texts of Urfa Turkish folk music defined as a kind of verbal/artistic performance types it was evaluated in seven levels including; formal characteristics (Turkish folk music literary/musical text, poetry and formats belonging to Urfa region transcribed on the axis of Standard Turkey Turkish/STT and the Urfa/Kerkuk/Talaffir Dialects Turkish Language Institution Transcription Signs/UKTD TLITS: mani/66, hoyrat/21, kosma/small number, folk song/51, gazel/makam, murabba/1 and muhammes/1), scalar specifications (Turkish folk music literary/musical texts measure/rhyme types and formats structured in the axis of rhythmic elements specific to divan/folk literature: as well as few divan style of poetry performed in prosody measure the numerous 5, 6, 7, 8 and 11 syllabic patterns and rhyme of every kind as well as the numerous half-rhyme based on the 1/2 vowel match), contextual features (Turkish folk music, literary/musical texts language/stylistic genres and formats structured on the axis of the Urfa/Kerkuk/Talaffir Dialect/UKTA located in Irađi Turkmen region and Sanliurfa city center dialect features located in Southeast Anatolia/SA: local pronunciation/regional oral features structuring on the axis of Old Anatolian Turkish/OAT and Oguz Azerbaijani Turkish/OAT southwestern branch phonetic/morphology/vocabulary-lexical extent), literary arts (Turkish folk music, literary/musical texts literary/musical genres and formats structured on the axis of verbal/artistic performance/execution display elements: teŝhis, teŝbih, cinas, telmiŝ ve tecnis, mahmudiye, mesnevî, ibrahimî, beŝirî, acem, elezber, divan), narrative/expressive features (Turkish folk music, literary/musical texts referred genres and forms structured on the axis of natural utterance elements matching colloquial: short/transpose/interrogative sentences, appeals/shouting words, words/meanings/sounds/size/rhyme repetition-word poetry to transform mastery, boyfriend/lover of nature, love, expression, proper names, historical/mythological figures, party/title/communities, when/venue, country/city/place name, melodic verse folk literature products incorporating expressive elements and material culture items such as marital life, aphorisms, judicial, idioms, local words, imitating words, interjections, etc), play'n sing tradition (Turkish folk music, literary/musical texts/verbal enforcement types and formats structured on the axis of folklore analysis models of performance/execution representation theory: the traditional core/types/formats to the diversity of the original rhythm/bright expression/three-octave voice with a width of artisans/hafiz/mevlidhans/singers of the/Zakir village of rooms/well at night/mountain yacht etc institution in the local authorities, school of/chapters arranged based on the systematic single-solo/double-choral musical performance/music realm), work interpretation criteria (the type and forms of Turkish folk music, literary/musical texts interpretation: artistic/artistic expression, moving/stationary-breaking-strain/sense of relief forms-questions/answers/uncertainty/insistence of expression, which feature simple/ornate nuances) (Ozbek, 2010: pp. iii-iv, 5-9, 97-112, 330-336). (Refer with Table 3-4).

<b>Gele gele geldik bir kara taŝa/jele jele jeldic bir kara taĝa</b> <b>Gele gele geldim bir ĝara daŝa/Gele gele geldum bir kara daĝa</b>			
<b>Region:</b> Urfa <b>Taken From:</b> Mukim Tahir <b>Compiled &amp; Noted:</b> Muzaffer Sarisozen <b>Reader:</b> Tenekeci Mahmut Guzelgoz <b>TRT TFM Repertoire Sequence Number:</b> 701			
Standard Turkey Turkish/STT	International Phonetic Alphabet/IPA	Turkish Language Institution Transcription Signs/TLITS	International Phonetic Alphabet/IPA
Gele gele geldik bir kara taŝa	jele jele jeldic bir kara taĝa	Gele gele geldim bir ĝara daŝa	Gele gele geldum bir kara daĝa
Yazılanlar gelir saĝ olan baŝa aman efendim	jaẗwıtanlar jeler sa: olan baĝa aman efendim	Yazılanlar gelır saĝ olan baŝa aman efendim	jaẗwıtanlar gelur sag olan baĝa aman efendum
Bizi hasret koyar kavim kardaŝa	bizı hasret kojar kavim kardaĝa	Bizı ĝesret koydı kavım ĝardaŝa	Buzı ĝesret kojdu kavım kardaĝa

Bir ayrılık bir yoksulluk bir ölüm aman efendim	bir ajrwl̥t̥uk bir joksut̥uk bir ølym aman efendim	Bir ayrılığ bir yoğsıllığ bir ölüm aman efendim	Bir ajrwllwğ bir jøğswllwğ bir æjim aman efendüm
Nice sultanları tahttan indirir	niðze sułtanlaru tahttan indirir	Nice Süleymanları tahttan endirir	Niðze şælejmanlaru tahttan endürür
Nicesinin gül benzini soldurur aman efendim	niðzesinin gyl benzini sołdurur aman efendim	Nicesinın gül benzini soldırur aman efendim	Niðzesünün gyl benzini sołdurur aman efendüm
Niceleri dönmez yola gönderir	niðzeleri dønmez jøta jønderir	Nicesini dönmez ele gönderir	Niðzesünü dænmez ele gænderür
Bir ayrılık bir yoksulluk bir ölüm aman efendim	bir ajrwl̥t̥uk bir joksut̥uk bir ølym aman efendim	Bir ayrılığ bir yoğsıllığ bir ölüm aman efendim	Bir ajrwllwğ bir jøğswllwğ bir æjim aman efendüm
<b>Note 1.</b> Transcription systems in Anatolia dialect researches: transcribed with Standard Turkey Turkish/STT in the axis of standard writing/transcription/variation method (Demir, 2010: pp. 93-106).	<b>Note 2.</b> IPA Turca: IPA provisions and sound description (Pekacar and Guner Dilek, 2009: pp. 575-589) of the letters in Turkish alphabet in Rule-Based Turkish Phonetic Converter Program/RBTPCP (Bicil and Demir, 2012). Turkey Turkish Pronunciation Dictionary/TTPD phonology ABC's: transcribed with International Phonetic Alphabet/IPA (IPA, 1999) by the IPA correspondences of vowel and consonants (Ergenc, 2002: pp. 1-496).	<b>Note 3.</b> Linguistic approaches in ethnomusicology (Stone, 2008: pp. 51-53): phonetic writing usage in data recording in musicology: necessity of dialect documentation in linguistic and musicological axis: Urfa/Kerkuk/Tallafer Dialects Turkish Language Institution Transcription Signs/UKTD TLITS in the axis of phonetic notation method (Demir, 2011) of local dialect features of Turkish folk music: transcribed with vowels-consonants-distinctive signs (Ozbek, 2010: pp. iii-338).	<b>Note 4.</b> International Phonetic Alphabet/IPA usage in dialect researches of Turkish language: written dialect texts in Turkey by using IPA (TDK-IPA) provisions of transcription signs are transcribed with Standard Turkey Turkish/STT- Turkish Language Institution Transcription Signs/TLITS- International Phonetic Alphabet/IPA (Pekacar & Guner Dilek, 2009: pp. 574-589).

Table 3. Turkish Folk Music Phonetic Notation System/TFMPNS Musicology/Musicolinguistics/Musicolect/Musicolinguistic Performance Characteristics

<p><b>Gele gele geldik bir kara taşa/jele jele jeldic bir kara taşa</b>  <b>Gele gele geldim bir kara daşa/Gele gele geldüm bir kara daşa</b>  <b>Region:</b> Urfa  <b>Taken From:</b> Mukim Tahir  <b>Compiled &amp; Noted:</b> Muzaffer Sarisozen  <b>Reader:</b> Tenekeci Mahmut Guzelgoz  <b>TRT TFM Repertoire Sequence Number:</b> 701</p>			
<b>Standard Turkey Turkish/STT</b>	<b>International Phonetic Alphabet/IPA</b>	<b>Turkish Language Institution Transcription Signs/TLITS</b>	<b>International Phonetic Alphabet/IPA</b>
Gele gele geldik bir kara taşa	jele jele jeldic bir kara taşa	Gele gele geldim bir kara daşa	Gele gele geldüm bir kara daşa
<p><b>Note 1.</b> Sound information criteria existing in the theory and application background of I. line of Turkish folk music literary/musical text: Standard Turkey Turkish/STT&gt;International Phonetic Alphabet/IPA [a] wide, flat, soft palate</p>			



variant/variance/variable/variation on the ethnomusicological axis: Stone, 2008) Turkish folk music literal/musical texts defined in the axis of which as or performance type and prelinguistic/preartistic originated language, physiolectology/physiolinguistics/physiolect/physiolinguistic performance properties (every kind of physiologic term/concept/element on the physiological axis-every kind of physiolinguistic variant/alternate/range on the physiolinguistic axis)-musicolectology/musicolinguistic/musicelect/musicolinguistic performance properties (every musicologic term/concept/element in the axis of musicological-every kind of musicolinguistic variant/alternate/range in the axis of musicolinguistic) of them which continued their existence together with local/global connexions in the theoretical/executive infrastructure in the level of phonetics/morphology/vocabulary criterias, Turkish Folk Music Phonetics Notation System Database/TFMPNS D (Turkish Folk Music Phonetics Notation System Alphabet Database/TFMPNS AD & Turkish Folk Music Phonetics Notation System Audio Database/TFMPNS AD & Turkish Folk Music Phonetics Notation System Dictionary Database/TFMPNS DD & Turkish Folk Music Phonetics Notation System Work Database/TFMPNS WD & Turkish Folk Music Phonetics Notation System Phonotactical Possibility Calculator Database/TFMPNS PPCD & Turkish Folk Music Phonetics Notation System Phonetics Therapy Applications/TFMPNS PTA & Turkish Folk Music Phonetics Notation System Phonotactical Awareness Skills Development Processes/TFMPNS PASDP & Turkish Folk Music Phonetics Notation System Audial Distinction Test/TFMPNS ADT & Turkish Folk Music Phonetics Notation System Articulation Test/TFMPNS AT & Turkish Folk Music Phonetics Notation System Phonetic Analysis Test/TFMPNS PAT & Turkish Folk Music Phonetics Notation System Phonetic-Morphological-Verbalistic Criterias Identification Test/TFMPNS PMVCIT etc.) transfer and adaptation processes should be realised.

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# CONNECTIONS BETWEEN THE INTERCULTURAL SENSITIVITY AND THE ENGLISH LANGUAGE PROFICIENCY OF ONE COHORT OF JAPANESE PRE-SERVICE ENGINEERS

**SEAN COLLIN MEHMET**

Associate Professor of Foreign Languages, Shinshu University, School of General Education, Japan.

## **ABSTRACT**

The research project at the heart of this LILA 2016 presentation assessed the extent to which the *Test of English for International Communication* (TOEIC) actually measures international communication. This was accomplished by comparing respondents' raw TOEIC scores to their self-declared intercultural sensitivity. The primary instrument employed to measure respondents' intercultural sensitivity comprised the Developmental Model of Intercultural Sensitivity, the DMIS. The DMIS itself is composed of six levels which are called stages. Additional intercultural sensitivity data were gathered from semi-structured interviews, which were conducted with precisely half of the twenty-six sophomores in the core sample.

This presentation uncovered four significant research findings that resulted from this research project. The first of these findings concerned the fact that almost all of the twenty-six respondents were firmly positioned in DMIS stage four, formally named the *Acceptance of Difference* stage. Secondly, a male respondent (3070B) was the only respondent positioned in DMIS stage two, formally named the *Defense against Difference* stage. His TOEIC score was 505, well below the class average, indicating that, with respect to this respondent, below average English listening and reading proficiency positively correlated with diminished intercultural sensitivity. A third finding revealed that the ten female respondents in the core sample were more interculturally sensitive than their male classmates. Similarly, the fourth finding that was discussed in this presentation concerned the fact that the sixteen male respondents exhibited stronger affinity for the three lowest stages of the DMIS than their female classmates did.

## **INTRODUCTION**

Currently, pre-service Japanese engineers will require more intercultural communicative competence than in the past. This is attributable to two demographic changes within Japan: the rapidly aging society and the very low birth rate. Given these domestic demographic changes, Japanese engineers will no longer be able to focus purely on the domestic market for their services. More than ever before, they will need to be able to function in overseas engineering projects. However, the program of English language studies that is currently offered by the university that was the setting for this case study has continued to focus primarily on syntax and vocabulary- at the expense of intercultural communication. Specifically, an overly large portion of the English language education that second year students in the host university receive has been focused on the *Test of English for International Communication* (TOEIC). Preparing students to do well on this standardized test does not provide them with adequate opportunities to develop their intercultural awareness.

Consequently, the research project that was the foundation for this presentation investigated the connections between students' proficiency on the TOEIC and their intercultural awareness. More precisely, this presentation will put forward an analysis and summary of the empirical results obtained from the examination of one cohort of sophomores at a national university corporation in Japan. The presentation is divided into five sections as follows: the first sections will situate each of the twenty-six individual respondents within one of the six stages of the Developmental Model of Intercultural Sensitivity, or DMIS. In the second section the performance of respondents will be investigated on the basis of semi-structured interviews with the aid of the widely-used *Test of English for International Communication*, or TOEIC course material.

The most important discussion occurs in the third section, which will be devoted to a comparative analysis of DMIS positioning and TOEIC scores. Ten selected questions from the online survey will be examined in this section. These ten questions were selected to represent all six stages of the DMIS, whilst focusing on the stages most applicable to

the selected sample. Subsequently, the fourth section will examine the DMIS and TOEIC data according to gender-based distinctions. The underlying rationale for this fourth section has to do with substantiating or refuting the primary researcher's hypothesis that Japanese female undergraduates may be more inter-culturally sensitive than their male classmates. This hypothesis stems from the fact that Japan has often been portrayed as a patriarchal, Confucian society, and that females are often "other-directed" and marginalized within it. Thus, this hypothesis is based on the premise that marginalization can lead to heightened levels of sensitivity.

Finally, the fifth section of this presentation will comprise an examination of one single respondent's semi-structured interview responses. This respondent is the interviewee who earned the TOEIC score closest to the class average of 547.38: interviewee number five, 3074E, whose TOEIC score was 550. Given that this interviewee netted the TOEIC score closest to the class average, the assumption was made that his interview responses might also fall within the median parameters of the data gleaned from these interviews.

Now, the first of the two research questions underpinning this research project queries the connection between the *Test of English for International Communication* and intercultural sensitivity. Accordingly, the first two subheadings in this chapter directly address this question. To reiterate, the first subheading positions each of the twenty-six respondents within one of the six stages of the DMIS; while the second subheading delineates individual performance levels on the TOEIC itself.

Emanating from this first research question, the second research question queries how the current *Test of English for International Communication* preparation course curriculum might be adjusted to meet the intercultural communication needs of pre-service engineers in the applied biology stream. To this end, all five of the subheadings in this presentation will inform the creation of a new course curriculum for the *Test of English for International Communication* preparation course. Due to time constraints, however, this new, revised course curriculum will not be included in this half hour presentation.

#### **Individual Positioning Within the DMIS for the Twenty-Six Respondents**

With respect to the quantitative data provided by the twenty-six sophomore students in the core sample, the online survey revealed that none of them identified with the first stage of the DMIS, the denial stage. Similarly, none of the respondents identified with stage five of the DMIS, the adaptation stage; nor with stage six, the integration stage.

Only two respondents were positioned in the second stage of the DMIS, the defense stage. However, one of these two students was the only student to be equally situated in two different stages, namely the second and third stages. Therefore, it would be accurate to assert that only one respondent is positioned solely in the second stage of the DMIS. This respondent self-rated the seven statements in this stage of the survey with a rating of 22 points out of 35 total, given that a five point Likert scale was employed. This represents an approval of 0.63. Moreover, this particular respondent earned a TOEIC score of 505, which is quantifiably below the average TOEIC score for this selected sample: 547.38. With respect to this individual respondent, whose student number is 3070B, below average English listening and reading proficiency positively correlates with diminished intercultural sensitivity.

The only other respondent to be positioned in the defense stage of the DMIS, 3021D, was also positioned in the minimization stage. In other words, respondent 3021D is steadfastly located within two different stages of the DMIS. This respondent earned a TOEIC score of 645, substantially above the average score for this sample. In fact, 645 represents the third highest TOEIC score earned in this sample. In marked contrast to the other respondent situated in stage two of the DMIS, then, the data for respondent 3021D reveals that a connection between above average English listening and reading proficiency does not universally equate with enhanced intercultural sensitivity. As such, one of the two defense stage respondents must be considered a statistical anomaly- either 3070B or 3021D.

Since a five point Likert scale was employed for every statement in the survey, the highest possible combined rating for the seven statements in this second stage of the DMIS was 35 points. With respect to intercultural sensitivity, then, this respondent gave these seven defense stage statements an aggregate rating of 24 points out of 35. This represents an approval of 0.69. Again, this approval rating of 0.69 equals the aggregate rating he also provided to the seven statements of stage three, the minimization stage. Lastly, both of these defense stage students, whose student numbers are 3070B and 3021D respectively, have chosen to physically sit next to each other in the classroom. Four respondents from the selected sample identified most strongly with the third stage of the DMIS, which is the minimization stage. Specifically, these students were: 3002H, whose TOEIC score was only 475; 3067B, whose TOEIC score was 560; 3009E, whose TOEIC score was 645; and 3021D, whose TOEIC score of 645 has already been examined. More precisely, respondent 3002H awarded 25 points out of a possible 35 to the seven minimization stage statements. This represents an approval rating of 0.71. Respondent 3067B had an approval rating of 24 out of 35, or

0.69; respondent 3009E had an approval rating of 26 out of 35, or 0.74; and lastly, 3021D whose minimization stage approval rating of 0.69 was equal to his defense stage rating. Therefore, excluding 3009E, the sole female in this group of four minimization stage respondents, a higher TOEIC score positively correlates with a less intense approval rating in the minimization stage of the DMIS. Although it must be not be forgotten that one of these four minimization stage respondents is concurrently ensconced in the defense stage.

The vast majority of the selected sample are situated within the fourth stage of the DMIS, the acceptance stage. No less than twenty-one of the selected sample of twenty-six respondents fall into this acceptance stage. In this stage of the DMIS, the three respondents with the lowest TOEIC scores were all female. But, even though their TOEIC scores were well below average, their support for the statements in this acceptance stage were rather strong. Respondent 3025G earned the lowest TOEIC score out of the entire sample, 400. However, her rating of 25 Likert scale points out of 30 possible gives her a strong approval rating of 0.83 for this fourth stage of the DMIS. After this, the second lowest TOEIC score of 475 was shared between two acceptance stage respondents: 3038J and 3040A. 11F3038J awarded 21 out of 30 possible Likert scale points to the six statements in this stage, which represents an approval of 0.70. However, 3040A awarded 26 out of 30 possible Likert scale points to the six statements in this stage, which represents a very strong approval of 0.87.

#### **An Analysis of Respondents' Performance Levels on the TOEIC**

Nine other acceptance stage respondents were below this selected sample's average TOEIC score of 547.38. Their TOEIC scores and Likert scale ratings are summarized in table 1:

<u>Student Number</u>	<u>TOEIC Score</u>	<u>DMIS Stage 4 Aggregate Rating</u>	<u>Stage 4 Approval Rating</u>
11F3066D	485	26/30	0.8667
11F3041J	490	23/30	0.7667
11F3042G	490	22/30	0.7333
11F3052D	495	25/30	0.8333
11f3013C	505	25/30	0.8333
11F3032K	520	23/30	0.7667
11F3071A	525	23/30	0.7667
11F3057E	530	21/30	0.7000
11F3059A	530	20/30	0.6667

*Table 1.* Respondents with below average TOEIC scores compared to DMIS acceptance stage ratings

As per table 1, it is evident that the strongest individual affiliation with stage four of the DMIS only earned a TOEIC score of 485, which is well below the sample average of 547.38. In fact, this is only one point less than the highest approval rating, 27 out of 30, of any respondent for the statements at this fourth stage of the DMIS. In addition, it appears that, at least for these respondents with below average TOEIC scores, English listening and reading proficiency could be inversely related to their intercultural sensitivity- especially when one adds in the data for the three female respondents with the lowest TOEIC scores (e.g. 3025G, 3038J, and 3040A). This result supports the defensive role of respondent 3021D, in that higher levels of English listening and reading proficiency, as measured by TOEIC, do not automatically equate with enhanced intercultural sensitivity.

There were nine acceptance stage respondents with TOEIC scores higher than this selected sample's TOEIC average of 547.3846. Their TOEIC scores and Likert scale ratings are summarized in table 2:

<u>Student Number</u>	<u>TOEIC Score</u>	<u>DMIS Stage 4 Aggregate Rating</u>	<u>Stage 4 Approval Rating</u>
11F3074E	550	23/30	0.7667
11F3075C	550	27/30	0.9000
11F3068A	555	21/30	0.7000
11F3073G	572	20/30	0.6667
11F3016H	580	24/30	0.8000
11F3023A	605	24/30	0.8000

11F3069J	620	23/30	0.7667
11F3050H	670	26/30	0.8667
11F3019B	780	26/30	0.8667

Table 2. Respondents with above average TOEIC scores compared to DMIS acceptance stage ratings

With the exception of respondent 3075C, the data for respondents with above average TOEIC scores generally indicates that higher levels of English listening and reading proficiency, as measured by TOEIC, appear to positively correlate with enhanced intercultural sensitivity. This is the binary opposite of the scenario for respondents with below average TOEIC scores. Therefore, respondent 3075C appears to be a statistical anomaly, given that she expressed the highest level of attachment, 0.90, to the acceptance stage of the DMIS with a TOEIC score that is only 2.61 points above the class average.

It is notable that the respondent with the highest TOEIC score, 3019B, articulated the second highest level of agreement, 0.87, with the statements of this acceptance stage. Moreover, this respondent is the only person in the selected sample who is not Japanese. She is an international student from mainland China. She is extremely hard working, although rarely, if ever, participates in class. This, of course, enables her to blend in with the other academically-oriented Japanese students, who rarely participate in class. The best students in Japan are very frequently tacit in class. Lastly, it is worth mentioning that this respondent has never once been late to class, and she has never once been absent from class.

#### A Comparative Analysis of DMIS Positioning and TOEIC Scores

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10
<b>The Best Best Above</b> Scenario: Best Case Average	1	4	2	3	3	5	4	3	4	3
<b>Average</b> Scenario: Average	2	3.25	3.25	2.75	3.5833 33	4.0833 33	3.8333 33	3.25	2.9166 67	2.9166 67
<b>Below</b> Scenario: Below Average	2.14285 7	3.0714 29	3.5714 29	3.2142 86	2.8571 43	4.4285 71	3.5714 29	2.7857 14	2.7142 86	2.1428 57

Table 3. Responses to ten selected DMIS questions sorted into four groupings (“scenarios”) of TOEIC proficiency. With respect to the ten questions featured in table 3, they were selected to represent all six stages of the DMIS, whilst focusing on the stages most applicable to the selected sample. More precisely, these ten questions, which are actually assertive statements, are as follows:

Q1) (Q4 in the online instrument) [Stage One: Denial Stage] I think that cultural diversity really only exists in other places.

Q2) (Q5 in the online instrument) [Stage One: Denial Stage] I feel most comfortable living and working in a community where people look and act like me.

Q3) (Q11 in the online instrument) [Stage Two: Defense Stage] I believe that certain groups of people are very troublesome and do not deserve to be treated well.

Q4) (Q16 in the online instrument) [Stage Three: Minimization Stage] I understand that differences exist, but believe that we should focus on similarities. We are all human.

Q5) (Q17 in the online instrument) [Stage Three: Minimization Stage] I think that most human behavior can be understood as manifestations of instinctual behavior, like territoriality and sex.

Q6) (Q23 in the online instrument) [Stage Four: Acceptance Stage] I acknowledge and respect cultural difference.

Q7) (Q28 in the online instrument) [Stage Four: Acceptance Stage] It is appropriate that people from other cultures do not necessarily have the same values and goals as people from my culture.

Q8) (Q31 in the online instrument) [Stage Five: Adaptation Stage] I am able to temporarily give up my own worldview to participate in another worldview.

Q9) (Q32 in the online instrument) [Stage Five: Adaptation Stage] I have two or more cultural frames of reference, and I feel positive about cultural differences.

Q10) (Q36 in the online instrument) [Stage Six: The Integration Stage] I am able to analyze and evaluate situations from one or more chosen cultural perspectives.

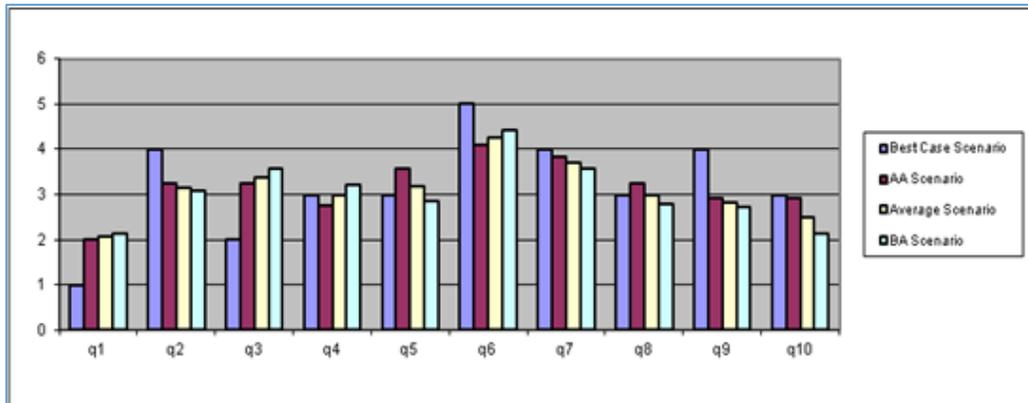


Figure 1. A vertical bar graph depicting responses to the ten selected DMIS questions sorted into four groupings of TOEIC proficiency

As per table 3 and figure 1, the three statements that respondents with above average TOEIC scores most strongly identified with were question six (4.08 average rating); question seven (3.83); and, question five (3.58). This is generally similar to the online ratings provided by the “best case scenario,” that is the respondent with the highest TOEIC score, whose data is depicted in light purple in the vertical bar graph. In this bar graph, the data for respondents with above average TOEIC scores is depicted in burgundy.

In the online survey, question six in this chart and graph was actually question 23. It correlates to DMIS stage four, acceptance, and its English version was the following statement: *I acknowledge and respect cultural difference*. Similarly, question seven here was actually question 28 in the online questionnaire. It also corresponds to DMIS stage four, acceptance, and its English version was the following statement: *It is appropriate that people from other cultures do not necessarily have the same values and goals as people from my culture*. Lastly, question five here was actually question 17 in the online questionnaire. This question corresponds to DMIS stage three, the minimization stage: *I think that most human behavior can be understood as manifestations of instinctual behavior, like territoriality and sex*. Thus, the twelve respondents with above average TOEIC scores emulated the respondent with the highest TOEIC score in that they most strongly identified with DMIS stage four, acceptance.

It is notable that fewer students were above the average TOEIC score than were below it: twelve were above average while fourteen were below average. If a lower TOEIC score is found to directly correlate to lower intercultural sensitivity, then this finding means that this sample would be expected to be positioned within the ethnocentric stages of the DMIS. However, if the TOEIC scores of this particular sample do not correlate to intercultural sensitivity and the DMIS, then this would mean that the “international communication” component of TOEIC has no direct connection to ICC.

As for the fourteen respondents with below average TOEIC scores, the intercultural statement that received the highest aggregate support was question six (4.43 average rating), firmly positioning them in DMIS stage four, acceptance. This is similar to the group comprising respondents with above average TOEIC scores, although this below average group exhibited a higher average rating for this question. After question six, this below average group evaluated two questions most highly: question seven and question three (a 3.57 average rating for both). In other

words, although this group is clearly positioned within DMIS stage four, acceptance, its second most endorsed stage is DMIS stage two, defense, the stage corresponding to question three in this bar graph and chart. In terms of its second most endorsed DMIS stage, then, this below average TOEIC group appears to have bypassed stage three, minimization, and instead opted for stage two.

The third most supported statement for this below average group was question four (3.21 average rating). This statement corresponds to DMIS stage three, the minimization stage: *I understand that differences exist, but believe that we should focus on similarities. We are all human.* Hence, although this group bypassed stage three as its second most popular stage, as seen in the preceding paragraph, it has endorsed stage three, minimization, as its third most supported stage.

In both table 3 and figure 1, the statistical average grouping, which no individual respondents fell into, is indicated as the “Average Scenario.” This group is devoid of respondents because no respondents earned a score of 547.38 on the TOEIC. In this imaginary group, question six was the most endorsed (with a 4.27 average rating), followed by question seven (with a 3.69 average rating), and question three (with a 3.38 average rating). Accordingly, the two most strongly agreed with statements for this statistical average grouping were both in stage four of the DMIS, acceptance. Surprisingly, though, the third most strongly agreed with statement for this imaginary group was DMIS stage two, the defense stage. Specifically, the question three statement was the following: *I believe that certain groups of people are very troublesome and do not deserve to be treated well.* As with the second most endorsed DMIS stage of the below average TOEIC group, the third most endorsed question of this statistical average grouping has circumvented stage three, minimization, and has instead endorsed stage two, defense.

It is significant that the below average group identify more strongly with the two DMIS stage four questions, question six and question seven, than the statistical average of 547.38. This becomes even more remarkable when one considers that for the top two DMIS stages, stages five and six, the three ratings of the statistical average group were universally higher. However, for question three and question four, representing DMIS stage two and three respectively, the below average group was quantifiably higher than the statistical average of 547.38. In this sample of twenty-six sophomore students, then, the respondents who were weakest in English language listening and reading, as measured by TOEIC, identified most strongly with the developing levels of intercultural sensitivity, especially stage four, acceptance. However, in the more sophisticated levels of intercultural sensitivity, namely DMIS stages five and six, there is a marked correlation to English language listening and reading proficiency, as measured by TOEIC.

Finally, table 3 and figure 1 reveal that for eight out of the ten questions selected, the above average group was closest to the best case scenario, which was respondent 3019B, followed by the statistical average grouping of 547.38. The below average group was the furthest away from the best case scenario. And, to reiterate, these ten questions were selected solely because they represent the six stages of the DMIS, and because they focus on the stages most relevant to the selected sample, stages two through four. Therefore, the data results obtained from these two instruments, the *Test of English for International Communication* and the Developmental Model of Intercultural Sensitivity, appear to be robust.

#### A Gender-Based Comparison of the DMIS and TOEIC Data

<u>Female Respondent Student Number</u>	<u>TOEIC</u>	<u>Stage 1</u>	<u>Stage 2</u>	<u>Stage 3</u>	<u>Stage 4</u>	<u>Stage 5</u>	<u>Stage 6</u>
<u>11F3025G</u> (Female)	400	14	22	16	25	18	18
<u>11F3016H</u> (Female)	580	12	16	23	24	17	13
<u>11F3040A</u> (Female)	475	11	15	21	26	18	13
<u>11F3032K</u> (Female)	520	13	20	24	23	17	15
<u>11F3038J</u> (Female)	475	13	20	22	21	13	15
<u>11F3013C</u> (Female)	505	11	18	23	25	17	19
<u>11F3066D</u> (Female)	485	9	18	25	26	17	13
<u>11F3009E</u> (Female)	645	12	21	26	23	22	16
<u>11F3019B</u> (Female)	780	12	14	26	26	21	14

<b>11F3075C (Female)</b>	550	11	21	27	<b>27</b>	19	14
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Table 4. The DMIS and TOEIC data provided by the ten female respondents

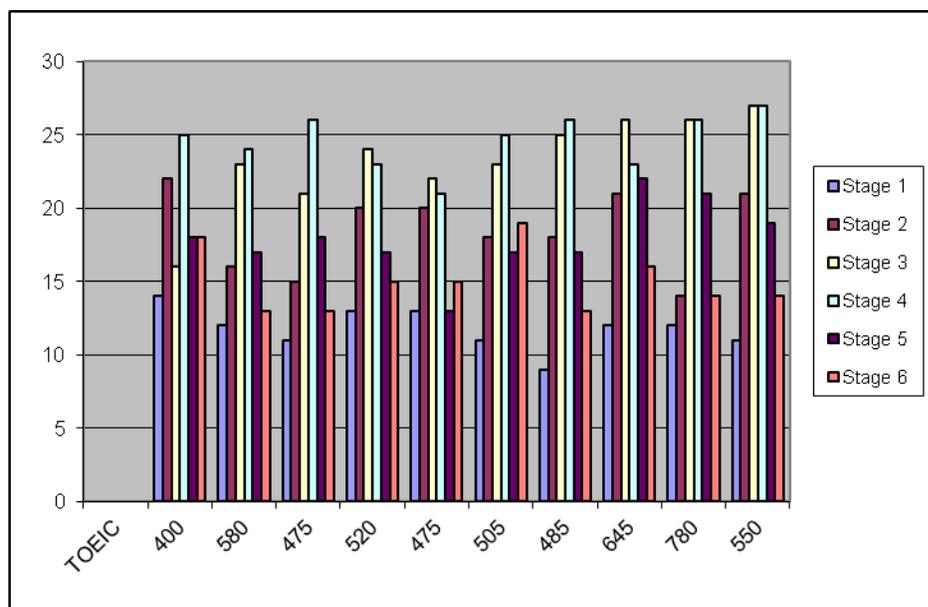


Figure 2. The DMIS and TOEIC data provided by the ten female respondents in bar graph format

<b>Male Respondent Student Number</b>	<b>TOEIC</b>	<b>Stage 1</b>	<b>Stage 2</b>	<b>Stage 3</b>	<b>Stage 4</b>	<b>Stage 5</b>	<b>Stage 6</b>
11F3041J (Male)	490	15	16	<u>24</u>	<b>23</b>	14	12
11F3067B (Male)	560	15	23	<b>24</b>	21	21	18
11F3059A (Male)	530	13	<u>20</u>	<u>20</u>	<b>20</b>	15	14
11F3057E (Male)	530	13	18	23	<b>21</b>	18	17
11F3070B (Male)	505	13	<b>22</b>	19	19	14	18
11F3021D (Male)	645	20	<b>24</b>	<b>24</b>	18	18	18
11F3042G (Male)	490	13	22	22	<b>22</b>	15	12
11F3073G (Male)	572	12	20	21	<b>20</b>	16	17
11F3052D (Male)	495	13	17	23	<b>25</b>	12	12
11F3069J (Male)	620	16	19	19	<b>23</b>	19	13
11F3002H (Male)	475	11	19	<b>25</b>	22	11	11
11F3071A (Male)	525	19	20	21	<b>23</b>	17	17
11F3023A (Male)	605	14	17	17	<b>24</b>	17	16
11F3074E (Male)	550	17	20	20	<b>23</b>	13	14
11F3068A (Male)	555	14	19	22	<b>21</b>	18	17
11F3050H (Male)	670	12	21	23	<b>26</b>	14	11

Table 5. The DMIS and TOEIC data provided by the sixteen male respondents

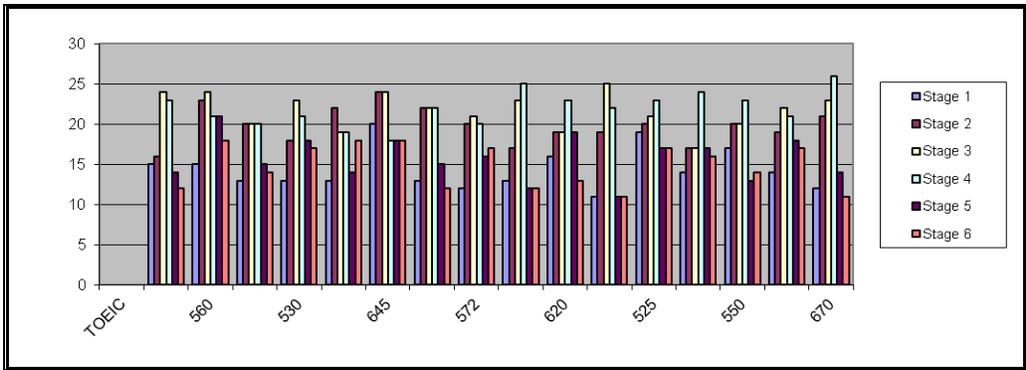


Figure 3. The DMIS and TOEIC data provided by the sixteen male respondents in bar graph format

As per table 4 and figure 2, nine out of ten females, or ninety percent, are in stage four of the DMIS, and only one female is in stage three. Moreover, the highest TOEIC score earner was also a female.

As per table 5 and figure 3, however, 12 out of 16 males, or precisely seventy-five percent, were in stage four of the DMIS; two were solely positioned in stage three, one was in stage two, and one in both stages two and three. Thus, a higher percentage of females were positioned in stage four, as compared to males. The respondent with the lowest level of intercultural sensitivity, as per the DMIS, was a male, while the respondent with the highest TOEIC score was female. However, on average males outperformed females on the TOEIC, as evidenced in figure 4:

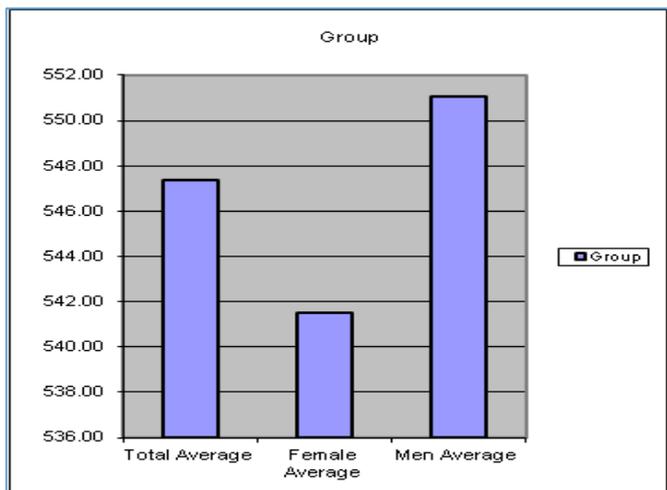


Figure 4. Average scores on the TOEIC sorted by gender

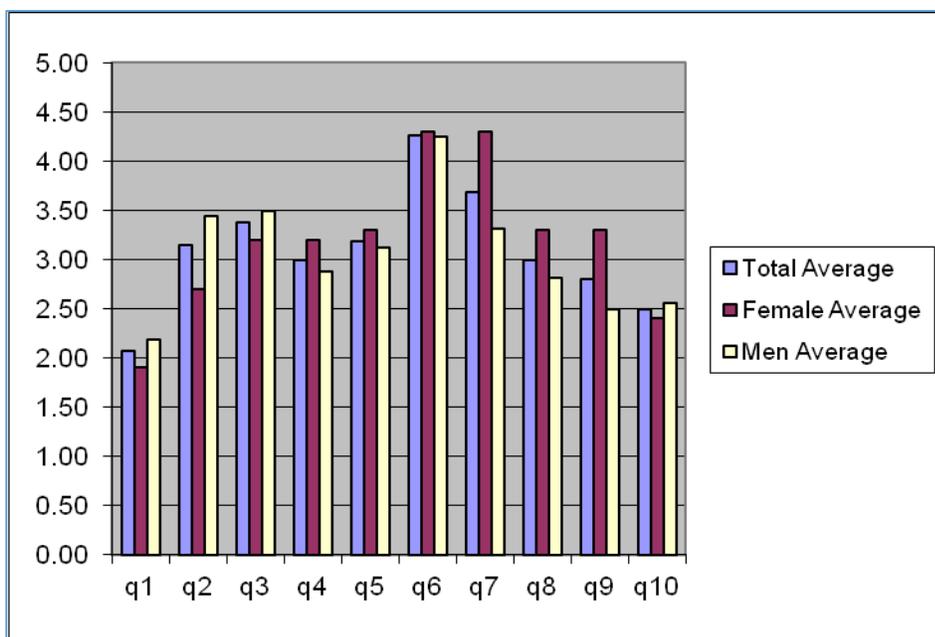


Figure 5. Average responses to the ten selected DMIS questions sorted by gender

Figures 4 and 5 illustrate the fact that even though the average male outperformed the average female on the TOEIC, the latter exhibited higher levels of intercultural sensitivity on instruments pertaining to the three highest stages of the DMIS. For the three lowest stages of the DMIS, male averages generally exhibited stronger affinity than female averages.

#### **An Examination of Semi-Structured Interview Responses: The Case of the “Typical” Student**

With respect to the semi-structured interviews, which were conducted with precisely half of the selected sample, the student who earned the TOEIC score closest to the class average of 547.38 was interviewee number five, 3074E. This person’s TOEIC score was exactly 550, which was the same as one other respondent, 3075C. However, 3074E was chosen for inclusion here over 3075C because the latter, as seen above, has emerged as a statistical anomaly, given that she expressed the highest level of attachment, 0.90, to the acceptance stage of the DMIS with a TOEIC score that was only 2.61 points above the class average.

The first three interview questions comprised the (intercultural) knowledge category. The first of these three knowledge category interview questions was articulated as follows: “Can you think of any techniques that would help your own learning of another language? And, what techniques could help your own learning of another culture?” 3074E replied to this first question rather succinctly: “*Study vocabulary to read an English newspaper. Use the internet to retrieve cultural information, or alternatively, read some books.*”

The second knowledge category interview question was the following: “Using your imagination, could you contrast your own behaviors with those of non-Japanese people in areas of daily life, such as social interactions, basic routines, and time orientation?” 3074E’s response to this second interview question was equally succinct: “*The way of talking, the type of food, body (hand) expressions. It seems to me that performance or skill at work does not affect cultural differences.*” Likewise, his answer for interview question three was brief to the point of being potentially terse. Specifically, this third knowledge category question queried: “Using your imagination, how might the behavior of Japanese engineers be different from the behavior of non-Japanese engineers? For example, greetings, casual behavior, or professional behavior at work?” 3074E answered this third question with one of his shortest interview responses: “*Japanese are highly conscious of professionalism.*”

Interview questions four through seven comprised the (intercultural) attitude category. More specifically, question four was verbalized as follows: “If you were working with an intercultural engineering team, would you prefer to interact with other Japanese people, or with non-Japanese members? Why?” 3074E answered this fourth interview question with the following words: “*I will communicate with non-Japanese. Non-Japanese group members <could>teach me something new, and I can teach them something they don’t know.*”

Like several of the thirteen interviewees, 3074E offered up slightly longer answers as the interview progressed, perhaps because the initial nervousness he might have felt began to dissipate as his comfort level increased. For instance, 3074E's response to interview question five, which interrogated the extent to which interviewees would try to communicate in the host culture's language, and to behave in ways appropriate to that culture, was verbalized as follows: *"Basically, I <would> follow the culture that I am living in, but it is important to protect my own culture. I <would> do both of these actions at the same time."*

The sixth interview question was phrased as follows: "If you were an engineer in another culture, would you change your behavior to adapt to different situations (e.g., in an engineering team, as a friend, as a student)? Give examples of how you might do this." The response that 3074E provided for this sixth question was as follows: *"Having good relations with your friends. As a student at school, interact like a student."* This question was immediately followed by interview question seven, the final one of the attitude category. Interview question seven was verbalized in the following manner: "If you were working for an intercultural engineering project, would you try to understand the differences in the behaviors, values, attitudes, and styles of non-Japanese people? Why?" 3074 provided the following reply to this question: *"We should try to understand non-Japanese members. In a multicultural group, powerful individual behavior may obstruct teamwork. Get along with the other members, at the very least."*

Interview questions eight through eleven comprised the (intercultural) skills category. More specifically, question eight was expressed as follows: "If you were working overseas as an engineer, how would you demonstrate flexibility when interacting with non-Japanese people?" 3074 provided the following response to this eighth question: *"(I would begin with) greetings first. I would say 'hello,' and then someone replies. I guess. I will be nervous at first."* Subsequent to this, interview question nine was articulated as follows: "If you were working overseas as an engineer, what strategies or techniques would you use for trying to learn the host language, and about the host culture?" 3074 answered this ninth question by focusing on print and broadcast media: *"I would read the local newspaper or watch the local TV programs to learn how to communicate with foreign engineers whilst overseas."*

Interview question ten was articulated as follows: "If you were working overseas, what would you do to build good professional relations with your non-Japanese co-workers?" 3074E provided a pragmatic, personal experience-based, reply to this tenth question: *"I will talk to non-Japanese people about the working experiences which I have had before. I hope that non-Japanese members will talk to us about their experiences. It is good to share these experiences with each other."* Interview question eleven constituted a logical progression from question ten. Hence, it directly addressed the thorny issue of intercultural conflict: "If you were working overseas as an engineer, how could you help resolve cross-cultural conflicts and misunderstandings?" This eleventh question was clearly a challenge for 3074E: *"Cultural conflicts occur as a matter of course."* In other words, 3074E was only able to reply that intercultural conflicts are unavoidable.

Interview questions twelve through sixteen comprised the final interview category, the (intercultural) awareness category. This awareness category correlates to the ethnorelative stages of the DMIS, stages four through six. Accordingly, interview question twelve was verbalized as follows: "If you were working on an intercultural engineering project, what concerns or issues would be the most important for you?" Although he did not directly address this question, 3074E did provide one of his most ethnorelative, inter-culturally sensitive, responses to this twelfth question: *"As far as my own life experience, many variations of cultural understanding exist among the multicultural groups. Remember that people around you will always have different worldviews or ways of thinking. (We should) be careful, and try to be flexible."*

Interview question thirteen was verbalized in the following manner: "If you were working on an intercultural engineering project, could you imagine what your non-Japanese engineering colleagues might think about your own race, class, gender, and age?" Once again, 3074E refrained from directly addressing the question: *"I cannot categorize people. As for race, most people are concerned about it. Ideas about class, gender, and age depend on the individual person's perspective."* In marked contrast to this thirteenth question, 3074E's reply to interview question fourteen emphatically addressed the question: *"For example, if people find out that one member of the team is a racist, then people might think that all members of the team were racist. People tend to generalize all members of one particular group as having the same purposes, policies, opinions, et cetera. One person in the project discriminating against a particular culture could infect the other members in the project with the same prejudice against that culture."* As is discernible from this response, question fourteen was articulated as follows: "If you were working on an intercultural engineering project, what might the dangers of generalizing the individual behaviors of one person to their entire culture group be?"

The penultimate interview question, question fifteen, was phrased as follows: "If you were working on an intercultural engineering project, what factors could help or hinder your own intercultural development? How might such factors be overcome, or managed?" Although 3074E's reply to this question identifies means by which his intercultural development could be enhanced, he has refrained from identifying any factors that could limit such intercultural development. Moreover, he has not explained how such factors could be overcome, or managed: "*<We should> help each other, such as I positively teach my method for doing something to other members of the team, and the other team members teach me in the same way. This is give and take. To be successful, it is necessary to know other team members' particular skills.*"

Question sixteen was the final interview question of the thirteen semi-structured interviews. This question queried if there was anything else that respondents might like to add to the face-to-face interviews. Predictably, only four of the thirteen interviewees elected to reply to this final interview question. 3074E was not one of these four interviewees.

### **The Semi-Structured Interviews: Three Key Findings from this "Typical" Student**

From the interview responses of the most "typical" respondent, 3074E, flexibility and a teamwork-oriented mentality emerge as key to intercultural teaching and learning, as far as this case study is concerned:

1. **The importance of flexibility to deal with diverse worldviews:**

*"... many variations of cultural understanding exist among the multicultural groups. Remember that people around you will always have different worldviews or ways of thinking. (We should) be careful, and try to be flexible."*

2. **The importance of teamwork:**

*"<We should> help each other, such as I positively teach my method for doing something to other members of the team, and the other team members teach me in the same way. This is give and take. To be successful, it is necessary to know other team members' particular skills."*

3. **Tolerance for cultural diversity:**

*"I cannot categorize people. As for race, most people are concerned about it. Ideas about class, gender, and age depend on the individual person's perspective."*

### **The Semi-Structured Interviews: A General Analysis with Selected Quotations**

To supplement the quantitative findings, an additional instrument was employed to gather more individualized, additional qualitative data from the respondents. Thus, a series of semi-structured interviews were organized and conducted. For this purpose, thirteen students were selected, based solely on their TOEIC test scores, to ensure representativeness. Their responses were extensive, and are carefully collated here by interview question number. For reasons of length, they are included in Appendix A.

The responses reflected self-analysis, active foreign language acquisition through hard work, and a general emphasis of the value of tolerance in a world of cultural diversity, as reflected in a sample of quotations below:

*"Japanese society has a format such as a hierarchal society. Foreigners are more friendly, open minded. I think that daily life routine is not so different in between Japanese and foreign people. Both Japanese and foreigners organize the day. Japanese are usually punctual. For example, if a train arrives a few minutes late, a "delay announcement" is provided on the spot. I heard that in Italy, trains do not always come on time. I think that several people in Japan like to control other people in the group. On the other hand, many people in a working group are comfortable with this, because they feel a sense of security."*

*"I do not think that I can master a foreign language simply by working overseas. To do so, I would have to actively study while abroad. I am twenty-years-old: old enough to know how much time it takes to learn a language. (I would have to) do research into something new, and read the local newspaper. Speaking is the best way to learn a foreign culture. It is as important as researching. Otherwise, I might make "them" (my foreign coworkers) feel bad."*

*"(We should) understand cultural differences in a positive way, and accept different cultures without prejudice. For example, "eating whale meat in Japan has long history as a part of our food culture," et cetera. Accept differences in a positive way."*

*"I really want to know other countries. I am motivated to be a member of an intercultural team because I have a chance to know many cultures. The key point is **communication** by using language. And, the only the way to master a language is to work as hard as as I can."*

## **CONCLUSION**

Four key findings were found to emerge from the data gathered for this research project. The first finding to have emerged from this research project concerned the fact that almost all of the twenty-six respondents were firmly positioned in DMIS stage four, formally named the *Acceptance of Difference* stage. Precisely twenty-one of the selected sample of twenty-six respondents fell into this acceptance stage. Of the five "outlier" respondents who did not fall into this fourth stage, three fell into stage three (3002H, 3067B, and 3009E); one was equally positioned in both stages two and three (3021D); and, one fell into stage two (3070B).

Secondly, 3070B was the respondent who placed lowest in the Developmental Model of Intercultural Sensitivity (DMIS). A male respondent, he was the only respondent positioned in stage two, formally named the *Defense against Difference* stage. His TOEIC score was only 505, well below the class average, indicating that, with respect to 3070B, below average English listening and reading proficiency positively correlated with diminished intercultural sensitivity. Thirdly, the primary researcher's initial hypothesis was that Japanese female undergraduates would be more intercultural sensitive than their male classmates. This hypothesis derived from the fact that Japan has been described in the literature as a patriarchal, Confucian society, and that females have been subjugated and marginalized within it. This initial hypothesis was based on the premise that marginalization often leads to heightened levels of sensitivity.

The data gathered for this research project substantiated this initial hypothesis. Specifically, a higher percentage of females were positioned in DMIS stage four, *Acceptance of Difference*, as compared to males. As seen above, the respondent with the lowest level of intercultural sensitivity, as per the DMIS, was a male. In marked contrast, the respondent with the highest level of intercultural sensitivity, as per the DMIS, was female. Interestingly, however, on average males outperformed females on the TOEIC, as was evidenced in figure 4. Figures 4 and 5 both illustrated the fact that even though the average male outperformed the average female on the TOEIC, females exhibited statistically higher levels of intercultural sensitivity on instruments pertaining to the three highest stages of the DMIS. The fourth finding worth discussing here concerns the fact that for the three lowest stages of the DMIS, male averages generally exhibited stronger affinity than female averages. For this selected sample of twenty-six sophomores, then, males were more likely to have a stronger affinity for the three most xenophobic, least ethnocentric, stages of the DMIS.

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# DEFINITIONS OF *LOVE* ACROSS LANGUAGES. VOICES OF DICTIONARIES

NATALIA DANKOVA

## ABSTRACT

This paper presents some results of a study analyzing definitions of different meanings of the word *love* in modern unilingual dictionaries (French, Italian, Spanish, English, German, Russian, etc.). Dictionary is not only a lexicographical work; it is a mirror of its time, society and culture. In our analysis we consider the weight of the culture, ideology and religion on definitions and hierarchy of the presented meanings, and the choices made by lexicographic teams, in particular, regarding the meanings of *love* between two human beings and its physical aspects.

Lexicographical approach is subject to ideological, moralistic and religious influences that manifest not only in the definitions of words included in a dictionary, but also in the examples, in the choice of first names in examples and illustrations that accompany some words (Cormier et alii, 2001, Mitterand, 2005, Pruvost, 2008 et Frey, 2008).

Polysemy of the word, multiple manifestations of love, its emotional and ideological charge cause hesitation in defining *love*. There are two examples from French dictionaries. In the last two centuries, *Petit Robert*, main dictionary of French language, begins with the definition of “provision of wishing well to someone or to humanized entity”. The reference to God invariably occupies the first place in the hierarchy of the meanings listed. Examples of “humanity” and “homeland” follow the first definition. References to “worship”, “charity”, “devotion”, “piety” link this definition to religious heritage. The second definition concerns maternal love and love between family members. Love with physical attraction is at the third position. Reference to “beloved person” is another source of hesitations. Another French dictionary, *Larousse* exhibits more modern approach in defining *love*. Defined first as a deep feeling between two persons (without sexual specification) combining attachment and sexual attraction, *love* is characterized at the same time by tenderness and some duration. *Love* in *Larousse* is not associated with “passion” or with “sexual instinct” as in the case of other French dictionaries where the definition of sexual love is not always neutral: *Petit Robert* (2010) defines it as *inclinaison envers une personne, le plus souvent à caractère passionnel, fondée sur l'instinct sexuel mais entraînant des comportements variés* --- “inclination towards a person, most often passionate, based on the sexual instinct but causing different behaviors”.

In this paper, we present our findings dealing with organizing definitions, choosing examples, selecting phrases in various dictionaries, in particular, regarding the meanings of *love* between two human beings.

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**Keywords:** dictionaries and ideology, définitions of love, love across cultures, languages and cultural conceptualizations of emotions.

# INTERCULTURAL AWARENESS AMONG CELE STAFF AT UNNC

**DORIN WANG**

EAP tutor, the University of Nottingham, Ningbo, China

## **ABSTRACT**

Due to globalisation and market needs, many industries have employees from all over the world. Okoro (2012) advocates standardizing intercultural communication (IC) etiquette, from greetings to behaving appropriately in various work scenarios.

Despite a substantial amount of research on IC in business (Cook and Cook, 2011; Okora, 2012), and between teachers and students in English Language Teaching (Cheng, 2011; Sárdi, 2002), there is limited literature related to cross-cultural awareness between colleagues in the educational field.

This research intends to identify the attitudes towards cross-cultural awareness amongst employees at the University of Nottingham, Ningbo, China (UNNC), where there are over 600 staff from over 40 countries (UNNC, 2016). The research will focus on the Centre for English Language Education (CELE), a department within UNNC with approximately 80 staff members from over 20 countries across Europe, the Americas, Australasia, Asia and Africa. In addition, the study will also focus on some admin departments which CELE frequently communicates with, and they are the IT, Finance, Human Resources (HR), and the First Year Office (FYO), most of whom are from China. For these staff members, IC plays a significant role in daily working life, and it is believed that intercultural etiquette can minimize misunderstandings and conflict, which in turn facilitates colleague relationships and productivity (Chaney & Martin, 2006).

Both quantitative and qualitative research methods were deployed. Five staff members were interviewed. In addition, a questionnaire with closed questions, adapted from *Communicating in the Global Village* (2016), were carried out with the intention of identifying the background and attitudes to IC of CELE and admin staff members. After identifying the perspectives of IC among all the staff, a workshop will be designed and delivered at the beginning of each term with the intention of improving intercultural understanding.

## **INTRODUCTION**

Standardising IC etiquette is becoming increasingly beneficial for organisations (Okoro, 2012) due to the growing interest in intercultural awareness around the world (Wang and Le, 2014). Furthermore, Connerley and Pedersen (2005) advocated that in order to maximize staff performance, not only interpersonal negotiation competence but also IC skills should be highlighted in a multinational establishment. To date, a significant amount of research has focused on IC, mainly in business (Cook and Cook, 2011; Okora, 2012), or on interaction between teachers and learners in classes (Cheng, 2011; Popa, Butnaru, and Cozma, 2008; Sárdi, 2002), however, there is limited research about intercultural awareness among staff in the education industry. Furthermore, due to market competition, universities are under the influence of globalisation, and increasing implementation of cross-cultural communication can be seen in higher education (Marginson, 2008, cited in Wang and Le, 2014; Altbach, 2002; Lingard and Rizvi, 1998). As a result, Wang and Le (2014) conducted research on the impact on teaching and learning of teachers' and students' perspectives and attitudes towards intercultural awareness at a university in Australia. It is evident that there is ample literature focusing on cross-cultural competence between teachers and pupils (Cheng, 2011; Sárdi, 2002); however, research on cross-cultural awareness among university staff members is still at an immature stage. As a consequence, this paper focuses on the attitudes towards intercultural awareness of the CELE and admin employees, comprising of Europeans, Americans, Australasian, Asians, and Africans, at UNNC, with the intention to facilitate the work relationship at the university.

## RESEARCH METHODS

### Research Questions

1. What is the CELE and admin staff's perception of the importance of IC to their work?
2. What is the CELE and admin staff's perception of their individual needs to develop IC?

This study examines the attitudes towards IC among the staff of UNNC, focusing on CELE, and the departments which CELE frequently communicates with. These departments are the IT, Finance, HR, and the FYO. Ethics approval for this study was granted by UNNC. An information sheet about this research was sent to the departments prior to receiving their consent to participate in this research. Semi-structured interviews were conducted with five UNNC staff members. After this, a survey adapted from *Communicating in the Global Village* (2016) was emailed to the participants.

### Interview—

A semi-structured interview was carried out to gain a deeper insight into the UNNC staff members' perspectives of the importance of intercultural awareness to their work as well as their attitudes towards the need to develop cross-cultural knowledge. Five staff members were interviewed. Interviewee members 1, 3, and 4 are from England, while staff member 2 is South African and 5 is from China. Interviewee members 1 - 4 work in CELE, whereas member 5 works in the FYO.

### Survey—

The survey was divided into 2 parts. Part 1 collects the background information of the respondents; part 2 consists of 10 items:

1. being able to work with colleagues successfully;
2. being able to greet people and respond to their greetings in a way that doesn't cause offence;
3. being able to say 'no' politely;
4. knowing the ways in which your colleagues work (their values, attitudes, and processes);
5. being able to negotiate assigned workload within a realistic time frame;
6. knowing which subjects are taboo in work conversations;
7. being able to use titles and names correctly so as not to offend;
8. knowing various etiquette rules to interact with colleagues from different backgrounds;
9. knowing the ways in which employer-employee relationships work;
10. knowing which behaviors are inappropriate for colleagues from different backgrounds.

The respondents were asked to give a score of 1 to 5, with 1 the lowest and 5 the highest, to show how important these ten factors were to their work, and to their personal needs for development.

### Data Analysis

The data analysis will be presented with regard to both the interview and survey findings.

There were 100 staff members invited to take part in the survey, and the return rate is 57%. This means there were 57 respondents to the survey, among whom 45 were from CELE, which currently has a total of 81 employees. The majority of these are from the UK. The remaining 12 respondents are from the IT, Finance, HR, and the FYO, where there are approximately 20 employees, most of whom are from China. Consequently, the findings are presented based on the CELE staff's attitudes in comparison with the remaining departmental staff members' attitudes towards IC. The remaining departmental staff will be named as admin teams in this paper. Also, it is worth noting that the low number of non-CELE returns might make drawing inferences challenging so further research might be required.

In general, the interviews identified that there are a range of attitudes towards cross-cultural competence among the staff of CELE at UNNC. For example, when mentioning IC at work, Interviewee 1, from CELE, believed that 40% of communication is influenced by culture but the remaining 60% is actually more related to differences in personality. Similarly, Interviewee 2, from CELE, felt strongly that in a workplace, personalities play a far more significant role than individual's cultures or origin. He believes when misunderstanding occurs, instead of acknowledging mistakes, people often use cultural differences as an excuse to justify their behaviour. This can be supported by some research, which has shown that culture does not have any significant influence on individual's basic traits (McCrae et al., 2000, cited in Triandis and Suh, 2002). Nonetheless, research has also argued behaviour is driven by culture, personality, and interaction between traits and context (Maccoby, 2000, cited in Triandis and Suh, 2002). Moreover, Holliday (1999) proposed that cultures and acceptable behaviour get negotiated between the participants in the room, department, or university and are constantly evolving and fluctuating phenomena, and are therefore dynamic. As a

result, it is still worth investigating the impact of cross-cultural awareness on behaviour despite the fact that some argued intercultural competence has limited influences on one's behaviour at work.

### Survey & Interview Findings

In part 2 of the survey, 10 items are rated according to the two criteria; namely, importance to work and need for personal development. The survey findings will be explored in conjunction with the interview findings. The mean scores are created from the 10 items of the survey, and from those scores, each item is ranked (the highest rank being the item with the highest mean score). Table 1 refers to importance to work, and Table 2 refers to need for personal development.

#### Importance to Work

Importance to work	CELE				NOT CELE				TOTAL			
	Mean	N	Std. Dev	Rank	Mean	N	Std. Dev	Rank	Mean	N	Std. Dev	Rank
1. Being able to work with colleagues successfully.	4.51	45	0.815	1	4.42	12	0.793	5=	4.49	57	0.805	1
5. Being able to negotiate workload assigned to you within a realistic time frame.	4.36	45	0.83	2	4.75	12	0.452	1	4.44	57	0.78	2
3. Being able to say "No" politely.	4	45	1.108	5	4.58	12	0.793	2	4.12	57	1.07	3
9. Knowing the ways in which employer-employee relationships work.	4.04	45	1.043	3=	4.33	12	0.778	7	4.11	57	0.994	4
2. Being able to greet people and respond to their greetings in a way that doesn't cause offence.	4.04	45	1.127	3=	4.25	12	0.754	8	4.09	57	1.057	5
10. Knowing which behaviours are inappropriate for colleagues from different backgrounds.	3.84	45	1.107	6	4.42	12	0.793	5=	3.96	57	1.068	6
4. Knowing the ways in which your colleagues work (their values, attitudes, and processes).	3.73	45	1.214	7=	4.5	12	0.522	3=	3.89	57	1.145	7
6. Knowing which subjects are taboo in work conversations.	3.64	45	1.3	9	4.5	12	0.905	3=	3.82	57	1.269	8
8. Knowing various etiquette rules to interact with colleagues from different backgrounds.	3.73	45	1.268	7=	4	12	0.953	9	3.79	57	1.206	9
7. Being able to use titles and names correctly so as to not offend.	3.42	45	1.39	10	3.92	12	1.24	10	3.53	57	1.364	10

(Table 1: importance to work)

Regarding importance to work, the survey revealed intercultural awareness regarding all the ten items is somewhat important to the UNNC staff's work. However, there are some similarities and differences regarding the importance to work between the staff in CELE and the admin departments.

In terms of the most important skills, being able to work with colleagues successfully is considered to be the most crucial item for the staff in CELE, while the staff in the admin departments chose being able to negotiate assigned workload within a realistic time frame. This could be because both CELE and non-CELE staff members have different roles and job natures. Admin teams considered having the ability to negotiate assigned workload within a realistic timeframe highest which could reflect that they are constantly dealing with tight deadlines, whereas CELE staff collaborate with colleagues more regularly, hence their priority of working with colleagues successfully.

However, both CELE and non-CELE staff members consider being able to use titles and names correctly so as to not offend the least vital skill to their work. Interestingly, according to Liu (2008) cited in Zhang (2013), it is paramount to make a positive first impression with a sound awareness of adequate behaviour while interacting with people. In addition, although there is a similarity in terms of importance to work, there are some differences too. The second least important skill chosen by the staff in CELE is knowing which subjects are taboo in work conversations as opposed to knowing various etiquette rules to interact with colleagues from different backgrounds. Nonetheless, it is worth noting that Interviewee 3, from CELE, stressed that "*the key to work with people successfully is to be able to understand and empathise with each other with explicit communication*", knowing which subjects are taboo in work conversations is considered to be the second least crucial skills by the staff in CELE. Interestingly, according to Interviewee 3, from CELE, most foreigners are not aware that, marking people's names in red can be considered a taboo in China. Furthermore, it is worth stating Interviewee 3 believes that British or Americans seem to expect people to know their taboos because of the high exposure of their cultures in the media. This corresponds with the perspective of Interviewee 1, also from CELE. He thinks people sometimes take a country for granted when they go to work and live there. One example given was when he worked in Korea, his American colleague ordered a pizza and insisted on speaking English to the pizza man on the phone thinking because that pizza branch belongs to an American company, all the staff there should be able to communicate in English. In fact, research has shown that Americans can have a misconception that all the people in the world aspire to be like Americans (Chang, 2006). Although some people may argue that taking a country for granted is more related to individual's personality rather than cultures, according to Triandis and Suh (2002), cultural influences play a significant role when shaping one's personality. Furthermore, the interview findings from Interviewee 1 and 3 have actually revealed that even though the majority of the staff of CELE come from a culturally diverse background due to the requirement of their profession, there are still clear differences between their attitudes towards cross-cultural competence. This can be analysed based on the development model of intercultural sensitivity proposed by Bennett (2004). He divided the

model into six stages, including 'denial of difference', 'defence against difference', 'minimisation of difference', 'acceptance of difference', 'adaptation to difference', and 'integration of difference'. Under the 'defence against difference' category, there is one stage named, 'defence/superiority', which means one's own culture is valued excessively positively and in a biased fashion while there is limited tolerance of other culture's practises. As a result, it is worth further identifying if the majority of the staff of CELE is at the phase of defence/superiority.

Furthermore, the third least important skill chose by CELE staff is different from the admin departments' choice. It is knowing the ways in which your colleagues work (their values, attitudes, and processes) and knowing various etiquette rules to interact with colleagues from different backgrounds as opposed to being able to greet people and respond to their greetings in a way that doesn't cause offence. In fact, interviewee 4, from CELE, asserted that she would not want to work with anyone who does not respect her values, attitudes, and processes and she does not think it is necessary to know the ways her colleagues work. This matches Hofstede's theory (2001) that, while Latin American and Asian nations value collectivism highly, the United States, United Kingdom, Netherlands, France, and the Scandinavian nations value individualism highly. In addition, the importance of knowing various etiquette rules to interact with colleagues from different backgrounds seems less significant for CELE employees. This is contradictory to the statement from Interviewees 1 and 3 that CELE staff tend to have a better intercultural competence because most have worked or lived in different countries before coming to work at UNNC. One example Interviewee 1 gave is that he had been careful when making jokes among different nationalities, *'the sense of humour that works well with African Americans might be sensitive to African Africans.'* Also, Interviewee 3 confirmed that he was more cautious with his British sense of humour when working in a multinational environment such as UNNC. This indicates the need for intercultural awareness for appropriate behaviours to avoid misunderstanding is essential for the staff in CELE even though, in this survey, they do not highly value the importance of knowing various etiquette rules. Also, it is worth noting that knowing which behaviours are inappropriate for colleagues from different backgrounds has actually been ranked as the paramount skill for personal development by the staff in CELE in the survey.

### Need for Personal Development

	CELE			NOT CELE			TOTAL					
	Mean	N	Std. Dev	Rank	Mean	N	Std. Dev	Rank	Mean	N	Std. Dev	Rank
Need for personal development												
5. Being able to negotiate workload assigned to you within a realistic time frame.	3.34	44	1.346	2=	4.58	12	0.515	1	3.61	56	1.317	1
10. Knowing which behaviours are inappropriate for colleagues from different backgrounds.	3.39	44	1.316	1	4.33	12	0.888	3=	3.59	56	1.29	2
9. Knowing the ways in which employer-employee relationships work.	3.34	44	1.328	2=	4.17	12	0.937	6	3.52	56	1.293	3
3. Being able to say "No" politely.	3.25	44	1.433	5	4.33	12	0.778	3=	3.48	56	1.388	4=
4. Knowing the ways in which your colleagues work (their values, attitudes, and processes).	3.32	44	1.196	4	4.08	12	0.793	7=	3.48	56	1.16	4=
1. Being able to work with colleagues successfully.	3.16	45	1.348	7	4.42	12	0.669	2	3.42	57	1.336	6
8. Knowing various etiquette rules to interact with colleagues from different backgrounds.	3.2	44	1.304	6	4.08	12	0.793	7=	3.39	56	1.26	7
2. Being able to greet people and respond to their greetings in a way that doesn't cause offence.	3.07	44	1.453	9	4.25	12	0.754	5	3.32	56	1.416	8=
6. Knowing which subjects are taboo in work conversations.	3.11	44	1.434	8	4.08	12	0.996	7=	3.32	56	1.403	8=
7. Being able to use titles and names correctly so as to not offend.	3.05	44	1.413	10	3.75	12	1.288	10	3.2	56	1.407	10

(Table 2: need for personal development)

The purpose of this research is to identify the attitudes to IC of the staff members in CELE and some admin departments at UNNC and ultimately provide some training when necessary to facilitate relationships at work. Therefore, the data analysis for personal need for development will be more detailed than the findings related to importance to their work.

It is worth noting the overall rating for personal need for development in all the ten items is lower than the importance to work (see charts below). This suggests that the perceived need is lower than the perceived importance regarding the ten items. This could be because they think they can just develop the skills via working and interacting with people, or according to Interviewee 1, *"the staff of CELE are genuinely tolerant and expect people to be tolerant when misunderstanding occurs at work"*; hence the less strong desire for personal development. Furthermore, at the beginning of the survey, it is clearly stated that a workshop/training session would be designed and delivered to staff at the beginning of each semester in order to broaden the employees' intercultural awareness. This might have also influenced the respondents' answers when giving each item a rating in the light of personal need for development as it is possible that they purposely gave a lower rating to avoid attending a training session.

Similar to the importance to their work, there are differences and similarities among the items rated by the respondents. The admin teams consider they mostly need to develop their skill of being able to negotiate the workload assigned to them within a realistic time frame, while the CELE team reveal the need to raise their awareness of knowing which behaviour are inappropriate for colleagues from different background is actually more vital for

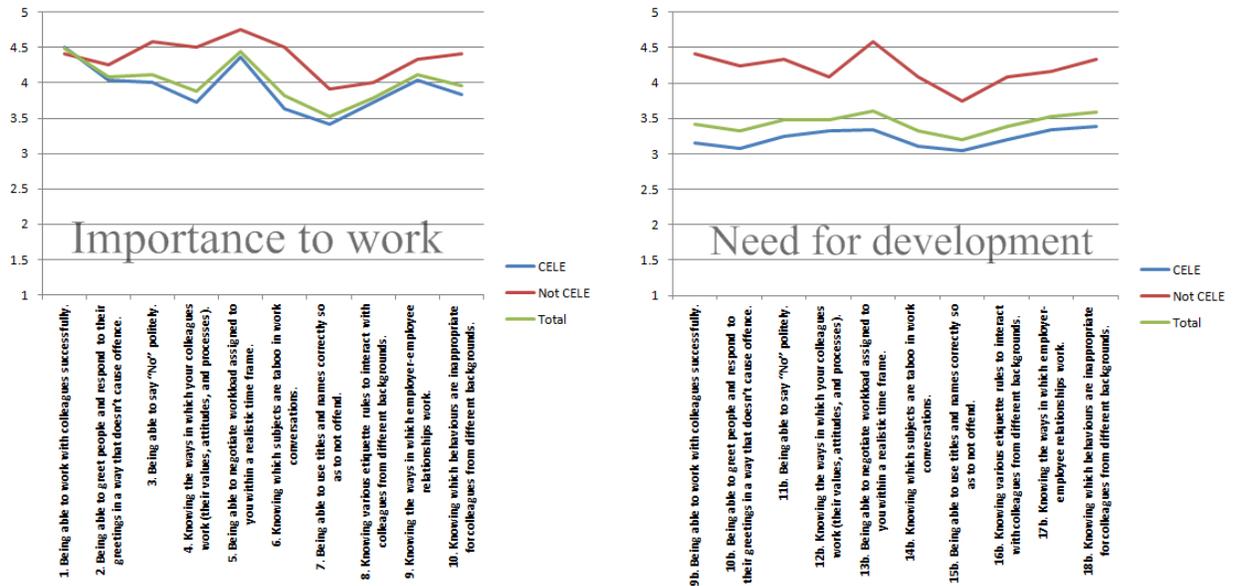
them. Furthermore, the second most important skill to develop is being able to work with colleagues successfully for the staff in the admin departments. Conversely, the staff in CELE think the second most practical personal development is being able to negotiate the workload assigned to them within a realistic time frame and knowing the ways in which employer-employee relationships work.

For the admin teams, who are mainly Chinese, being able to negotiate an assigned workload within a realistic time frame is valued highly in terms of the need for personal development. It is worth mentioning that this item has also been considered the most important skill for work for the staff in the admin teams. One explanation for this could be, according to Hofstede (2001), collectivist cultures such as China, other Asian countries and Latin American tend to be more submissive once a general work plan has been proposed, so as to avoid conflict, whereas individualist cultures tend to prioritise their own conditions and preferences regarding the assigned tasks. The US, UK, and Scandinavian countries are cases in point. Due to these cultural differences, problems can occur when meeting deadlines. This suggests collectivists purely focus on meeting deadline without the ability to negotiate the workload assigned to them within a realistic time frame, and this can sometimes result in errors and poor work outcomes. For instance, mistakes made on PPT slides and documents for an important meeting could easily be overlooked owing to the rush to meet the deadline. Furthermore, Hofstede's theory is confirmed by the survey findings that the second most important need for development for the Chinese staff is being able to work with colleagues successfully, i.e. collectivism outweighs individualism for Asians. Nevertheless, it is interesting to see that the other second most important need for development for the Chinese staff is being able to say "No" politely. Although research has shown that 'silence is golden' has been the mantra for Chinese people in terms of negotiating (Chang, 2006), the Chinese employees seem to have valued the benefit to say "No" politely at work and feel there is a pressing need to develop their skill in this regard.

For the staff in CELE, the survey revealed that they prioritised the need for personal development in knowing which behaviours are inappropriate for colleagues from different backgrounds. This can be exemplified by the interview findings. Interviewee 1 mentioned that the women working in CELE, the majority of whom are from the UK, were offended when they received a present of kitchen towels, on women's day from UNNC, where most of the admin staff are Chinese. The CELE staff considered the present to be slightly sexist. It is worth noting gender equality in China seems to have progressed in the last two decades but the process is arduous (the State Council, 2015). Although this does seem to be related to gender equality, it seems more related to insufficient awareness of gift etiquette among different cultures. For example, practicality appears to be the priority when choosing gifts for Chinese people, whereas westerners value the emotion at the moment the gifts are received (Tang, 2006). This further confirms the potential benefit of the workshop of intercultural awareness because the staff in CELE would probably have been more empathetic to each other had they been explained the differences about gift etiquette in different nations. In addition, Interviewee 3 thinks it might be beneficial to introduce the behaviours that are not only considered to be inappropriate but also appropriate here in China for people who come to work here. For example, it is acceptable in China for people to spit on the street, shout at each other, wash their hair or give children a bath in public. Also people in China are less worried by the smell of food in the office. Moreover, UK people say thank you and sorry constantly, whereas these words are less frequently used in China. In fact, the over-use of those phrases for Chinese people can be considered to be creating a distance or even superficial for Chinese people (Interviewee 5, from FYO, China). As a consequence, there seems to be a pressing need to illustrate the behaviours that are considered to be appropriate in China to the CELE employees. Furthermore, the second important personal development, for CELE employees, is being able to negotiate workload assigned to them within a realistic time frame. This could be a combination of the lack of the negotiation skills or lack of the awareness of the realistic time frame for assigned tasks intrinsically. In addition, knowing the ways in which employer-employee relationships work is also rated as the second most important skill to develop for CELE staff. Regarding working at UNNC, Interviewee 1 thinks there should be more transparency, openness, honesty, etc. among all the departments since UNNC appears to be a hybrid (British and Chinese) organisation, there is still an element of cultural influences from China at UNNC. For instance, Western cultures such as Anglo-American, Scandinavian, and Germanic are low power-distance, in which power and justice are distributed equally, while Eastern cultures such as Arab and Chinese cultures are high power-distance, in which deference concerning status, age, and seniority is emphasised (Hofstede 2001 cited in Rogoveanu, 2010). The interview and survey findings suggest that despite the fact that UNNC is a British university, which has been regarded as multinational, it is still under the influence of Chinese culture concerning the power distance.

Regarding the areas with least need, being able to use titles and names correctly so as to not offend is the first choice by both CELE and admin teams. Interestingly, knowing the ways in which your colleagues work (the values, attitudes,

and processes) is the second choice by the non-CELE staff members. On the contrary, different from the Chinese staff, being able to greet people and respond to their greetings in a way that doesn't cause offence is the second least important in terms of need for personal development. This finding is contradictory to Interviewee 3's statement, "it took me a while to get used to the greetings in China, for example, when people ask, 'have you eaten?' I used to misinterpret it as an invite and when being asked, 'where are you going?', I felt my privacy was being compromised." Also, Interviewee 5 revealed, "I often feel confused when some British colleagues ask how I am when they do not actually expect a real response, i.e. they do not really want to know how I am, or sometimes, when they say 'let's do coffee', they don't really mean it." As a result, the interview results clearly indicate some cultural differences between various nations in terms of precludes although it is interesting to see that CELE staff think the need for personal development in this regard the least significant compared to the other nine items.



(Chart 1 & 2 showing mean scores of importance to work and need for development)

## CONCLUSION

This study reveals the staff's attitudes to intercultural competence at UNNC, which is a multinational tertiary educational setting. It has identified that intercultural awareness regarding the ten items is important to the UNNC staff's work although their perspectives towards the need for personal development vary. In general, although they believe the items are important to their work, the survey findings suggest that they view the need for personal development in the items as somewhat less important. It is believed that there is reciprocal tolerance among the staff of CELE when misunderstanding arises at work. However, being able to work with colleagues successfully is regarded as the most important skill by the respondents in CELE. It indicates that though some items are not seen as that important for their work or personal development, any skills that enable them to work with people more successfully are vital. These might include the items which they consider as the least important to their work, for instance, knowing which subjects are taboo in work conversations and knowing the ways in which your colleagues work (their values, attitudes, and processes). On the contrary, the non-CELE staff members, albeit only 12 respondents, have revealed that being able to negotiate assigned workload within a realistic time frame is the skill they consider to be vital in terms of importance to work as well as need for personal development. One explanation of this could be these staff are mainly Chinese, who are believed to have a high power distance culture, which makes it more challenging when the workload becomes unrealistic. Also, it is worth investigating the reasons for the low number of non-CELE staff respondents. One possible reason could be they may simply be less interested in the work of academic colleagues or research. Unlike the non-CELE staff members, the CELE employees prioritised the need for personal development in knowing which behaviour are inappropriate for colleagues from different background. This is despite the fact that it is believed that often cultural differences are used as an excuse to suit one's own purposes

and that personalities play a greater role than intercultural awareness in a workplace (Interviewee 2), and the fact knowing which subjects are taboo in work conversations is considered one of the least important skills to work for the staff in CELE. In addition, the interview results suggest that even though intercultural awareness should not be overlooked in a multicultural setting, most of the CELE staff seem to have a relatively high level of cross-cultural knowledge due to having worked in a variety of cultures. Nonetheless, the results also suggest that there are still some English language tutors who are still at the 'defence/superiority' phase despite their cultural experience (Bennett, 2004), and even though CELE staff seem to be culturally tolerant, certain behaviours, for instance, gift etiquette could still be explained to better prepare people to work and live in China. Moreover, the interview findings also suggest a workshop, which does not only demonstrate the inappropriate but also the appropriate behaviours, especially in China, might better prepare the UNNC staff in terms of their working and living in China.

As a consequence, a follow-up study will consist of a semi-structured interview and a face-to-face survey in a workshop. The semi-structured interview will be carried out with a set of questions corresponding to the survey findings from this study, such as 'Why do you think there is less need for personal development in the items even though the items have been rated vital to your work? With the intention to identify if it is because the staff in both CELE and the admin departments think they already possess the skills or that they can develop the skills while working; or any other reasons. The interview will not only focus on CELE staff, but also with staff in IT, FYO, HR, and the Finance office. Because the majority of the staff in those departments are from China, they might have a distinctive view towards intercultural competence. After all, it would be worth identifying if the intercultural sensitivity among the staff in CELE as well as the local Chinese employees/employers is still at the acceptance stage, i.e. different cultural concepts and behaviours are genuinely accepted despite of the lack of adaption of their own value to the different cultural context (Bennett, 2004); or adaptation stage, the cultural differences are considered valuable and positive rather than neutral or negative; or even the integration stage, the cultural integration is more effortless and unconscious in spite of the existence of one's own cultural identity (ibid.)

In addition, it is worth noting the impact of communication vary depending on the circumstances, i.e. communication could be more significant in some contexts than others, this also applies to cross-cultural communication (Davis, 2010). As a consequence, a workshop will be designed with various scenarios to identify the participants' awareness of cultural etiquette rules and their reaction when these rules are not observed. It is with the hope to identify their level of cross-cultural competence while offering some information about IC to meet their pressing needs, in admin teams' case is to be able to negotiate an assigned workload within a realistic time frame, while in CELE team's case is to develop their awareness in knowing which behaviours are inappropriate for colleagues from different backgrounds.

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# LOCATIVE ALTERNATION IN PERSIAN: A CONSTRUCTIONAL ACCOUNT

ALI SAFARI

The aim of this article is to study the locative alternation of Persian in the framework of Construction Grammar. In Persian a number of verbs denoting dislocation of a substance to a surface or a container participate in locative alternation (*bar zadan* 'load', *pashidan* 'spatter') The locative alternation in Persian is characterized as a special relationship between two syntactic realizations of the same verb, which are called the locative variant and the objective variant. In locative variant the Locatum is realized as NP accompanied by "ra" and Location as a PrepP. In objective variant the Location appears as NP accompanied by "ra" and Locatum as a bare NP just before the verb.

(1) a. *John mive ra dar vanet bar zæd.* (locative variant)

John fruit Ra into van load hit. PAST 'John loaded fruit into the van.'

b. *John vanet ra mive bar zæd.* (objective variant)

John van Ra fruit load hit. PAST 'John loaded the van with fruit.'

The central claim is that alternating verbs have a single lexical entity and these alternations arise when a single verb evokes more than one semantic frame. These different semantic frames are the result of focusing on a special part of the schematic scene described by the verb and together with the relevant syntactic frame, these form-meaning pairings are represented as lower-level constructions (Iwata, 2008). As for locative alternation it is shown that contrary to Roshan (1998) and Lazard (1982), realization of location as NP accompanied by "ra" is not necessarily associated with holistic reading. When location argument appears with "ra", it is considered to be "more affected" than PrepP.

It is shown that locative alternation arises when a special part of the schematic scene described by the verb is focused and this leads to two different interpretations. When the location is focused, the result is objective variant is syntax. When the locatum is focused the result is locative variant. Contrary to Iwata (2008) and following Goldberg (1995) the objective variant is analyzed as denoting a change of state in the locatum argument. The meaning of this variant forms a continuum with partitive change of state in one extreme and holistic change of state in the other extreme. Using the Frame Semantics framework (Fillmore, 1982) the holistic effect in locative alternation can be accounted for. The semantics of the objective variant which is associated with holistic reading of the location argument is analyzed as denoting the semantic frame of "cover". The holistic reading in this variant is considered to be the result of "cover" semantic frame.

There are cases in which an alternating verb is not accepted in one variant when used with a special location or locatum argument. In order to account for such cases, I have followed the usage-based model of language (Tomasello, 2003). Based on the usage-based theory of language constructions sanction the whole expression, so the role of verbal arguments in argument alternation can be accounted for.

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# LANGUAGE CHOICE IN RELIGIOUS DISCOURSE

**ALI ALSAAWI**

PhD Student at Newcastle University

a.a.a.alsaawi@ncl.ac.uk - aas855@hotmail.com

In a rarely explored set of institutional settings, mosques in the UK in this instance, the employment of diverse linguistic resources (English and Arabic) has been described as having spiritual, emotional and pedagogical significance, invoking religious links associated between Arabic and Islam. Stakeholders, especially audiences, claim benefits beyond language used in the sermons themselves. To explore this phenomenon, a qualitatively-oriented ethnographic study was undertaken by means of semi-structured interviews and non-participant observation with Islamic preachers and mosque audiences. Functions of employing more than one language in a one-way religious speech is a means to increase authenticity, expose audiences to Arabic, a lack of easy equivalents in English, emphasising religious authority (given the very close links between Arabic and Islam), an assumption of audiences' knowledge of some Arabic features (mostly in the form of words), or to accommodate the diverse backgrounds of the audience, some of whom have knowledge of Arabic. Islamic preachers, in addition, have also tended to see the use of both English and Arabic as socially and culturally salient, a means to unite people in an otherwise often fractured world, or one frequently presented as such in the media. Attitudes towards this phenomenon in mosques have been reported, by all those involved as being very positive.

**Keywords:** Language choice, Functions, Attitudes, Religion, Discourse

# ON THE FUNCTIONALITY AND USEFULNESS OF *DAMA DIWAN* LANGUAGE

IOANNIS K. KENANIDIS, IOANNIS S. SOTIRIADIS

IOANNIS K. KENANIDIS

Ptychion, University of Crete (Philology/Linguist.)

Primary Education Directorate of Kavala.

ioakenanid@sch.gr

Co-author: IOANNIS S. SOTIRIADIS

Graduate, Sofia University "St. Kliment Ohridski" dept. of English Philology.

Teacher of English, Secondary Education Directorate of Kavala.

sotiriadis2002@yahoo.gr

## ABSTRACT:

*Dama Diwan* (or, briefly, *Dama*) is a new language independent of all natural languages and free of all subjective construction, so simple and easy that it can be learnt within approximately 5 days regardless of a person's linguistic background while it is ideal for expressing all that may ever be needed for human communication. It can be used for all linguistic purposes such as an artistic and a logical language, but it is proposed mainly as an International Auxiliary Language.

This article explains the paradox of combining simplicity with functionality of *Dama Diwan* and examines all criticism that has been received about it.

The basic characteristic of *Dama* are presented: no consonant clusters, no successive vowels (hiatus), no phonemic distinction between similar sounds, and no possible combinations of sounds left unused; however, there is also Informal *Dama* and Highly Formal *Dama Diwan* which allow for more phonological features (possible consonant clusters and diphthongs), and a richness of allophones and syntactic options allows for extensive personalization of the language.

It is explained how it has been possible to materialize a language free of subjectiveness and independent of existing languages: summarily, this has been ensured by a simple mathematical design of all morphemes according to the mentioned principles and a sortition (that is, random) function that has connected all morphemes to their meanings. The simple design of *Dama Diwan* has utilized long linguistic experience, study, and feedback, but also *Dama* has been laboriously **tested** for practical applications and has been meticulously **compared** to many natural and to some constructed languages before it was proven to be more practical and suitable for all communication purposes except for substituting proper names and the existing international scientific terminology.

**Keywords:** simple, easy, minimal, functional, creative, International Auxiliary Language, international, auxiliary, language.

## METHODOLOGY:

In trying to determine whether *Dama Diwan* language is superior or not as an International Auxiliary Language, it has been necessary to define the points that make it "superior" or "inferior" in comparison to other constructed and natural languages. Those points have been defined according to feedback given while working on International Auxiliary Languages, minimal languages, constructed languages, and natural languages. The points can be summarized in the form of a few questions:

1. Is *Dama Diwan* (hereafter "*Dama*", "the language", "it") a language constructed according to subjective ideas (of a person or group)?
2. Is it easy to be pronounced and learnt by people of different linguistic backgrounds? The concept of easiness should be objectively measured in time needed for memorizing the vocabulary and grammatical rules.
3. Is the language impartial, or does it favor any existing languages?

4. Is it pleasant in terms of sound, or are there any means to modify it so as to make it agreeable to the tastes of different individuals?
5. Is there some objective or at least observable relationship between meaning and form of the morphemes?
6. Is there some serious ambiguity in expression that might make the language less functional?
7. Is there some objective feature that can guarantee that the language is going to be of stable form even in a distant future?
8. Is the limited repertoire of *Dama Diwan* roots sufficient for expressing all that is needed for human communication?
9. Is the language accompanied by some system(s) of writing which offer new benefits and possibilities to human communication?

To establish the truth or falsehood of the above claims, *Dama Diwan* language has been put to **test** in two ways:

- a. Actually using the language for as many purposes as possible, and
- b. Comparing the *Dama* language to other languages.

More specifically, the above claims were tested as follows:

1. Subjectivity is the main characteristic of constructed languages, while the very form of *Dama* words makes it obvious that the words are shaped quite impersonally so as to fulfill some basic requirements for a language to be as functional and at the same time as simple as possible; these two principles, simplicity and functionality, require a language with no consonant clusters, no successive vowels (hiatus), no phonemic distinction between similar sounds, and no possible combinations of sounds left unused.
2. The question of easiness and simplicity is also answered by the form of the language itself. The experiment needed was done and it proved that 5 days were enough to memorize the whole vocabulary and grammar of the *Dama* language.
3. The impartiality of the language has been guaranteed by the random function that has connected all the morphemes to their meanings.
4. The matter of aesthetics is necessarily subjected to some subjectivity, however there an objective solution even to this, because the *Dama Diwan* language allows the user to modify (personalize) its sound by selecting from a wide (although not unlimited) range of allophones.
5. The observed relationship between meaning and form has classified the word roots into groups of 3 or 9 words differing by one sound only, so they are related by form, and at the same time it can be observed that the words of each group are related by meaning too. This is explained below, and for full detail in reference 9.
6. Claims to answer the questions 6 and 8 cannot be verified by mere theory, as ambiguity is always connected to every individual's understanding. A comparison to *Toki Pona*, *Esperanto*, and to natural languages, has shown that *Dama Diwan* has **no** more inherent possibility for ambiguity than any other language.

Comparison to English reveals that English language is quite ambiguous while *Dama* is not: although English is the most successful as an international language, it presents many possibilities of ambiguity, because it has no marked distinction between nouns, verbs, and adjectives; also, the suffix *-ing* is applied for 3 different purposes: active participle ("*understanding person*" =the person who understands), gerund ("*understanding*" =by means of understanding, i.e. an adverbial function), and infinitive ("*understanding*" =the process of understanding, the fact that we understand); all this ambiguity is **absent** in *Dama*, because suffixes clearly mark the difference between nouns, verbs, adjectives, adverbial words, active participles, and types of infinitive. In general, the all-over absence of grammatical marking in English makes it a rigid positional language, while *Dama* affords flexibility of word order as long as the predicative element comes second in word combinations.

Comparison to *Esperanto* reveals that although *Esperanto* is satisfactorily unambiguous and affords some flexibility of word order, it is nonetheless too much and unnecessarily complicated in contrast to the simplicity of *Dama*. That is because *Esperanto* has many derivational affixes and many obligatory markings such as tense of verb, gender and case of nouns, and so on, while on the other hand *Dama* has available means for all grammatical concepts – available but not obligatory, except marking the part of speech as nominal / verbal / adverbial, and a final nasal for disambiguating the syntax. A more detailed comparison to *Esperanto* can be found in the list of references (references 10 and 11).

In practice, using the language for everyday purposes, such as shopping lists, daily tasks lists, reminders, diary notes, short comments on social network posts, texts meant to be secret although public, thinking in the language and mentally translating advertisements and notes on commercial goods' packages and so on, has proven that *Dama*

*Diwan* works quite unambiguously for all practical purposes. Some misunderstandings of *Dama* sentences have been noted only in cases of insufficient knowledge of the grammar and vocabulary.

7. Stability of the language is guaranteed by the fact that all possible combinations of phonemes have already been defined as morphemes with concrete meanings.

8. Question 8 is the only substantial matter of a possible debate, as all other questions are really answered by the form of the language itself. It is already partly answered by what is said under the answer 6.

Comparison to *Toki Pona* (with 123 words, 3 of them used solely for grammatical purposes, and claiming to express everything or almost everything) makes it obvious that *Dama* with 258 stems and 6 grammatical suffixes can very comfortably express everything; a comparison done to *Esperanto* has shown that *Dama* is equally explicit but quite more succinct.

By simple mathematics, the number of 258 stems and 6 grammatical suffixes (to which Informal *Dama* and Highly Formal *Dama* add some extra grammatical devices), can create so many forms and short combinations that the number of terms needed for any human communication appears too small.

Experimenting with limited vocabularies have been conducted by me since 1993, to find how extended and what is in practice a limited vocabulary that can express everything necessary for communication. The first inventory of meanings to experiment with has been the 214 radicals of Chinese writing; later, the repertoire of phonetic elements of Chinese writing were examined; a set of about 120 objects depicted by the signs of *Minoan* writing were thoroughly considered; then the *Swadesh list* of 210 words.

Using the experience from all the previous, but most importantly, using all the basic elements that proved to be indispensable for actual communication, a language was constructed with exactly 222 roots and a good number of available derivational devices, which was capable for expressing explicitly and succinctly everything needed for human communication. This was named *SostiMatiko*, and I used it, experimenting with it, for about 16 months. All this experimentation was gestating *Dama Diwan*.

When *Dama Diwan* was born, experimenting in practice with *Dama* itself has been conducted by creating a varying and rich repertoire of texts, most of them available already on the internet; these texts include a rather long theatrical play, some scientific or pseudo-scientific essays, some poetry, and many stories and sayings. (For texts, see especially reference 8 and 12, including the files of the group page).

9. Although a language of so simple a phonology can be written by using any existing system, at the same time its simplicity means that 10 digits are sufficient for writing it. This has given rise to systems that can facilitate people in learning and using *Dama*, most notably the *ideographic phonemic system* and the *Dama Braille*.

## RESULTS:

As to grammar, there was never a question about the word order, as it is universally understood that the normal human process of cognition is to know first the general and then the specific; first the topic and then the comment; first the description and then the judgement, or, as it is expressed in *Dama*, “*NUNA SAKO, JAMA SIMO*”. This is the so called head-final word order which is dominant in the vast majority of the earth’s population. Used with a word order like that of Chinese, similar to English, the final nasal of *Dama* is superfluous, but it was necessary to add it so as to afford flexibility regarding the position of the verb, subject, and object. The main grammatical question about *Dama* was how to differentiate a verb’s object from a noun modified by a verb; for example, *RIJE SASO* (“*depicting-stick*”) is “*a writing stick*” (i.e. a pencil), or is it “*to depict a stick*”? This was easily resolved by the final nasal: *RIJE SASO* is a depicting stick, i.e. a pencil, while *RIJEN SASO* is to depict a stick; *BAME TARO* is an eating animal, while *BAMEN TARO* is to eat the animal. A lesser issue was how to express the genitive case: that was resolved with the suffix *-AN*. The lack of a copula has never caused a problem, but if necessary, there are some ways to replace the copula, such as the third person pronoun and the root *RUR-* (“*real*”). Although *Dama* uses postpositions and not prepositions, still there are 3 particles which can be used as prepositions, and ways have been found to imitate the prepositional usage of other languages. *Dama Diwan* grammar has turned out to be the most unambiguous, and practical too, although the learner should not try to use *Dama* in the syntax of his/her own previous language(s).

**The main question** about *Dama*, that is whether it can combine simplicity and ease with functionality, has been resolved. While simplicity and easiness are self evident, the practical application of *Dama*, as explained in 8 and 6 above, has proven that it is indeed capable for all manners of communication. In fact, even the 222 roots of the constructed *SostiMatiko* were proved sufficient for expressing everything, but this was done with rich available means of derivation and sometimes with some specific difficulties. *Dama* added 36 roots which proved to be precious although they were possible to substitute before: for example, “*tree*” or “*wood*” was previously named “*solid plant*”

and “*the plant’s solid part*” respectively, but *Dama* acquired a single word, *RABO*, for this concept; “to find” was expressed as “*reaching by searching*”, but *Dama* acquired a single word, *NIB-*, for finding. While available derivation devices of *Dama* are no less than of any natural language, they consist of simply putting words next to each other; for example, “intelligence, mind” can be called “*SAKE JO*”, literally “*knowing ability*”; a computer can be called *NIBE TANO* “*finding machine*”, and so on; this means that together with unlimited possibilities of derivation (and a kind of compounding, by putting words together) *Dama* has acquired a vocabulary of 258 roots, which may seem small, but in practical usage it proves to be quite comfortable for expressing every truth. However, it must be noted that *Dama* is not meant for substituting proper names or international scientific terms such as scientific names of animals, plants, chemical elements or chemical compounds. Such terms remain as they are, while *Dama* is to be used for adding explanations to any scientific terms, and of course for any other communication purpose. The *Dama Diwan* concept is analogous to a tiny pocket tool that can easily do everything that any other tool can, and it costs no money but only one week of study.

### PRESENTATION IN DETAIL

This article started from a comment by a person in a forum about constructed languages [reference 1]: “*Your conlang isn’t some mystical thing that’s somehow superior to all other languages. It’s just a conlang*”.

This comment would reduce *Dama Diwan* language to ashes, since there are hundreds of “*conlangs*” (constructed languages) which have no practical value.

We should examine here all the negative comments to *Dama Diwan* (briefly referred to as “*Dama*”), before we can decide on its uselessness or usefulness.

Another person’s negative comment was in the Facebook group “*Teach Your Conlang*” [reference 2] but was deleted, presumably because of offensive words used; that person found it very unpleasant that *Dama* is so simple, and that all nouns end in *-o*.

Another piece of criticism, positive and negative at the same time, is by the emeritus professor John Clifford, who can be found on *Academia.edu* website [reference 3], and he is the most enthusiastic supporter of the minimal constructed language *Toki Pona*. He favors *Dama* very much because it is quite rich compared to *Toki Pona*, because *Dama* has a rich inventory of texts written in it, and also he likes what he calls richness in idioms, which is rather surprising for a new language. What professor J. Clifford finds unacceptable is that all forms permitted by the simple phonology of *Dama* are used; this means that every single phoneme change in any *Dama* word results in a word of a different meaning.

For example, if we have the word *JUKO* (“*insane; mistaken*”), by substituting the *K* we have another 8 different words:

*JUTO*, skin.

*JUBO*, closing, obstructing.

*JUNO*, name.

*JUMO*, density, thickness.

*JUJO*, attraction, pulling.

*JURO*, particles, the most elemental things.

*JUWO*, dirt, impurity.

*JUSO*, the moon; also, month.

Here it should be clarified that *Dama* has only 9 consonant phonemes, and 3 vowel phonemes. Note also that all letters used for *Dama* are ideally to be pronounced as in the *International Phonetic Alphabet (IPA)*, but possible allophones are many.

What we saw in the example above is true for all *Dama* words: substituting any phoneme would create a different word. The question is, does this make *Dama* worse, or does it make it better?

The fact that there is no possible *Dama* form without a meaning, makes *Dama* the only language that cannot be modified. This is a most important advantage to all other constructed and even natural languages, because nobody wants to learn a language that will change at any time and it is subject to the whims of its maker, or of its users, if any. In reality, most constructed languages have no or almost no active users; the only substantial exception is *Esperanto*, which is indeed studied by perhaps a few millions of people. Opinions on how many people can really speak *Esperanto* are very diverse; some reduce the number of fluent speakers to about 2000 in the whole world, and even their fluency is questioned.

For *Esperanto* itself there is a hot debate whether it should be improved, that is modified, or not. *Ido* has been created as an improvement of *Esperanto*, and there is no consensus as to whether *Esperanto* is ideal as an “*InAuxLang*”; if

the whole world agreed upon it, I would now present this article in *Esperanto*, but in fact I present it in English because English is what me and all of you can use.

As to constructed languages made by many hobbyists and a few language enthusiasts, they are changed all the time according to the ideas of their makers, so in fact such languages are not proposed as *International Auxiliary Languages (InAuxLangs)*. Stability of a language is not only a pledge that it can remain in use as an *InAuxLang* for all time to come, but also it is a proof that the language is mature and functional for all purposes that a language can serve.

Changing one phoneme of a word results in a different word not only in *Dama*, but in all languages of the world. English is notorious for this phenomenon: take, for example, the word “set”; if we change the “s”, and additionally if we interchange “t” with “d”, we have: set, bet, met, get, net, yet, wet, pet, and then red, fed, bed, led, wed, and further we can substitute the vowel with a similar sound or different way of writing and have e.g. “had”, “head”, or “rid”, “reed”, “read”, “bid”, “bead”, and so on; while in *Dama* even the difference between “i” and “e” is not phonemic. Because *Dama* allows for so many allophones, it is possible to substitute *T* with *D* or *TS*, and *I* with *E* or *U* with *O*, without a change in the meaning. So if you confuse e.g. *KAKO* (shell) with *TAKO* (chest, breast), you can make it “*TSAKO*”, which is more differentiated from *KAKO*; if you confuse *TINO* (a blue gem) with *KINO* (a belt or zone), you can use them as *TENO* and *GINO* so they are more differentiated to each other, and so on.

So, the apparent similarity between *Dama* words is not for confusing; instead, it serves to allow for personalization of the language and for removing ambiguity between words. In other languages even the same word without any change has different meanings like bat (used to hit a ball in games) and the other bat (the mammal that flies); or flower (a plant’s reproductive organ) and flour (powder of seeds). English is full of such ambiguities, but *Dama* is free from that: each *Dama* word has only one meaning.

Professor J. Clifford is the last who should say that *Dama* words may be confused to each other, since his own favorite *Toki Pona* is full of easy confusion, e.g. between *noki* (foot), *poki* (container) and *noka* (side), or *kin* (“also”) and *ken* (“can”).

One more thing about that, is that substituting one phoneme only creates a group of *Dama* words that are **related** by meaning; for example, the words

*JUKO*, crazy;

*JUTO*, skin;

*JUBO*, closing, obstructing;

*JUNO*, name;

*JUMO*, density, thickness;

*JUJO*, attraction, pulling;

*JURO*, particles, the most elemental things;

*JUWO*, dirt, impurity;

*JUSO*, the moon; also, month

are not unrelated to each other: all these words define the things that differentiate people from each other. All *Dama* words grouped together by the difference of one phoneme are also related to each other by meaning.

Now let us see the less serious arguments against *Dama*: that it is too simple and that all nouns end in *-o*. These are in fact praises, proving that *Dama* is totally different to the hundreds of trendy *conlangs*, which consist mainly of a complexity show; that kind of “*conlanging*” is mostly an American trend, by people who came to realize that there are languages other than their own in the world, but since it is too hard for them to learn a real language, they try to create their own so as to show that they can understand how a different language works, and they prove exactly the opposite. *Dama* has nothing to do with all that.

Although *Dama* has been in circles of constructed languages in order to become known to a multitude of people, it is not a “*conlang*” as they mean it, that is a language constructed by one person’s whims and changing constantly, for any other purpose except communication.

The purpose of *Dama* is primarily to provide a perfect *International Auxiliary Language* for communication among all people; the method of generating it is nobody’s subjective ideas, but only a simple mathematical pattern, and the most impartial random function.

So, to the person who said “*Your conlang isn’t some mystical thing that’s somehow superior to all other languages. It’s just a conlang*”, I have just replied that *Dama* is not a “*conlang*” the way he means the term. As to the superiority of *Dama*, it again depends on what we mean by “*superiority*” of a language. If superiority means complexity, then *Dama* is the most inferior of all languages; if superiority means *Eurocentrism*, again *Dama* is probably the most

inferior, since to people who have no idea of languages other than English, French, Spanish and other European ones, *Dama* at first appears confusing and hard to approach.

On the other hand, after researching in all natural language families and all major artificial languages too, I can say that:

1. *Dama* is more simple and easy than any other functional language.
2. *Dama* is indeed a functional language, extremely practical for all communication needs.
3. *Dama* is the only language that cannot be modified, because it already uses all forms permitted by its own phonology. It can be unlimitedly enriched by new combinations, but not by changing any of its available means.
4. *Dama* is the only language independent of all other languages, created not with material from other languages and not by any person's subjective ideas.
5. *Dama* is the only language that can be personalized in as many ways as there are people on earth. By personalization we mean that its phonemes have many allophones to choose from, and that its syntax allows for wonderful flexibility of word order, although the main rule of placing the dependent before the head word is always valid.
6. As to whether *Dama* is a "mystic" language in the words of that person, it depends upon everybody's personal views. For an atheist's views, *Dama* was all formed by a random function. For those who believe in the Spirit, it is not random, but rather divination: It is the Supreme Benevolent Spirit that guided the random function so as to give forms objectively corresponding to their meanings. Nobody can be forced to have an opinion about that. The objective fact is that the random connection of the words to their meanings makes a language totally independent and impartial to all languages and nations.
7. While *Dama* requires minimal memorizing, on the other hand it calls forth all mental abilities such as logic, imagination, creativity, even synaesthesia, therefore it is an ideal tool not only for real communication, but also for exercise and even amusement.

These are not axioms; if there are doubts on the above facts, let me clear them by explaining:

1. The simplicity and easiness of *Dama* is proven by the fact that the author has learnt all of its vocabulary within 5 days, and every person of average intelligence can learn it in so short a time, because the vocabulary consists of only 258 simple short roots. Professor J. Clifford has told me that he has learnt *Toki Pona* within one day only; since the vocabulary of about 120 words of *Toki Pona* could be learnt within one day, it is perfectly reasonable that the 258 roots of *Dama* can be learnt within 5 days. But even if we suppose that a person is very lazy at learning, then s/he may learn the whole of *Dama* within, say, one month; that is extremely little time for a language that can serve well all purposes of communication.

Although *Toki Pona* has only about 123 words (the precise number is not known due to the instability we referred to earlier), *Dama* is 123 times easier than *Toki Pona*, because of the fact that *Toki Pona* (*TP* hereafter) is always so vague that either it never makes sense unless the pragmatic context makes words totally superfluous, or the user memorizes all combinations of *TP*. For example, "a logical language" in *TP* is called "*Toki pi nasin Pona*", literally "talk of road/way good"; it is never possible to guess what *TP* means, unless one memorizes the presumed meaning of the whole combination; for *Dama*, that is not necessary, because the user can always guess the meaning, e.g. "*JETO NIJAN KIWA NO*", literally "language of correct rule(s)" if this is what we mean by "a logical language". *TP* could not express such a concept, because it has no word for "correct" or "rule", and its rigid grammar is too poor to transform "talk" or "words" into "language". Furthermore, *TP* makes things much harder by reducing all proper names to its minimal phonology, so they are too hard to recognize. Who could recognize what "*nasin sewi Kuliso*" is? Literally "road/way up Kuliso"? Their answer is that it means "the Christian religion". This means a need to memorize some hundreds of names of people, countries etc. if you are to use *TP*; while *Dama* keeps all proper names unchanged.

2. Regarding functionality, *Dama* cannot be compared to *TP*, but it can be compared to natural languages. Superficially it is easy to think that *Dama* is minimal, therefore comparable to *TP*, but we have studied *TP* more than enough to find out that *TP* with its 123 morphemes is too ambiguous to be called a language, while the 264 morphemes of *Dama* offer many synonyms so that with the aid of common sense *Dama* is quite accurate; an example I used extensively for demonstrating the grammar is the phrase "*BUSO KUWE MUWO*", meaning "the child that the dog frightens". *TP* needs one whole paragraph to explain what a dog is, and also it has no word even for fear or even for child.

It is still possible, and useful, to compare *Dama* to natural languages. Some people tend to scorn languages which use combinations or compounds instead of single words in their own language; some examples from Greek are: *ruthúni* (nostril), *úlo* (gum of tooth), and "*tsimbla*" (piece of dry dirt collected in the corners of eyes); for these, Turkish

uses “*burun deliği*” (“nose – its hole”), German uses “*Zahn-fleisch*” (“tooth-flesh”), and in English I have found a whole phrase in sir G. Clauson’s book [<sup>reference 4</sup>] to explain old Turkic “*çelpük*”, corresponding to Google translation’s “*eye-gum*”. Just as English, German or Turkish are not “poor” languages, *Dama* is not “poor” at all if it uses “*jaso nimo*” (=“tooth-flesh”, “*Zahn-fleisch*”), “*rumo ruwo*” (=“nose – its hole”, “*burun deliği*”) or “*rusan juwo*” (“eye’s dirt”).

The author has written all kinds of texts in *Dama*, and when translating from *Dama* into Greek or English, we find the resulting texts are longer in natural languages. *Esperanto* texts too have been found longer than their translations in *Dama* [references 10, 11].

The small number of vocabulary does not make *Dama* less functional, because the 264 morphemes are practical to the utmost for the purpose of combining to express everything. In pure mathematic terms, leaving out the suffixes we have 258 roots, which, if combined in pairs, make 66564 combinations, that is a number far bigger than about 2000 to 3000 words needed for an everyday communication. When somebody needs to express a new concept, s/he can always make up a new term by combining the available morphemes.

Now by purely theoretical speculation we may think that even a vocabulary of 100 words can combine them into 10,000 pairs, which is again a big number for a vocabulary. The actual fact here is that no matter how many combinations *TP* can make with its 123 words, all combinations of *TP* are too vague because the words combined are themselves too vague. For example, what is *TP*’s “*moku palisa*”? “*moku*” means food, and “*palisa*” means every long or rather long and usually straight and hard thing, conveniently translated as “*stick*”; then “*moku palisa*” can be at least a thousand different kinds of food, and we would **not** think it is “*sausage*” as they interpret. If we use the context as support, we can simply show with the finger in a fast food shop to convey the message that we want a sausage; this is what we mean saying that *TP* is only explicit in cases where the non-linguistic context makes all words superfluous.

And if again we suppose that there may be a language where the 100 words are so wisely selected that by combining a few of them they would convey a clear meaning, that forces the 100 words to be monosyllabic because their explicit combinations would be made up usually by more than 2 words. Then, if we have 100 monosyllabic words, they should be made by about 5 vowels and about 20 consonants; therefore, such monosyllabic words would be too easy to be confused to each other by people e.g. who find it hard to distinguish between “*u*” and “*o*” or between “*k*” and “*g*”, and so on. Moreover, with such a language of monosyllabic words we would need some audible means to show which words are grouped together, which is again a difficulty for foreign speakers. So, this idea is not at all practical as an *InAuxLang*.

However, I must express my acknowledgements to Ms Sonja Lang [<sup>reference 5</sup>], the creator of *TP*, who in her Facebook profile says that the ideal language has only 100 words and can express almost everything. This belief is most assertively emphasized by other *TokiPonists* [<sup>reference 6</sup>], so if their 100 words can express almost everything, then what to say of the 123 words actually used by *TP*, and how much more *Dama* with its 264 morphemes can wonderfully express totally everything needed for human communication.

Another experiment of about 100 root words that are supposed to express almost everything, is a language called *Mela*, constructed by Mr Arseny Mikhalyev; in fact that language uses 140 roots and some very peculiar derivational devices, plus abundant borrowing of international terms: the result is a language of about 3000 words, many of them being borrowings from international terms such as the word for “*sandwich*”, while the rest are based on his 140 roots, and the learner has to memorize **all** the 3000 words of *Mela*, which, its creator believes, are very easy to memorize after one has memorized the 140 roots. In other words, *Mela* is only an attempt to make an improved kind of *Toki Pona*, but although *Mela*’s 140 roots are quite more carefully defined than those of *TP*, still the learner has to memorize the meaning and form of 3000 words, because their meaning is only **reminded** by, but **not at all** made clear, by their components. The experiment of *Mela* is another proof that a language cannot function in the modern world with less than 222 elemental morphemes.

6. On point (6), let us simply remember that random selection is the most impartial method as it was practiced in ancient Greek democracy for selecting people for public dignitary positions, and also in the early Christian Church for selecting the people to be priests, hence the word “*clergy*” which comes from Greek *κλήρος* meaning “*drawing lots*”. Moreover, *Dama* words are reminiscent of relevant words in all natural languages, so, in some poetical sense, it may be said that *Dama* is already spoken on the earth, hence one more way to justify the name *Diwan* (or *tiwan*) meaning “*of the earth*”.

The very name “*Dama*” (or *tama*) meaning “*sky-mode*”, can be interpreted as “*heavenly*”, but also it can be interpreted as “*given by sortition*”, as the randomness used came from atmospheric noise, that is electromagnetic noise of the sky.

7. *Dama* is quite fit for an honest communication, but really unfit for deception. Deception is based on using big meanings like big mouthfuls to be swallowed without chewing, but *Dama* cannot do that because the “big meanings” have to be analysed in order to be expressed, in metaphorical terms the mouthfuls cannot be swallowed unless chewed. All the details of *Dama* language are such that it is quite unfit for falsehood, that is why we say that if you try to tell a lie in *Dama*, your words will have obvious grammatical mistakes.

It is in these 7 ways quoted above that *Dama* is indeed superior.

Now the question is whether the world needs *Dama* and why. The answer is yes, because *Dama* offers the ideal tool for international and honest communication between people **without the need for long education, tiresome effort and money paid.** Indeed, there are already international languages, the most prominent today being English, but English takes years of study for just the purpose of a basic communication, and it is absolutely impossible to be learnt well in any other way than immersion from a young age. In every other way, correct English pronunciation is impossible to achieve.

*Dama* on the other hand is considered correct even if spoken with any accent, and everybody can own it on one A4 sheet of paper containing all *Dama* roots with a small sketch to remind each root’s meaning. The learner should simply fill that sheet of paper and carry it folded in his/her pocket.

To compare with *Esperanto*, we have had some *Esperanto* texts translated into *Dama*, so it became obvious that *Dama* is much more simple and concise while it lacks nothing that *Esperanto* has. *Dama* has all means to express grammatical categories such as tense, mood of verb, number, gender, and so on, but almost nothing of those concepts are obligatory to express. The *Dama* grammar is limited to the three vowels, *a*, *e/i*, *o/u* that a word has to end with, plus an optional final nasal used to give flexibility to the word order, which is dominated by the head-last logic. Even if the user feels that *o/u* is used too much, s/he can simply silence some *o/u*, as a consonant not followed by a vowel is equal to a consonant with *o/u*.

For those who would say that they find it hard to learn the 258 roots of *Dama*, I must only notice that any other language would be much harder and of questionable quality.

We have not yet mentioned the writing systems for *Dama*. While it can be easily written in all writing systems already existing, it can also be correctly written with only 10 digits, which are the 10 numerical digits, or 10 single-column digits of *Braille*. In this way, *Dama Braille* can be learnt within 3 minutes, while the actual *Braille* takes 3 months with the most intensive teaching course.

There is also a system under construction, by which 10 linear elements representing the *Dama* phonemes combine so as to represent the form of the word and at the same time the same elements make up a simple sketch which



reminds the meaning of the word. The simplest example is  , in which the  $\cap$  (angular) element on top is “S”, the  $\sqsupset$  (squared) element is “U”, and the squared U at the bottom is the “B”, so these 3 elements make “SUB” which means “house” or “edifice” in *Dama* and at the same time they make the sketch that reminds of a house. All the 10 elements used for this system can be angular, squared or curved, so as to make up a sketch while they also stand for the *Dama* phonemes. When this system is completed, it can be also digitized as a font. It is logographic but at the same time phonemic, so minimizing the necessity to memorize the meanings of words.

To close this article with a small sample, let me say one of numerous Turkish proverbs that have already been translated into *Dama*: *O KUTA TO, A KUTA TO, MAJO-WAN WORON JUJE-MA KATO?*

It is a translation of: *Ben ağa, sen ağa, koyunları kim sağa?* (“I am a nobleman, you are a nobleman, then who is going to milk the sheep?”).

There is also a shorter form: *O KUTA TO, A KUTA TO, WORE-MA KATO?*, meaning: “I am a nobleman, you are a nobleman, then who is going to milk?”.

It is not the scope of this article to present more theory about *Dama*, which can be found on the internet. Apart from 3 suffixes extended with a possible *-n* and the head-last word order, there is no other grammar of *Dama* to explain, and it is unwise to preoccupy oneself with more theory, that would be like a desire to learn how to swim while staying out of the water.

For those still curious to learn the whole grammar, *-O* makes nouns, *-E* makes verbs, and *-A* makes adverbs, similar to the Turkic suffix *-çe/-ça*. With the *-N* added, *-ON* marks the object before the verb, *-EN* marks the verb before

its object, and –AN marks a genitive case (English “of”) with an extended meaning “in relation to”. This is the whole *Dama* grammar, in no more than four lines.

Also, *Dama* should not be judged before the vocabulary is learnt; that is like judging what sugarcane is from somebody’s description, instead of holding the sugarcane and tasting it. Before the whole vocabulary is known, the learner does not know what *Dama* can do and how it can deal with grammar issues. For example, if you don’t know that there is a word for “past” (*SUNO*), you do not know how to express the past tense, but note that tense is only rarely shown in *Dama*; such issues are mostly left to the context.

In the list of references below there is a link with a detailed description of *Dama Diwan* language [reference 7] which also includes more links for helping people be acquainted with it. Materials with pictures are also available, including a picture dictionary so that it is possible to learn *Dama* even without the use of any other language for teaching it.

#### REFERENCES:

1. to see the debate that served as a start for this presentation:  
<http://www.incatena.org/viewtopic.php?f=4&t=44078&p=1113706#p1113706>
2. A site where *Dama Diwan* has been presented to a wide audience and received feedback:  
<https://www.facebook.com/groups/teach.your.conlang/>
3. The site of the emeritus professor John Clifford, one of the pioneers of *Toki Pona* language, who has offered the most serious critique to *Dama Diwan*: <https://umsl.academia.edu/JohnClifford>
4. A work also very useful for exploring semantic areas of words: Gerard Clauson, 1972. *An Etymological Dictionary of pre-thirteenth-century Turkish*. Oxford: Clarendon Press.
5. The personal page of the lady who has constructed *Toki Pona*, a language of 123 words (including 3 words with purely grammatical functions) which is claimed that can express everything:  
<https://www.facebook.com/sonjalang78?fref=ts>
6. Another site claiming that *Toki Pona*, mentioned above, can express everything:  
<http://www.businessinsider.com/the-worlds-smallest-language-has-only-100-words-and-you-can-say-almost-anything-2015-7?IR=T>
7. The page describing *Dama Diwan*, including its informal and highly formal variety, with all useful links for finding texts in it and resources for learning the language: [http://linguifex.com/wiki/Dama\\_Diwan](http://linguifex.com/wiki/Dama_Diwan)
8. An area in Academia.edu with texts detailing the theory and history of *Dama Diwa*, including useful resources for learning it: <https://crete.academia.edu/GiannhsKenanidhs/Dama-Diwan-Language>
9. All about the theory and history of formation of *Dama Diwan* language:  
[https://www.academia.edu/12434367/theory\\_history](https://www.academia.edu/12434367/theory_history)
10. A list of differences between *Esperanto* and *Dama Diwan*:  
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12. The group for discussing about *Dama Diwan* language and finding texts in it and resources for learning it:  
<https://www.facebook.com/groups/omado.sosti.matiko/>

# FROM LOCAL TO GLOBAL: ROLES OF PRE-INTERCULTURAL COMMUNICATION TRAINING IN INTERCULTURAL COMPETENCE AMONG THAI ELF LEARNERS

JAMJUMRAT DEEPROM AND CHATNARONG CHAIDET

## ABSTRACT

Recently, many Thai students prefer studying in foreign countries, both in high school and university levels. Intercultural and student exchange programs are among many other programmes that students are interested in. However, only a small amount of studies has been conducted in regard to the roles of pre-intercultural communication training, especially in Thai context. Thus, this study investigated if students could gain their intercultural experience by conducting a preparation course for them. The research started by providing a pre-intercultural communication training course. The course facilitated intercultural competence among 30 first-year Thai students regardless of major from two Thai universities, Srinakharinwirot and Rajabhat Maha Sarakham Universities. Treatment, semi-constructed interview, and two intercultural assessment models, AIE and INCA, were utilized in this study. The aim of this study was to encourage students to develop knowledge of intercultural communication by orientating themselves for intercultural encounters when they are abroad. This research may be served as a model for further studies in the field as well as a choice for intercultural communication preparation for Thai ELF learners who wish to travel as exchange students. Furthermore, the findings from this study may yield interesting results to promote such a course to become more popular among Thai students who wish to travel overseas to learn another language, further their studies, or work.

# INVESTIGATION OF IRANIAN EFL LEARNERS' ATTITUDE TOWARDS NATIVE-LIKE PRONUNCIATION

**HADIS SHAHBAZI, FATEME KHONAMRI**

Hadis Shahbazi, The University of Mazandaran, Fateme Khonamri, PhD, The University of Mazandaran,

## ABSTRACT

There was a big revolution in English language teaching which questioned the native standards. Nowadays experts have almost strong agreement that there is no need for teachers to follow native norms and to act and speak native-like and almost everyone agrees on intelligibility as the only requisite for a good pronunciation. However, many learners still desire native norms and they consider native-like pronunciation as the final attainment. This paper investigated Iranian EFL learners' attitude toward native-like pronunciation. To achieve this objective, 100 Iranian Female EFL learners at different institutes in Yazd, a central city in Iran, were selected. Questionnaire on Native-like pronunciation Attitude Inventory adapted from Elliott's PAI (Pronunciation Attitude Inventory, 1995) was circulated. Using SPSS 18 (Statistical Package for Social Science) and administering one-sample T-test revealed a significant and high tendency in Iranian EFL learners to native-like pronunciation and also native-like teachers. Moreover, to triangulate the data, 10 teachers were also randomly selected to be interviewed. Analysis of the transcribed data, revealed useful results which led to some predictors for Iranian EFL Learners high attitude to native-likeness. Prestige, confidence and trust were the factors which teachers made related to learners' high attitude to native-likeness. The study showed the current position of native-like pronunciation in Iran which may pave the ground for further research and may shed light on language pedagogy and stakeholders' decisions. Further implications were also presented.

**Key terms:** Native-like, Intelligibility, Attitude

## INTRODUCTION

The English language, spoken by almost two billion people in different degrees of proficiency (Graddol, 2006, cited in Braine, 2010), is now considered to be "the world's first truly global language" (Crystal, 2004, p. 4, cited in Braine, 2010, p. 1). Moreover, as Kachru (2006) declares: "English is fast gaining ground in the non-western countries, and the mechanism of its diffusion, by and large, is being initiated and controlled by the non-native users (Kachru, 2006, p. 244). Seemingly, the number of English users is growing fast whether in "The Inner Circle", "The Outer Circle" or "The Expanding Circle" and consequently, the willingness toward learning English is world-widely increasing. The Inner Circle is where English is the native people's first language as in the US, Canada, Australia, etc. The Outer Circle is where the English language is officially used by non-native speakers of colonized countries such as the Philippines, India, etc. and The Expanding Circle or what is also called English as a Foreign Language context is those countries in which the English language is an unofficial language and often obligatory by the time students get to high school (Kachru, 1982). What makes it even more noticeable is that it is estimated that non-native English speakers (NNS) outnumber their native speaker (NS) counterparts by three to one (Crystal 2003, cited in Braine, 2010). Therefore, "There is a growing realization that the ownership of English is shared by all its speakers, regardless of their 'nativeness'" (Widdowson, 1994, cited in Braine, 2010, p. 1). Likewise, Paikeday (1985) formerly and severely attacks nativeness and declares "native speaker is dead" (Paikeday (1985), cited in Moussu & Llorca, 2008, p.1). Seidlhofer (1999) similarly argues that there is a need to move beyond native-speaker-centred English language teaching by the growth of the international use of English.

### **Intelligibility vs. Nativeness Principle**

Therefore, English standards changed through the emergence of non-native speakers all over the world and consequently issues such as "World Englishes", "Standard English", "English as an International Language (EIL)" or "English as a lingua-franca (ELF)" appeared. World Englishes is closely associated with Kachru (1982) and English as a

lingua-franca firstly proposed by Jenkins (2000), focuses largely on intelligibility. Jenkins (2000) attempts seriously to address the role of intelligibility and its well-argued framework as a common core in pronunciation teaching rather than nativeness. Seemingly, Jenkins' approach has potentially revolutionized the language and particularly pronunciation teaching. Munro and Derwing (1995) asserted that intelligibility is a notion which is measured by the ability of judges a listener makes to transcribe the actual words of an utterance made by a speaker; however, intelligibility is a reaction to the "nativeness principle" (Cited in Field, 2005). The nativeness principle holds that it is both possible and desirable to achieve native-like pronunciation in a foreign language (Levis, 2005).

Although a focus on intelligibility has important repercussions for language teaching, social interaction, identity, and even human rights (Munro, 2005) and there is a strong consensus on intelligibility as a requisite for a good pronunciation and as an ultimate goal in second language acquisition (SLA) (Crystal, 2003; Jenkins, 2000; Jenkins 2006, cited in Kang, 2010); there still seems to be tendency among learners toward native standards (Levis, 2005).

Global social networks and web searches also support the issue. There exist lots of world-wide web pages as well as online-native teachers for instructing native-like pronunciation. In an online survey on one of the most visited social networks, most of teachers confessed that they envy their peers who speak native-like. In addition, Levis (2005) declares that the accent reduction industry emerged to help learners that the right combination of motivation and special techniques can eliminate a foreign accent. These show that sounding native-like is nearly a hot issue in the world.

It would be worthwhile to provide a brief account of my own personal experience of the matter in Iran. My experience of observing teachers and learners, talking to them, meeting some teachers doing their best to sound as native as possible and seeing learners obsessed with native-like accent has revealed that native-like pronunciation is an appealing issue in Iran as well. Moreover, institution advertisements show and prove that native-likeness tries to attract and absorb more learners. Some institutes use advertisements saying "how to speak like native speakers?" or "we help you to speak like native speakers". In addition, plenty of workshops are held in institutes to help teachers improve their pronunciation. These workshops mostly follow native accent norms. Several teachers try to sound as native as possible while teaching since they believe that native-like teachers seem to be more preferred by learners. On the other hand, learners state that they get motivated by having a native-like teacher. Therefore, the increasing interest in desiring to be able to sound native and to speak native-like has heightened the need for doing a research in this area and has raised this question to what extent they actually desire native-like pronunciation and to what extent learners prefer a native-like teacher.

Although studies were done on the attitudes of learners toward target pronunciation teaching, but almost studies on native-like pronunciation was scarce. Thus, this study attempts to provide a comprehensive view of the place of native-like pronunciation in Iranian EFL context from both Iranian EFL learners' and Iranian EFL teachers' perspectives, which would shed light on how teachers' and learners' nativeness or native-likeness is viewed in Iranian EFL context and how much this issue needs concern. Moreover, some predictions will be made based on the results which might pave the ground for further research.

## **RESEARCH QUESTIONS**

1. What are Iranian EFL learners' attitudes toward native-like pronunciation?
2. To what extent do Iranian EFL learners believe they can attain native-like pronunciation?
3. To what extent do Iranian EFL learners expect their teacher to help them acquire native-like pronunciation?
4. What are Iranian EFL learners' attitudes toward teacher's native-like pronunciation?
5. Do Iranian EFL learners' attitudes toward native-like pronunciation vary at different levels of proficiency?

## **DESIGN**

This study was conducted to investigate Iranian EFL learners' and teachers' perspectives on native-like pronunciation; to achieve this objective; as well as, to triangulate the obtained data and ensure the reliability and validity of the results, data were collected from both teachers and learners one quantitatively and the other qualitatively.

Needless to say, one of the most common ways of collecting quantitative data has always been questionnaire (Ahmed, 2015). During decades, a great deal of questionnaires was developed to investigate socio-psychological variables such as the attitudes and preferences of a large group of participants; in this respect, in this study too, questionnaire was used to investigate attitudes of large group of Iranian EFL learners toward native-like pronunciation.

However, as the number of teachers participated in this study was not so big, semi-structured interviews were chosen for collecting qualitative data from teachers'. As Patton (2002) stated, semi-structured interviews would well investigate individuals' preferences and attitudes, as they are there are well-known for their in-depth detailed data collection compared to other methods, and they allow individuals' perspectives and experiences to emerge (cited in Tsiplikedes & Keramida, 2010).

Therefore, this study had two ways of data collection, quantitative and qualitative data collection.

**PARTICIPANTS**

This study attempted to investigate learners' and teachers' perspectives; therefore, participants included English learners and EFL teachers. For quantitative data, 100 female Iranian learners at different institutes in Yazd, Iran were randomly selected. They were between the ages of minimum of 13 and maximum of 40 years (M= 22, SD=5.26), all of whom were native speakers of Persian and had at least 2 years of English learning experience; none of them had ever been to any English speaking countries.

To pre-test the participants, Oxford Placement Test (Allan, 2004) was given. The OPT test is an objective test which consists of 200 items on listening, reading, grammar and vocabulary. The initial part tests listening skills. The second part tests grammar, vocabulary and reading skills together in contextualized items. According to Allen (2004), item reliability across various test populations was found to be high. Based on the results of OPT test, 50 learners were reported to be at intermediate level and 50 others at upper-intermediate level of proficiency in English.

Moreover, participants, for qualitative data collection through semi-structured interviews, 10 EFL teachers were randomly selected and interviewed; from these 10 teachers, four were university professors teaching TEFL, five were M.A. holders in TEFL and one was a teacher with a bachelor degree. From these teachers, some were native-like, but almost all were intelligible. (Demographic information of teacher participants is presented in Appendix A).

**INSTRUMENT**

To collect data, a questionnaire was developed from Elliott's Pronunciation Attitude Inventory (PAI) (1995). PAI had been devised by Elliott (1995) in an effort to examine the pronunciation attitude of learners of a second or foreign language (Tweedy, 2012). Based on the original version of PAI, each statement is followed by the numbers one through five, and the subject would choose among 5=strongly agree, 4=somewhat agree, 3=neither agree nor disagree, 2=somewhat disagree, or 1=strongly disagree; however, since a modified version is implemented in the present study, the 6-point Likert Scale format was used, ranging from 'Strongly Agree' to 'Strongly Disagree' to ensure sufficient variations among the item scores. PAI has 12 items on pronunciation; however, in order to make sure that items of questionnaire are relevant to the construct under study, some items were modified and some items were added, and the final modified version of questionnaire had 14 items which was piloted before use for checking the internal consistency and validity of the instrument. Content validity of questionnaire was confirmed by three experts in the field. Furthermore, A pilot study was conducted with 10 respondents and the instrument reliability was verified statistically. Analysis using PASW SPSS 18.0 (Statistical Package for Social Science) revealed a final Cronbach's Alpha reliability coefficient of 0.74. As shown below:

Cronbach's Alpha	N of Items
.745	14

Table 1. Reliability Statistics

Semi-structured interview had about 15 open-ended questions to let teacher participants' responses to emerge successfully. The questions started on pronunciation teaching, leading to questions on teachers' belief and perceptions of their learners' attitudes toward native-likeness.

**Procedure**

Although the participants had two years of experience of English learning, the questionnaire was administered in English along with its translation in their first language (Persian) in order to avoid misunderstanding. The students were asked to complete the questionnaire in the class during a time of a session. They were also asked to read the questions carefully and completely and if there were any questions regarding the comprehension of the questions, they were allowed to ask in either English or Persian. There was no missed or distorted questionnaire or item. It was explained to learners that the questionnaire was for research purposes and had no other value. Moreover, it was mentioned that their replies would be kept as confidential. (A sample of the questionnaire is provided in Appendix B).

It should be mentioned that negative items were recoded before data analysis so that a higher value showed a stronger endorsement of the construct which was measured by each scale.

Semi-structured interviews were in English, audio recorded and held in a calm atmosphere; then they were transcribed verbatim.

### DATA ANALYSIS

Quantitative data were analyzed using SPSS 21 software; descriptive and inferential statistical outputs were provided. Since the sample was large enough (n=100), test of the normality of distribution of the data was not needed. Moreover, one-sample T-test and independent T-test were administered to answer the research questions. One-sample t-test examines the mean score of the sample on the basis of the research questions. The independent t-test, a test investigating the differences between two groups of participants or data, tested another research question of the study.

Semi-structured interviews were audio recorded and laterly transcribed. The data were reported and analyzed according to what the teachers had said. A subjective consensus and general conclusion was provided at the end of each report.

### RESULTS

The sample entails two levels of proficiency; intermediate and upper-intermediate, each including 50 Iranian EFL female learners. Total Iranian EFL learners in this study were 100 learners and all were female. Descriptive statistics is shown in table below:

	N	Min	Max	M	SD
<b>Age</b>	100	13.00	40.00	21.79	5.26
<b>Learners' Attitude towards N-like Pronunciation (n-like pro)</b>	100	29.00	54.00	45.26	5.57
<b>Learners' belief to acquire N-like Pronunciation</b>	100	5.00	12.00	9.66	2.08
<b>Learners' Attitude toward Teacher's Native-likeness</b>	100	19.00	30.00	26.95	2.69

Table 2. Descriptive Statistics

As table 4.2 indicates, the minimum for age (the youngest learner) was 13 and the maximum for age (the eldest one) was 40. According to descriptive statistics, the minimum score for this subscale in 6-point Likert scale, was 29 and the maximum score was 59 ( $M=22$ ,  $SD=5.26$ ). Moreover, items 2 and 3 were used to measure the extent Iranian EFL learners believed they were able to acquire native-like pronunciation; the minimum score for this subscale, in 6-point Likert scale, was 5 and the maximum score was 12 ( $M=9.66$ ,  $SD=2.08$ ). In addition, for measuring Iranian EFL learners' attitude toward teacher's native-like pronunciation, items 10 to 14 were used; the minimum score for this subscale in 6-point Likert scale, was 19 and the maximum score was 30 ( $M=26.95$ ,  $SD=2.69$ ).

## Findings Related to the Research Questions

### 1. What are Iranian EFL learners' attitudes toward native-like pronunciation?

	Test Value = 3.5						95% Confidence Interval of the Difference	
	t	df	Mean	SD	Sig. (2-tailed)	Mean Difference	Lower	Upper
	R. Q. 1	24.665	99	5.02	0.61	.000	1.52889	1.4059
R. Q. 2	12.75	99	4.83	1.74	.000	1.33000	1.1231	1.5369
R. Q. 3	17.40	99	5.26	1.01	.000	1.76000	1.5593	1.9607
R. Q. 4	35.07	99	5.39	0.53	.000	1.89000	1.7831	1.9969

Table 3. One Sample T-test

A one sample t-test was conducted to show the significance of the Iranian EFL learners' attitude toward native-like pronunciation (Test value is selected as 3.5 for being the middle of Likert scale). As table 3. presents The Lower and Upper at 95% Confidence Interval of the Difference are both positive; furthermore, ( $M=5.02$ ,  $SD=0.61$ ,  $p < 0.001$ ) so the mean of the sample in this variable is statistically significant and higher than test value (or cut point). Therefore, Iranian EFL learners have high positive attitudes toward native-like pronunciation; thus, they highly and significantly desire native-like pronunciation.

### 2. To what extent do Iranian EFL learners believe that they can attain native-live pronunciation?

Moreover, the extent which the Iranian EFL learners believed native-like pronunciation attainment being possible and probable was too high so the results are statistically and highly significant. As results presents, Iranian EFL learners, in the present study, strongly believe that they are able to gain native-like pronunciation and speak native-like ( $M=4.83$ ,  $SD=1.74$ ,  $p < 0.001$ ).

#### 1. To what extent Iranian EFL learners expect their teacher to help them acquire native-like pronunciation?

As results in table 3. presents, measuring the extent Iranian EFL learners expect their teacher to focus on native-likeness in classroom showed that Iranian EFL learners highly and significantly expect their teacher to help them acquire native-like pronunciation ( $M=5.26$ ,  $SD=1.01$ ,  $p < 0.001$ ).

### 4. What are Iranian EFL learners' attitudes toward teacher's native-like pronunciation?

A one sample t-test was also conducted to show the significance of the Iranian EFL learners' attitude toward teacher's native-like pronunciation. As table 3. presents, the mean of the sample in this variable is statistically significant and higher than test value ( $M=5.39$ ,  $SD=0.53$ ,  $p < 0.001$ ). Therefore, Iranian EFL learners highly and significantly desire and prefer a native-like teacher.

### 5. Do Iranian EFL learners' attitudes toward native-like pronunciation vary at different levels of proficiency?

	Level	N	Mean	Std. Deviation	Std. Error Mean
R. Q. 5	Intermediate	50	44.9400	6.27079	.88682
	Upper intermediate	50	45.5800	4.83225	.68338

Table 4. Independent T-test

To answer this question, an independent T-test was run. As the results reveals, the significance level for independent t-test is higher than 0.05; in other words, there is no significant difference between two groups on their attitudes toward native-like pronunciation and both the intermediate and upper-intermediate groups pay attention to native-like pronunciation and emphasize it almost equally.

## Qualitative Analysis Of Semi-Structured Interview

In this parts, it is attempted to provide short excerpts of what teacher participants stated. According to which, a conclusion is made at the end.

1\_ Do you try to fashion any of native accents? British or American for instance

T1 preferred Standard English, she believed that *"Iranians are among those who try to imitate native accent blindly"* and this would lead to mechanical imitation not a natural pronunciation. On the contrary, T9 said *"during years I've been trying to speak American accent"* and T10 likewise to T9 claimed that *"I'm well-known for my American accent and intonation"*. T2 said that *"I speak American"*. T3 did not focus or overemphasize on specific accent, for example American or British; he asserted that *"mine is to some extent American"*. However, T4 strongly claimed that *"he always picked an American accent"*. T5 answered determinant, *"Yes. Native-American accent. Northern"*. T6 put it *"It is part of my teaching to focus more on American accent"*. T7 answered *"Yes. British"*. T8 personally preferred American accent and he said that *"I have always tried to improve my own accent through watching films and paying attention to intonations. However, I also enjoy the British one and appreciate those non-natives who speak English with a British accent"*.

It is clear that American English was the most picked and spoken accent \_ varying from; to a great extent and with much effort to moderately and not strictly\_ among native accents; However, only one teacher tried to speak in Standard English. British English was spoken by one. Therefore, World Englishes, English as a lingua-franca, other recent issues have lower positions in Iran than the inner circle English such as American English. For instance, T3 believed that no accent was better than the others, but some were more prevalent like American or British English. And T10 was so proud of his American accent and intonation.

2\_ How much effort do you put into improving your pronunciation? Do you try to reduce your mother-tongue accent?

T1 claimed that *"by monitoring my speaking and pronunciation"*. T2 asserted that *"I don't really have any problem in pronouncing words in English"*. She lived in Canada for 8 years in her childhood and she claimed that she had a *"native-like accent"*. T3 tried to focus on pronunciation like any other English language components, but he was not too strict on his mother-tongue accent influencing his pronunciation. T4 tried to reduce his mother-tongue accent *"to a notable extent"*. T5 attempted so much to be native like. T6 tried a lot improve his accent. He also employed some strategies as he said *"I watch movies and series every day and I try to copy the patterns. I always keep listening to myself consciously and sometimes record my voice"*. T7 constantly did his best to improve his standard accent including *"the reduction of anything that might sound exotic"*. T8 thought that *"speaking with a flat accent (no accent) is far greater than having one's mother-tongue accent or intonation in speaking English"*. T9, on the contrary, believed that *"being an English learner at a second or foreign language can never be like a native one. So there is always some space left to be filled; however, he had been watching movies for years to improve his accent"*. T10 claimed that *"I have received lots of compliments on my American accent being way too far from my mother-tongue accent. So, I wouldn't need reducing the mother-tongue intonation"*. Additionally, he used to provide his students a better way to improve their accent, *"which is focusing on characters in TV series and movies and trying to copy their intonation"*. Comments on reducing mother-tongue accent were various. One teacher tried to go beyond his mother tongue-accent to a notable extent, on the other hand, some were not strict. One teacher employed strategies to improve his pronunciation and the other one almost devoted a lot of time and energy to improve it. However, almost all of them had agreement on accent reduction.

3\_ How much is it important to you to sound native-like?

T1 said that it is important to her but she did not try to imitate blindly and mechanically. T2 unlike believed that *"It is important but I don't think it's the most important feature in learning a language"*. T3 stated that *"It's very important. In every aspect and in every step of my language development, I try to be more native-like"*. T4 emphasized *"A lot"*. T5 declared that *"It is of course of a high significance to have the best effect on EFL learners. One way is to sound native-like"*. T6 did his best to sound native-like as much as he could. *"I may say it is totally important"* he said. According to T7, *"Although it is highly important to sound native-like, it is not the first priority"*. T8 stated that *"It is so important to me honestly"*. T9 clarified that *"it's not a big concern but it sometimes become something like a challenge for people specially those who are just English freak like me"*; however, *"It's very important to me, I've always been trying to do so"*. T9 also believed that another reason to sound native-like is that *"The reason is when you are trying to learn something, you want to learn it properly"*. T10 acclaimed that native-like pronunciation is *"So important that I literally sacrificed everything to earn my accent, and I still am trying to reach the accent of native-born individuals"*.

As the results revealed, although EFL teachers in this study represented a high desire to sound native-like; the reasons in so doing varied among them. For instance, T5 believed that sounding native-like was one of the ways of having the

best effect on learners. And T9 asserted that the reason was when trying to learn something, one would desire to learn it properly.

4\_How much have your students been willing to sound native-like?

T1 asserted that *"In each class there exist eager students who want to learn English by its all"*. T2 claimed *"Not much, they find the pronunciation of some words extremely difficult and I don't blame them"*. T3 stated that *"more than 90 % of them try hard to do so"*. T4 likewise declared *"To an acceptable extent"*. T5 believed that *"They do their best to sound native-like"*. On the contrary, T6 described that *"In every class there are some willing and unwilling students. However, I could say that most of my students have shown great enthusiasm in learning this specific part of language and many of them have been successful"*. T7 asserted that *"Highlighting the prominence of the sounding native-like, I have tried to make them willing and it can be claimed that I have managed to do so"*. T8 on the other hand, believed *"Statistically, maybe 10-15 percent of them have been seriously trying to get closer either to American or British accent"*. T9 claimed *"Almost all of them wish to sound native-like"*. T10 supposed that *"It depends on the age and the generation I suppose. The elders are reluctant to work on their accent"*. He added that *"On the other hand, I'd love to spend time teaching accent and pronunciation to the younger ones. They are eager, willing, and enthusiastic toward speaking like natives"*.

As evidence from the above excerpts showed, Iranian EFL teachers' perspectives on their learners' willingness and attitude toward native-like pronunciation varied a lot. One teacher asserted that his learners could not pronounce some words, let alone, pronouncing them native-like. Many believed that they were so willing and they would try hard. However, some believed that they would succeed and some claimed. One teacher mentioned age and generation as important factors; however, almost all of them had agreement that learners' have high attitudes toward native-like pronunciation and try to attain it.

5\_What is your opinion about intelligibility versus native-like pronunciation?

What teachers stated revealed, only one teacher (T2) believed that achieving native-like pronunciation was not possible unless one had lived in the inner circle for some time. Most teachers found it possible and they showed willingness to native-like pronunciation; additionally, T4 and T5 attributed native-likeness to make learners motivated and to have good impression on them. T7, T8 and T10 somehow considered the more being native-like, the more being comprehensible. T10 made distinction between "to communicate" and "to speak one language". He severely said that if one was not native-like, they were just communicating but they were not speaking that language.

Although, most teachers emphasized native-likeness; they regarded intelligibility as being understandable and believed that native-like pronunciation without being intelligible or understandable was of no use. Furthermore, EFL teachers in this study, like many other EFL teachers in Iran, regarded accent reduction as equal to native-likeness and they regard native-like equal to being intelligible, understandable or comprehensible.

6\_Which is the most favored pronunciation between other teachers? Intelligible or native-like?

According to the Iranian EFL teachers, native-like pronunciation had been more favored than intelligibility among them.

7\_Which is the most favored pronunciation between learners? Intelligible or native-like?

Most of the Iranian EFL teachers in this study, stated native-like immediately and without any hesitation or thinking. This shows a great and remarkable tendency toward native-like pronunciation; even if they fail to do so. Since not all of them sound native. Moreover, some of the teachers in this sample were accented.

## DISCUSSION

In the present study, Iranian EFL learners' attitudes toward native-like pronunciation from both learners' and teachers' perspectives were surveyed. The results revealed learners' high attitude and great tendency toward sounding and achieving native-like pronunciation from both perspectives. The findings of the analysis of learner participants' responses are, in fact, in line with Pishghadam (2011) and Kaur (2013). Pishghadam (2011) formerly declared that Iranian EFL learners still believe in the existence of a "world English" rather than other varieties of the English language spoken by non-native speakers in the outer or the expanding circle which is known as "world Englishes". Kaur (2013), similarly, showed that the participants in his study perceived the native speaker accents as being better and described them in more positive categories than the non-native speaker accents. In other words, the NS accents were more preferred by the participants. The current study is also in line with Silva (2009) who found that non-native teachers think that students demand native or native-like teachers in classrooms because they have better pronunciation; therefore, they are considered better models for students.

Since almost many Iranian EFL learners in this study desired native-likeness and aimed to reduce their mother tongue accent to get close to the inner circle English; the research findings were not in line with Hortshorn (2013) who showed that learners had preferences to accent retention (i.e. to preserve their mother-tongue accent due to their identity) and Guiora et al's (1972) language ego who declared pronunciation is the most salient aspect of language ego and the hardest to penetrate to acquire in a new language, and the most difficult one to lose (Guiora, Hallahmi, Brannon, Dull & Scovel, 1972).

On the other hand, a qualitative analysis of Iranian EFL teachers showed that some Iranian EFL teachers believe that native-like teachers are more preferred by learners. Moreover, they expressed that native-like teachers, usually have more motivated learners with high attitude toward learning English. Perhaps, Iranian EFL teachers' statements might be based on their personal experiences as learners or teachers. One possible explanation could be that Iranian EFL learners attribute native-like pronunciation to prestige and confidence. According to what teachers stated, prestige and confidence were reported to be highly related to being native-like. So, not only did not they consider accent reduction or native-likeness as identity loss; but also regarded sounding native-like as becoming prestigious and confident.

This is not in line with Kachru (1986 cited in Nazari, 2012) who asserted that non-native varieties are gradually gaining prestige among their own speakers. And this is not compatible with Kenworthy (1987 cited in Nazari, 2012) who found that people have higher opinions of their own English, since learners still desire for native norms.

Moreover, more than 90% of the Iranian EFL teachers made related teacher's native-like pronunciation to trust and knowledge. In the other words, they mostly believe that the more native-like a teacher is, the more knowledgeable they seem to. Consequently, learners would trust on him more. This is in line with Macdonald's (2002) who stated that many teachers do not teach pronunciation "because they lack confidence, skills and knowledge" (p. 3).

Another explanation could be that the inner circle might be regarded an authority or utopia by learners.

## **CONCLUSION**

This study along with other studies done in this area show that sounding native-like is nearly a hot issue in the world, especially in the expanding circle where there is limited exposure to native models.

According to socio-educational model, Gardner (1985) in defining motivation argues that four elements must be present for a learner to be considered motivated: a goal, a desire to achieve the goal, positive attitude and effort. Thus, learners having high attitude toward native-like pronunciation and their teacher's native-like pronunciation will shape a goal in their mind and consequently they will make effort to achieve that goal. In so doing, they may employ strategies to reach that goal, which may deserve further investigation.

Furthermore, as Kumaravadivelu (2006) states, there is widespread agreement that we all live in a postmodern world; as he keeps on, it compels us to review and restructure the character and content of classroom teaching in all its pedagogical and ideological perspectives (Kumaravadivelu, 2006); moreover, it actively poses questions at the boundaries of ideology, power, knowledge, class, race, and gender (Kumaravadivelu, 2012). Thus, according to the postmodernism, any belief, assumption or preference is bound to each individual, and is subject to change across various cultures, societies, nations and persons. In this respect, the absolute rejection of the nativeness principle is an objective action, drawing insights more from the modern period which tried to find a universal truth for everything and everybody rather than from the postmodern era's relativism and uncertainty.

Consequently, we might rethink the nativeness principle within our context to investigate our learners' and teachers' perspectives on that, i.e. to what extent our learners emphasize and aim at sounding native and to what extent they expect their teachers to be native-like. Since the rigid emphasis on intelligibility where learners are motivated to gain native-likeness as an ultimate goal might be derived more from a modern mind and lack relativism.

Moreover, the growing amounts of non-native speaker, issues like "world Englishes" and the shift of focus to intelligibility on one hand, and the fast-growing advertisements and pronunciation workshops to help learners sound native on the other hand, motivated us to do this research to investigate Iranian EFL learners' needs and their attitudes toward this issue and it was tried to predict some explanation for the the learners attitude toward native-like pronunciation. It is hoped that the present report has contributed to these fields by shedding a light on language pedagogy and pronunciation research.

## **IMPLICATIONS OF THE STUDY**

In light of this information, institutions and administrators may estimate how much emphasis they should put on intelligible or native-like pronunciation and which parts of pronunciation are important and essential for a good

communication. Therefore, the results of this study may help the institutions and administrators create or re-organize their curriculum and teacher training in line with their decisions and learners' needs.

#### **LIMITATIONS OF THE STUDY**

There are a number of limitations to this study that need to be acknowledged and considered in future research. First, a major weakness resides in the fact that native-like pronunciation or so called native-likeness, despite its large amounts of citations, is hard to be defined precisely and accurately. Although it was tried to operationalize and find a clear definition for it, it still lacks consistency. Second, this study was conducted in the English Language Institutes in Yazd, a central city in Iran. Therefore, generalizing it to other contexts needs further research.

The study would be more valid if questionnaire on teacher perspective were also developed along with the semi-structured interview. In addition, semi-structured interview would result more reliable results if it were along with questionnaire. Needless to say, because of many limitations, such as time, number of teachers, this was not possible to be done.

And last but not least, it is needed to mention that in the current study, attitude is used equal to perception and preferences.

#### **SUGGESTIONS FOR FUTURE RESEARCH**

There are clearly future research agendas here, which could fruitfully be pursued. First and foremost, very related to attitude is second language motivation' therefore investigation of the role of teachers' native-like pronunciation on Iranian EFL learners' motivation would benefit from closer scrutiny. Moreover, the reason of why Iranian EFL learners and teachers have high attitudes toward pronunciation of the inner circle can be further scrutinized more accurately. Another suggestion is to include more instructors from different educational settings in different cities of Iran to get a clearer picture of Iranian non-native English speaking instructors' perceptions and practices. Moreover, the questionnaire could be revised and expanded to consider other factors such as age and/or gender of the participants. In addition, the relationship between the perceptions of teachers toward native-like pronunciation and their classroom practices, is another area that can be investigated in further studies on the topic.

Concerning the importance of pronunciation, Levis (2005) also stated that the importance of pronunciation has not been based on research but on ideology and intuition. Most of the teachers decide which parts of pronunciation have the greatest effect on clarity and which parts are learnable in a classroom setting by their intuition, and this could be dealt with only by investigating the issue in further depth.

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## Appendix A:

	Age	Gender	Degree	Working Experience
T1	36	Female	PhD	17 years
T2	33	Female	PhD	17 years
T3	31	Male	PhD	12 years
T4	40	Male	PhD	22 years
T5	25	Male	Master of Art	10 years
T6	25	Male	Master of Art	8 years
T7	25	Male	Master of Art	7 years

T8	35	Male	Master of Art	17 years
T9	40	Male	Master of Art	25 years
T10	23	Male	Bachelor	3 years

Table 5. Demographic Information of Teachers

### Appendix B: Questionnaire Sample

*Age:* *Level of proficiency:* *Sex:*

*Please circle your view about each of the statement.*

Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree
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1. I'd like to sound as native as possible when speaking English.
2. I will never be able to speak English native-like.
3. I believe I can achieve native-like pronunciation in English.
4. I believe more emphasis should be given to native-like pronunciation in class.
5. One of my personal goals is to acquire proper pronunciation skills and preferably be able to pass as a near-native speaker of the language.
6. I try to imitate English speakers as much as possible.
7. Native-like pronunciation skills in English are not as important as learning vocabulary and grammar.
8. My English pronunciation is different from my pronunciation in my first language.
9. I'm concerned with my progress in gaining English native-like pronunciation.
10. I enjoy my teacher's native-like pronunciation and wish to speak like him/her one day.
11. Our teacher is one of the best teachers in the institute because she can speak like native English speakers.
12. I prefer teachers who sound native-like.
13. It's not important to me whether my teacher speaks like native speakers or not.
14. Teachers who sound native aren't necessarily meant to be more effective.

# INVESTIGATING THE USE OF CONTRACTIONS IN ARGUMENTATIVE ESSAYS OF EFL LEARNERS

M. PINAR BABANOĞLU

## ABSTRACT

Academic writing refers to writing in a particular style with a certain set of rules and patterns for a specific purpose, i.e. to express a central point related to an argument structure with a formal, standard written language to inform a certain audience group including a community of researchers, lecturers, students, etc. Academic essays are written in formal English and is more complex than more informal writing or conversation, i.e. it has longer words with more grammatical complexity including subordinate clauses and passives as well as it uses more noun-based phrases than verb-based phrases. In academic writing, some structures are avoided in formal writing such as colloquial words and expressions rhetorical questions and contractions like 'you're' or 'doesn't/don't'. Especially, contractions are mostly in speech and informal writing, and they are avoided in academic prose, business reports and journal articles (Biber et. al., 1999). A contraction is a word or phrase is shortened by dropping one or more letters (like aren't, can't). This study examines the contraction usage in the learner and native English speakers argumentative essays. The aim is to see whether EFL learners regard essay writing rules in respect of contractions which are accepted inappropriate for academic prose style. To achieve this goal, three learner corpora (Turkish, German, Japanese) and two native English speaker corpora are searched via skecthengine software to collect contraction forms. Frequency calculations and log-likelihood measurement are applied to find out statistical differences (overuse/underuse) among groups.

# A CORPUS-BASED SOCIOLINGUISTIC STUDY OF FEMALE OCCUPATIONAL NOUNS

**ANDREEA RUXANDRA CAPRARU**

PhD Student, University of Bucharest

## **ABSTRACT**

Significant changes and developments in society have always been reflected in language and speech. The purpose of this study is to analyze a set of authentic conversations obtained through interviews taken in different regions of Spain, that include both male and female native Spanish speakers with different social and professional backgrounds, pertaining to various age groups and levels of education, in an attempt to provide an overview of the differences and similarities provided by these speakers on the same topic: newly added feminine forms of occupational nouns. From a sociolinguistic perspective, it is significantly important to observe which social categories prove to be more conservative or innovative when it comes to expressing such nouns in oral speech.

## **INTRODUCTION**

In a sense, languages are living organisms subjected to constant processes of change and evolution. When it comes to the grammatical gender of nouns, romance languages such as Spanish will surely be prone to variability and debates focused on the formation of such words. The vocabulary of a language is fluid; it progresses with each innovation that occurs with time. The changes that occur in a certain language are not only reflected in speech, but also in dictionaries. In the case of Spanish, the Royal Spanish Academy represents the most prestigious institution, as it is officially in charge with overseeing the correct use of the language, with introducing or accepting linguistic norms and with publishing grammars and dictionaries.

One of the most interesting current topics for Spanish speakers and researchers alike is the feminization of occupational nouns. Given the fact that more and more job titles and professions are emerging every day, and seeing as how women are starting to show interest in career fields that, until fairly recent years, had only been occupied by men, this highly significant change is being reflected in today's Spanish language and vocabulary. Society is advancing, former traditional gender roles are evolving, and, as a result, language is forced to adapt to these changes.

Societal factors and cross-cultural differences can have significant sociolinguistic implications. The social context is highly important, especially when it comes to the topic of expressing gendered occupational nouns, as social and political changes often end up being reflected across various groups of speakers according to age, sex, level of education or other such variables.

The present study is a preliminary analysis of the way modern day native Spanish speakers tend to use the feminine forms of occupational nouns, with a focus on the extralinguistic social variables that might be of influence in this matter. Only a limited number of speakers will be selected for this paper, as it is part of a more extensive research. The following discussion will begin with an examination of the social factors that might influence speech in modern day native Spanish speakers and move on to an examination of the effects of such factors in authentic samples of speech.

## **Theoretical Framework**

The field of sociolinguistics identifies several major social factors that can influence linguistic variation: age, sex, level of education, culture and cultural class, and ethnic group, among others.

Firstly, as it is in the case of other social variables, the study of age in relation to language can prove particularly useful when focusing on the way speech changes and evolves through time, with the passing of each generation. This leads to the following question: to what extent does the age of the speakers influence their manner of speech, especially when compared to other speakers pertaining to other age groups?

It is generally known that the age of the speakers is proportional to the level of conservatism noticed in their speech. If childhood is the time when children begin to develop linguistic competence, adolescence is the time when linguistic changes begin to emerge, usually as a result of the speakers' tendency and desire to distinguish themselves from their elders and to fit within their own social group, independent of their parents or older relatives. It is during

adulthood when speakers tend to become more conservative in their manner of speech, as they prefer the use of a more standardized language to communicate with their peers. The age of the speakers is, therefore, one of the most significant factors that can affect variability in the language. As time passes, social habits change, each generation's way of perceiving the world distinguishes itself from the previous ones and new communicational needs arise.

It is also possible that age could correlate with other social factors in order to explain certain tendencies in language or discourse. In some societies, it is highly probable for younger generations to have a higher level of education than their elders, which would, in turn, explain their use of certain linguistic traits that are closer to the correct, official norm.

The following extralinguistic variables are related to the speaker's social status within a certain community. The concept of social class has often been debated over the years, as it is quite vague and not easily defined in terms of distribution criteria. However, it is clear that one criterion cannot suffice when attempting to divide speakers into social classes. For instance, economic status alone is not a clear indicator of that person's level of education nor vice versa.

A thorough sociolinguistic study should take into account a set of several variables in order to indicate an informant's social status or position, such as: level of education, level of income, living conditions or professional background. In other words, even within the same region, researchers will encounter different sociolects or different varieties of language according to each social group. It is noteworthy to mention the fact that the higher speakers will be in the social hierarchy, the more their register will resemble the linguistic norm imposed in that language community. Correspondingly, the lower their social status, the easier it will be to notice the use of vernacular terms and deviations from the standard norm. This can, of course, vary across different countries and languages, as different social factors will have different levels of influence in each case.

The level of education of the speakers is directly connected to the number of years they have spent studying, at least in a formal educational environment. Education is one of the most important factors that needs to be taken into account in any sociolinguistic study, as it often directly determines change and variation in speech. Moreover, the higher the educational level of a speaker, the more chances there are that that speaker will have access to a better-paying job and higher living conditions. The influence education has over the register used by a certain speaker is even more evident when that person has studied philology or any other field that requires the knowledge and use of a correct, standardized, linguistic norm over a long period of time, as this type of language user will always pay more attention to the register employed in both formal and informal conversation settings. Be that as it may, it doesn't mean that the speaker will not be able to adapt his register according to the communicational context. On the contrary, context will always be crucial when analyzing the use of linguistic variables and the language chosen for highly formal settings will always be more rigid and standardized than its informal alternative.

Other variables worth considering are speakers' geographical origins and current residence. Today's society is characterized by an ease of mobility, as people tend to move from rural areas to cities or from one region to another at a national or even international level, which leads to speakers with different social, geographical, educational and professional backgrounds interacting with one another on a daily basis. If multiple speakers with similar sociolects tend to group together in the same areas or neighborhoods in a metropolis, this could lead to certain linguistic features or registers concentrated in that particular area. Small towns situated at the border between different autonomous communities in Spain could receive influence from both regional norms. Social dynamics have multiple effects on language and on its speakers, especially when dealing with contact between different linguistic varieties. Ethnic background could also influence the traits of certain sociolects when members of the same ethnicity share cultural values, beliefs or ideologies, showing a tendency towards using their ethnolect as a unique mark of their social identity.

Finally, when it comes to sex or gender, it has been shown that women manifest a certain tendency towards the use of a more normative and prestigious language, whereas men tend to have a higher preference for the vernacular. (Moreno Fernández, 2008 p. 41)

Throughout the years, however, the study of male and female manners of speech have been increasingly linked to the so-called feminist social linguistic studies. The main purpose of this new type of research was to stress the need to make certain social changes towards the equality of women and their liberation from male oppression, shedding light upon the inherent sexism of language. These feminist groups claimed that eliminating sexism from language would, in turn, help to erase it from society. (García Meseguer, 1984 p. 223) On the other hand, there have been and there will always be numerous linguists that could use empirical studies to argue the fact that language is not

intrinsically sexist and that the speakers are the ones who make use of a certain language according to their communicational needs. (Moreno Benítez, 2012 p. 220)

Nonetheless, disregarding the debates as to whether feminist studies have anything to do with actual scientific fact, the study of sex or gender as an extralinguistic social variable could prove useful, and even more so when paired with other variables that can influence variation in language.

The topic of the female grammatical gender of occupational nouns is relatively new. Until the middle of the 19th Century, it was believed that nouns were invariable to gender inflection, and the gender endings of these words were viewed as derivational instead of inflectional. In other words, until recently, the masculine and the feminine of these nouns appeared in different entries in Spanish dictionaries as opposed to sharing the same headword as they do nowadays.

In Spanish, there are two noun genders, masculine and feminine. There are several ways to construct the feminine of masculine nouns, either through the addition of a gender-marked morpheme at the end of the word, as it is in the case of variable nouns (*abogado/abogada, doctor/doctora, el actor/la actriz*), or by changing only the article of that noun from masculine to feminine, when dealing with invariable nouns (*el lingüista/la lingüista*).

Considering the novelty of the feminization of occupational nouns, it is easy to understand why until recent times there was no need for the inclusion of such words in the dictionary. A quick search through the *Spanish Lexical Thesaurus* and through early editions of the Royal Spanish Academy's dictionaries shows a clear evolution and progressive addition of these feminine nouns through the years. For the most part, the feminines used to refer to the wives of men that had certain jobs or titles, whereas nowadays the same dictionary entry includes both gender terminations and refers to a person, either male or female, with a certain profession or occupation.

Even though more and more female nouns are being added to the dictionary, there are still many feminines whose normative use is yet to be established, as they have not been included in the latest dictionaries. This problem leads to the following questions: how are these nouns being used on a daily basis? To what extent are native Spanish speakers accepting them and how are they choosing to form these feminines? Will they consider the change in article enough or will they also agree to a different noun ending when switching from masculine to feminine? And, even more importantly, which social category prove to be more tolerant to change?

## **METHODOLOGY**

The present study is based on the data obtained through recorded interviews with native Spanish speakers, taken in several regions of Spain (Madrid, Andalucía, Castilla y León, País Valenciano) during the year 2015. The interviews consisted of several questions on different topics, in order to ensure an informal setting where the speakers could feel comfortable talking about themselves, expressing their opinions freely and without a need to restrict their vocabulary or register to the standard norm. The first questions asked were related to their age, their social and educational background, and their life goals. For this study, a total of 30 informants was used, each specifically chosen to represent different groups according to the extralinguistic social variables presented in the first part of this paper. The speakers were classified by age, by sex, and by level of education. In order to obtain uniform data for this study, after the questions asked as a means to open each informal conversation, a list of words was later included, in the attempt to be elicited from all informants. The eliciting was done by having the speakers express the feminine of various occupations nouns in Spanish, given to them in a masculine form. Although the complete study involved many more words and examples obtained through authentic spontaneous speech, the data presented in this study contains a list of five nouns: *bombero, canciller, cartero, médico, and presidente*.

The classification of the informants according to social variables was done in the following manner: first of all, the most obvious division was done between the two sexes, male and female. Secondly, the informants were separated into three age groups: under 25; 25-50; and over 50. Finally, the speakers were divided into two categories according to their level of education: those with a level of education up to a High School diploma and those with a higher education. All of the informants were native Spanish speakers, born, raised and residing in Spain at the time of the interview. The recorded interviews were then transcribed and analyzed in order to identify differences in the use of female occupational nouns among various social categories.

## **ANALYSIS**

The analysis is divided into two sections. The first shows the distribution of each type of feminine for the five nouns included in this study. In the second section, the informants will be divided according to the social categories explained above. A discussion will follow on how different groups chose to use certain female occupational nouns.

As was previously mentioned, the five nouns included in this analysis are *bombero*, *canciller*, *cartero*, *médico*, and *presidente*. Four out of these five words already have a feminine counterpart included and accepted in the dictionary: *la bombera*, *la cartera*, *la médica*, and *la presidenta*. *La cancellera* is not accepted by standard norm, as it is considered invariable and only its equivalent *el canceller* can officially be used to refer to either a male or a female chancellor. Another word that might cause some confusion is *la cartera*, given the fact that the feminine of this noun can refer to both a human being, in the case of a postwoman, and an object, in the case of a wallet. In order to have easier access to the data regarding which social group each respondent belongs to, I used the symbols ♂ and ♀ for male and female sexes, 1, 2 and 3 for each age group (1 being under 25 years of age, 2 representing the ages between 25 and 50 and 3 representing speakers older than 50 years), and the letters *a* and *b* for lower and higher education, respectively. The symbols chosen are depicted as follows:

♂ male

♀ female

1 - under the age of 25

2 - between 25-50

3 - over the age of 50

a - up to High School diploma

b - above High School diploma

Number of Informants	Sex	Age group	Education level	Possible Combination
2	♂	1	a	♂1a
3	♂	1	b	♂1b
3	♂	2	a	♂2a
3	♂	2	b	♂2b
2	♂	3	a	♂3a
2	♂	3	b	♂3b
2	♀	1	a	♀1a
3	♀	1	b	♀1b
3	♀	2	a	♀2a
3	♀	2	b	♀2b
2	♀	3	a	♀3a
2	♀	3	b	♀3b

Table 1. Social categories of interviewees

Table 1 shows the total number of interviewees chosen for this study according to each social category. As follows, informant ♂1a would be male, under 25 years of age, and with a level of education of up to a High School diploma. This system allows for 12 possible combinations from a total number of 30 informants.

Table 2 shows the distribution of use for both possible feminine formations for each of the five words chosen for this study.

In an attempt to show an overview of this frequency of use, Table 3 will show both the actual numbers and the percentage figures of use of each feminine occupational noun for all 30 informants. Filtered analyses for each social category will be included afterwards. The variations for each noun will be presented according to sex, age, and level of education.

Given the fact that not all groupings are of the same size, as before, both the actual numbers and their respective percentages will be shown in order to provide the reader with a clearer outline of the number of speakers interviewed for each category and of the proportions related to these figures.

A quick glimpse at Table 2 will already provide the reader with some interesting observations, as it is easily noticeable that in some cases one of the feminine forms is completely ignored. However, one needs to take into account the fact that most native Spanish speakers are usually not confronted with these variants. With the exception of *la*

*presidenta* that they might often hear on the news, on television or on the radio, the other feminine forms are seldom heard as opposed to their male equivalents. In the case of *la bombera*, the preference for the form ending in *-o* could be explained by the negligible amount of female firefighters in Spain. Even though the ending in *-a* is considered standard norm, it may be that the speakers simply are not used to hearing it or using it on a daily basis. A similar reasoning could be found for *la médica*, even though the number of female practitioners of medicine is significantly higher than in the previous case. The possible confusion between the two previously explained meanings of *la cartera* could explain a certain preference towards the use of the form ending in *-o*. The most interesting example of all, however, is that of *cancillera*, a noun unrecognized by the Royal Spanish Academy, yet still employed to a certain extent.

Informant	la bombero	la bombera	la canceller	la cancellera	la cartero	la cartera	la médico	la médica	la presidente	la presidenta
♂1a	2	0	2	0	1	1	1	1	0	2
♂1b	2	1	3	0	1	2	1	2	0	3
♂2a	3	0	3	0	2	1	3	0	2	1
♂2b	2	1	3	0	1	2	3	0	1	2
♂3a	2	0	2	0	2	0	2	0	1	1
♂3b	1	1	2	0	1	1	2	0	0	2
♀1a	1	1	1	1	1	1	0	2	0	2
♀1b	1	2	1	2	0	3	0	3	1	2
♀2a	2	1	2	1	2	1	2	1	1	2
♀2b	2	1	2	1	1	2	1	2	0	3
♀3a	2	0	2	0	2	0	2	0	1	1
♀3b	1	1	2	0	1	1	1	1	1	1

Table 2. Frequency of use

	la bombero	la bombera	la canceller	la cancellera	la cartero	la cartera	la médico	la médica	la presidente	la presidenta
Number	21	9	25	5	15	15	18	12	8	22
Percentage	70	30	83,3	16,6	50	50	60	40	26,6	73,3

Table 3. General numbers and percentages of use

	la bombero	la bombera	la canceller	la cancellera	la cartero	la cartera	la médico	la médica	la presidente	la presidenta
Men %	57.1	33.3	60	0	53.3	46.6	66.6	25	50	50
Women %	42.8	66.6	40	100	46.6	53.3	33.3	75	50	50
Total Number	21	9	25	5	15	15	18	12	8	22

Table 4. Percentages of use according to gender

	la bombero	la bombera	la canceller	la cancellera	la cartero	la cartera	la médico	la médica	la presidente	la presidenta
Under 25 %	28.5	44.4	28	60	20	46.6	11.1	66.6	12.5	40.9
25-50 %	42.8	33.3	40	40	40	40	50	25	50	36.3
Over 50 %	28.5	22.2	32	0	40	13.3	38.8	8.33	37.5	22.7
Total Number	21	9	25	5	15	15	18	12	8	22

Table 5. Percentages of use according to age

	la bombero	la bombera	la canceller	la cancellera	la cartero	la cartera	la médico	la médica	la presidente	la presidenta
High School or less %	57.1	22.2	48	40	66.6	26.6	55.5	33.3	62.5	40.9
More than High School %	42.8	77.7	52	60	33.3	73.3	44.4	66.6	37.5	59.1
Total Number	21	9	25	5	15	15	18	12	8	22

Table 6. Percentages of use according to education

According to Tables 4, 5 and 6, it is clear that certain variants are preferred by some social groups more than others. For instance, it is evident that the men interviewed have shown a strong tendency to form feminine nouns through article change as opposed to modifying both articles and word endings. Judging by the percentages of use according to age, the youngest group shows a clear preference for modifying both the article and the gender-marked morpheme, given the fact that the highest percentages of use for the second variant for each noun came from speakers under 25 years of age. The second is somewhere in the middle when it comes to choosing between the two options for each word, but that could be explained by the fact that some speakers from that age category might be consciously aware of the linguistic norm imposed in this regard, while others might go with the invariable nouns that sound most comfortable for them, as they have been used to hearing them growing up. As was explained before, the tendency to change both the article and the noun ending is relatively new, whereas a few decades ago an article change alone would have sufficed. The oldest speakers seem to choose mostly the feminine article, which could be explained by their preference to remain loyal to tradition. An evident distinction can also be noticed when viewing the percentages filtered according to level of education. Those without a higher education show a preference for the following nouns: *la bombero*, *la canceller*, *la cartero*, *la médico*, *la presidente*, among which the only officially accepted feminine form is *la canceller*.

Finally, Table 7 presents a final overview of which type of speaker most used a certain variant of each noun:

la bombero	la bombera	la canceller	la cancellera	la cartero	la cartera	la médico	la médica	la presidente	la presidenta
σ2a	♀ 1b	σ2b	♀1b	σ2a	♀1b	σ2a	♀1b	σ2a	σ1b
				σ3a				♀2a	♀1b

Table 7. Word preference according to grouping of informants

## CONCLUSIONS

In closing, the analysis of the frequency of use of each feminine noun according to different social variables has shown that there are certain groups which have more of a tendency to consider the word as invariable by only changing the article to a feminine form: male informants, between 25 and 50 years of age, with a level of education up to a High School diploma. Women seem to have been more open to both an article and a gender-marked morpheme change in the noun, especially in the case of *la cancellera*, a feminine form yet unregistered in official Spanish dictionaries. Interviewees of under 25 years of age seem to have been the most willing to consider the nouns as variable, while their eldest counterparts have shown a more traditional attitude towards the feminization of these occupational nouns. The group of informants with higher levels of education seem to have been more aware of the linguistic norm that dictates the use of some of these variants, while speakers with lower levels of education seem to have chosen the words that feel and sound most comfortable according to what they have grown used to hearing in their lifetimes. Ultimately, these observations prove the initial facts presented in this paper regarding linguistic variation and innovation according to extralinguistic variables. Younger native Spanish speakers prove more open to change, while elders have a tendency to be more conservative in their register. The more educated the informant, the more attention will be paid to linguistic norm. The most interesting observation of all, however, was the willingness female interviewees have had to accept the use of a feminine noun that is currently considered incorrect: *la cancellera*.

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# ACCENTOGENIC ENCLITICS IN BOSNIAN/CROATIAN/SERBIAN AND COPY DELETION IN PF

AIDA TALIC

## ABSTRACT

This paper reveals a novel paradigm involving Bosnian/Croatian/Serbian (BCS) enclitics in contexts where they interact or fail to interact with the accent of their host, which gives us a new insight into the nature of the syntax-phonology interface, the phonological status of null copies left by movement in the syntax, as well as the nature of second position requirement of BCS enclitics. Based on this split, I show that type of cliticization and accent assignment are sensitive to some null elements present in the phonology, but not to all. In particular, I show that phonology ignores null lower copies of moved elements, but that it is sensitive to the highest copies of moved elements even when they are null. These contexts may also provide tools to tease apart four alternative approaches to second position cliticization.

**Accent and Clitics.** BCS is a pitch-accent language where prominent syllables carry either a *falling accent* (indicated by a grave accent mark above the vowel [ ` ]), or a *rising accent* (indicated by an acute mark [ ´ ]). The falling accent is a result of a prosodic word initial lexical or default High tone, and a rising accent is a result of High tone spreading to the preceding syllable. It has been noticed in the literature that proclitics in this language can interact or fail to interact with the accent of their host, depending on syntactic complexity of the host (Riđanović and Aljović 2009; Talić 2015). In (1a) the clitic precedes a syntactically simple host, it incorporates into its prosodic word, and enters into the domain of the default rule of accent assignment, which yields a falling accent in the initial syllable, i.e. the clitic. In (1b-c), the clitic precedes a syntactically branching host, it does not incorporate into its prosodic word, and cannot interact with its accent.

(1) a. zà\_ra:d

initial falling tone

-

proclitic

interacts with the host

	for_work/article	
b. *zà/*zá_[ra:d	[o klitikama]]	no interaction
c. za [rà:d		[o klitikama]]
	for article	about clitics

**Enclitics.** In contrast, the influence of enclitics on the accent of their host has not been discussed. Interestingly, although contexts for the interaction of enclitics with the accent of their host are even more limited than those with proclitics, we still do find a few simple hosts with whose prosody enclitics can interact. Question words like *kò* ‘who’, *štà* ‘what’, *štò* ‘why’ (the shorter form of *zašto* ‘why’), and *gdjè* ‘where’ in the absence of enclitics get a falling accent. When enclitics follow these hosts, which do not have a lexical High tone (see e.g. Zec and Inkelas 1991), we observe two different effects. In (2), enclitics, which have a lexical High tone, incorporate into the prosodic word of the host; the High tone spreads from the clitic to the host, yielding a rising accent. In (3), the host has a falling accent, just like when no clitic follows it, which indicates that the clitic is not in the accentual domain (prosodic word) of the host; thus, it does not interact with its accent. (BCS prosody is an area with very rich microvariation, and it may be possible that the same split is not found in all dialects, especially those spoken outside of Bosnia and Herzegovina.)

(2) Host-Cl Interaction: *rising accent on host*

(3) No interaction: *falling accent on host*

a.	Gdjè_li_su	(oni) parkirali auto?
a.	Gdjè_se	predstavio studentima?
	where_Q_are	(they)parked car
	Where_SE	introduced students
	‘Where did you park the car?’	
	‘Where did he introduce himself to students?’	

- b. Gdjé\_ste parkirali auto?  
 where\_are parked car where\_SE introduces students  
 'Where did you park the car?'  
 'Where is he introducing himself to students?'
- c. Gdjé\_mu\_je parkirao auto?  
 where\_him\_is parked car introduce students  
 'Where did he park the car for him?'  
 'Where is he introducing the students to him?'

What is the difference between (2) and (3)? Crucially, clitics need to be in the prosodic word of the host to be able to interact with its accent. At first glance, clitics in both cases seem to be immediately following a syntactically simple host, and thus should interact with the accent in both cases (cf. (1a)). Surprisingly, such interaction is not possible in (3). The question here is then why are clitics in (2) in the prosodic word of the host, but not in (3). To address this question, we need to consider the well-known fact about BCS that these are second-position clitics (2P), which have to occur after the first word or a phrase (Browne 1974; Comrie 1981):

- (4) Vesela {su} djeca {su} brala trešnje.  
 cheerful are children are picked cherries  
 'Cheerful children were picking cherries.'

There are four lines of approaches to what lies behind the second position requirement: Is it the syntax, phonology, or both? (See Bošković (2001) for an overview): (i) Clitics move to the 2P in the syntax (Progovac 1996; Franks and Progovac 1994; Roberts 1994; Wilder and Čavar 1994; Dimitrova-Vulchanova 1995; Tomić 1996; Franks 1997); (ii) The syntax is mostly responsible for the 2P requirement, but there is some reordering in PF (Halpern 1992, 1995; Schütze 1994; King 1996); (iii) Clitics move to the 2P in the phonology due to [+clitic] feature (Radanović-Kocić 1988, 1996); (iv) The syntax is blind to the 2P requirement, the PF filters out and repairs phonologically infelicitous orders (Bošković 1995, 2001; Franks 1998). Importantly, under (i)-(iii), there is no difference between the sentences in (2) and (3) in the phonology. In all cases, the clitic is moved either in the syntax or in PF, or with a combination of syntactic and PF operations into the position immediately following the host. Based on (2), we see that in such configuration, the clitic can interact with the accent of the host. However, these approaches predict that such interaction should be possible in (3) as well because under (i-iii) the host and the clitics are immediately adjacent in the syntax and/or in the phonology. The examples in (3), however, show that this is not borne out. In contrast, under (iv), the clitics in (2) and (3) do not all raise very high in the structure, so they are not in the same syntactic position (*li* 'question particle' is high in C, and *mu* 'him.dat' is low within vP or VP), and as a result I propose that they are not in the same phonological position either. In particular, in (2), the host and the clitic are not separated by a "visible" null copy of any element. In (2c), there may be a null copy of *gdje* left by movement between the highest copy of *gdje* and the clitic, however, the clitic is still able to incorporate into the prosodic word of the host and interact with its accent, just like in (2a-b) where nothing separates the host in SpecCP and *li* or the auxiliary in C. In contrast, in (3a) in the presence of the clitic *se* 'self', the auxiliary *je* has to be deleted (they both need to occur the last in the clitic cluster, see Bošković 2001); the null deleted copy of *je* is different from null *gdje* in (2c) because it is a result of deletion of the highest copy of the auxiliary that moved to C. Similarly, BCS is a V-raising language, and in (3b-c), the low clitics *se* and *mu* are separated from their host by the highest copy of the verb in the syntax. This violates the 2P requirement. Bošković (2001) suggests such violation is repaired by pronouncing a lower copy and deleting the highest copy instead. Thus, again the clitic and the host are separated by a deleted highest copy of the verb, and such null copy blocks the interaction between the enclitic and the accent of the host.

- (5) a. Gdje+clitic... →(2); b. Gdje+je+clitic... →(3a); c. Gdje+Vlex+clitic+Vlex...(3b-c)

Crucially, even in the sentences with a finite verb, where the low object clitics cannot interact with the accent of the host, the clitic *li*, which originates in C, still interacts with the accent of the host, as in (6).

- (6) Dá\_li mu vjeruješ?  
 that\_Q him believe  
 'Do you believe him?'

In sum, an enclitic can interact with the accent of the host across lower copies left by movement, but not if the enclitic is separated from the host by the highest copy of an element deleted due to phonological constraints. This indicates that BCS enclitics are immediately adjacent to their host high in the structure.

**Selected references:** Bošković 2001: *On the nature of the syntax-phonology interface*; Franks and Progovac 1994: *On the placement of Serbo-Croatian clitics*; Riđanović and Aljović 2009: *On the shift of Bosnian accent from host to proclitic*; Zec and Inkelas 1991: *The place of clitics in the prosodic hierarchy*; Tomić 1994: *The Balkan Slavic clausal clitics*.

# ADNOMINAL POSSESSIVE CONSTRUCTIONS IN THE VASYUGAN DIALECT OF KHANTY

VICTORIA VOROBEOVA, EKATERINA KOLESNIK, NATALIA MARKOVA

## ABSTRACT

The paper considers the adnominal possessive constructions in the little-studied Vasyugan dialect of the Khanty language. Vasyugan is one of the Eastern dialects (along with Yugan, Alexandrovo and Vakh) of Khanty, which is divided into two main dialectal clusters: Eastern and Western. Vasyugan Khanty is represented in the Vasyugan tributary area of the Ob in the Kargasoksky District of the Tomsk Oblast. Today communicative power of Khanty is dangerously decreasing due to the fact that the intergenerational ethnic language transmission has ceased, the language hasn't been used as a means of daily communication, and Russian as a state language has been penetrating all communicative functional realms including families and traditional religion contexts.

Syntactically, possessive constructions are traditionally differentiated into adnominal and predicative. The present study focuses on adnominal possessive constructions which compose one single noun phrase (NP) used to convey possessive relations between the possessor and the possessee. Possession, in the context of linguistics, is an asymmetric relationship between two constituents, where the referent of one (the possessor) possesses the referent of the other (possessee) (Lambert, 2010). A possessor in the adnominal possessive construction can be either nominal or pronominal. The language means, which are used to encode the concept of possession in adnominal possessive constructions in Vasyugan Khanty, are affixation (possessive suffixes) and simple juxtaposition. The locus of explicitly expressed markers encoding the possessive relation can be on the head in Vasyugan Khanty. Prenominal NP possessor as any nominal one is unmarked for case and is juxtaposed to the head-noun. With the pronominal NP the possessed (the head) is marked by the overt possessive suffixes, which agree in person and number with the possessor and in number with the possessee (min äŋkä-ten-na – we-1DU mother-POSS.1DU/SG-COM 'our mother'). With the nominal NP the possessive relations are conveyed by simple juxtaposition of the nouns (para joroŋ - chest center 'the center of the chest'). Semantically, there are many types of possession, but a common distinction is alienable versus inalienable possession (body parts, kinship relations). With regard mostly to inalienable possession in Vasyugan Khanty, the possessor can be expressed implicitly with the obligatory possessive affixation on the head (wäntfaj-lal-a – relative-POSS.3PI/PI-ILL 'their relative').

# **CINEMATIC DISCOURSE: LINGUISTIC ANALYSIS OF PAKISTANI FILM “WAAR”**

**AISHA NIAZI, FAIZA ABID, NAHEED ASHFAQ**

(M. phil Applied Linguistics, Lecturer University of Management and Technology, Lahore. Pakistan)

## **ABSTRACT**

The present research has aim to explore the linguistic techniques used by excerpt writer to create certain ideology in viewers. This paper is a step to highlight the use of language in film production of cinema and to explore how thoughts and concepts have been presented to people. The linguistic analysis of the dialogues of the Pakistani movie WAAR deconstructs the image of Pakistan, representing ideology, strength and hidden policy of film makers. This article has special focus on presenting the hidden agenda or covered perspective of current happenings of Pakistan. It is the most featured and exclusive movie which is made in Pakistan. It emphasizes that linguistics is effective device used in the creation and promotion of certain ideology through cinematic discourse. Many aspects have been veiled in the context of the movies here the researcher intends to explore the ideologies manipulated through film media. For that purpose, scholars have used Fairclough model for the analysis of excerpts used by characters in the movie.

Key words: CDA, ideology, linguistic devices etc

# COMPUTER-MEDIATED COMMUNICATION: MODERN GENRE SPACE STUDIES

TATIANA KUST, SVETLANA SOPOVA AND ANASTASIIA LAZAREVA

## ABSTRACT

At the end of the XX – the beginning of the XIX centuries Russian communication space has changed greatly because of Internet communication development and mobile telecommunication development. Extra-linguistic conditions such as technical progress achievements have influenced as communication speed and simplicity so linguistic peculiarities of computer-mediated communication. Nowadays computer-mediated communication studies are quite extensive, i.e. they aimed at finding out, investigating and describing as many computer-mediated communication characteristics and consistent patterns as possible. The paper represents an analysis of modern Russian linguistic studies concerning computer-mediated communication genres. Researchers of Russian discourse genre space (V.V. Dementiev, N.B. Lebedeva, T.V. Shmeleva) have shared their ideas about the necessity and possibility to create an encyclopedia with all existing discourse genres. Although such work has not been published yet and in spite of a colossal amount of studied and described genres we think that Internet space researchers have greatly contributed to material preparation for this encyclopedia, presenting many descriptive works. The authors have proposed to distinguish three mainstreams in computer-mediated genre studies. They are classificatory, descriptive and methodological ones. The authors have paid special attention to digital genre studies. They have considered development of digital genre description models with further portraiture of computer-mediated communication genres as one of digital genre theory directions. The authors have stated plurality of viewpoints in classification principles of computer-mediated communication genres and approaches to their description. From authors' point of view the most detailed model for digital genres portraiture is L.Yu. Chshipitsina's algorithm. It supposes to use media, pragmatic, structural and semantic, linguistic and stylistic characteristics for describing computer-mediated communication genres. We think that plurality of authors' viewpoints concerning classification principles of computer-mediated communication genres, approaches to their description is explained by the fact that theoretical and methodological base for electronic genre description form along with genres, and technical progress advances linguistic reflection. It is evident that perspective direction in computer-mediated genre studies is their consideration against a genre discourse variety with identifying common and specific points that allow concluding inner genre variety or new genre development.

# DYNAMICS OF ROOT VOWEL HARMONY: EVIDENCE FROM HUNGARIAN

INA VISHOGRADSKA-MEYER

## ABSTRACT

The paper presents an aspect of vowel harmony realizations, namely its manifestation within the root of loanwords in Hungarian. The existence of vowel harmony in languages raises many questions about the nature of the phenomenon and the generalized “pillars”, one of which is the assumption that harmony runs from stems to affixes and not the other way around. Some linguists even claim that root vowels are not pliable to vowel harmony. Such suggestions predetermine a rather cautious attitude towards the in-root harmonic relations. In the linguistic circles it is often voiced that de facto we find vowel harmony in suffixation process, and the root vowel harmony is somehow disregarded.

Harmonic systems can be motivated to “react” by the penetration of non-native lexical elements containing untypical vowel combinations. Such combinations potentially infringe certain constraints in the phonotactics of the language. A general agreement is that loanwords often violate the vowel harmony observed by native roots, especially as far as the inner-root vowel configuration is concerned. Within the framework of generative phonology descriptions of vowel harmony have predominantly been concerned with the behaviour of affixes attached to roots as opposed to the vowel destiny of the adapted loanword (within the stem), assuming, it seems, that it is beyond the reach of the vowel harmony regulations. In the current investigation the primary interest is focused on the vocalic reconfiguration of the loanwords. Based on the examined language material, the paper provides results which reveal clear influence of the vowel harmony in the process of phonological adaptation, affecting the inner root vocalic configuration. Moreover, the direction of the harmonization in the loanwords is regressive, which is a new evidence for the scope and domain of the phenomenon.

# **E-LEARNING VERSUS LEARNERS' RIGHT TO USE ANY OFFICIAL LANGUAGE OF THEIR CHOICE TO LEARN: THE CASE OF GAUTENG DEPARTMENT OF EDUCATION**

**PAUL HENDRY NKUNA**

## **ABSTRACT**

South Africa is a multilingual country with 11 official languages – Afrikaans, English, isiNdebele, isiXhosa, isiZulu, Sepedi, Sesotho, Setswana, siSwati, Tshivenda and Xitsonga. The Gauteng Department of Basic Education has embarked on an e-learning pilot project. The study focuses on e-learning versus learners' rights to choose their own language of learning. The emphasis is on transformation and a problem of inequality of language use for teaching and learning in the country's education system, which has been unresolved for a long time. A case study method was used to collect data for the study. The case study constitutes seven aspects, namely: the problem, steps taken and how they were addressed, results, challenges, beyond the results and lesson learned. The problem is further subdivided into problem identification, its relevance and its effect. The steps taken involve investigation, observations and integration. Challenges and lesson learned were exposed, and issues to be addressed beyond the results of this project were outlined.

# EXPRESSING GENDER PARTICIPATION IN PROFESSIONAL SETTINGS: A COMPARATIVE STUDY BETWEEN SPANISH, ENGLISH AND ROMANIAN

**ANDREEA RUXANDRA CAPRARU**

PhD Student, University of Bucharest

## **ABSTRACT**

This paper aims to compare and analyze the way in which different languages deal with the problem of gender inclusion in nouns that designate jobs and professions. The study focuses not only on the formation of these words from a morphological point of view, but also on their official acceptance and inclusion in dictionaries, public discourse and informal speech. The article compares and contrasts the way these words are created and accepted in languages such as Spanish, English, and Romanian, by providing relevant examples through authentic samples of speech, oral interviews, and written press articles that include the use of such gender-specific nouns.

## **INTRODUCTION**

With the passing of time, society and language are constantly subjected to changes and innovations. The study of language in relation to grammatical gender has become a very interesting topic in the past few years, given the fact that more and more women are being integrated in the workforce, which has led to new communicational needs, particularly in the case of gender-specific occupational nouns. All these factors are some of the causes that can explain the emergence of multiple discussions regarding the type of language that is being used to represent both genders in different contexts, from formal to informal, from cultural to professional, ranging from public discourse to private conversations. For languages such as English, where grammatical gender is not typically viewed as an issue, there are still some debates on the use of marked language when referring to names of professions. Still, there is only a limited number of occupational nouns that differentiate the masculine form from the feminine one through the addition of a suffix. Romance languages, however, find the topic of grammatical gender to be more problematic in this matter. Much more can be said with regard to the topic of gendered nouns, as it can encompass a wide range of research fields, such as sociology, linguistics, critical discourse analysis, pragmatics, psychology, literature, pedagogy, and many more. This paper will focus, however, on a preliminary analysis and initial results observed in the usage of feminine occupational nouns by native Romanian and Spanish speakers and on the differences that can be identified between the formation of these nouns in English and in these two romance languages.

## **Conceptual and Theoretical Framework**

The social, political and economic developments that have marked the last decades have been reflected in the expansion of opportunities for women in professional fields. As traditional gender roles have been transformed, so have cultural norms that influence women's career choices. Nowadays, women are no longer limited to being housewives, teachers, nurses, secretaries, waitresses or flight attendants. They are currently pursuing more and more highly specialized careers that generally require superior studies, from architects and engineers to programmers, surgeons, and scientists. The inclusion of women in these new environments have caused a noticeable gap in vocabulary, seeing as how until these times there hadn't been any need to express the feminine of such nouns in any language. In other words, if until recent dates the masculine forms of nouns that designate job titles or occupations had sufficed, the emergence of new communicational needs triggered the addition of a massive amount of female occupational nouns, especially in languages with grammatical gender.

These factors have led to multiple interdisciplinary debates, given the fact that the world was not only dealing with a social issue, but with a linguistic one as well. There have been numerous studies and research projects done in the past number of years on the topic of gender in relation to language, as there have been numerous claims from feminist groups in favor of the use of a more politically correct language. For instance, the topic of sexism in languages such as English has been discussed profusely throughout the years. Some writers that agreed with the arguments

brought by feminist groups have suggested that sexism does, indeed, exist in language, and that there are certain discrepancies in the use of gendered nouns that can be considered biased or unfair.

One of the first studies that approached this topic dates from the year 1975. Robin Lakoff identified certain derogatory nuances to the use of certain female terms such as *woman*, *lady* or *girl*, by comparing them to their male equivalents, which could have been used in any context without any cause for concern. (Lakoff, 1975) Other examples of gender bias in language have also shown the sometimes negative connotations of words associated with femininity, such as the word *woman* used when addressing a man.

Spanish and Romanian are both languages in which grammatical gender plays an important role. Romanian has three genders: feminine, masculine and neutral, while Spanish only has two: masculine and feminine. In Spanish, the masculine plural can be used to designate a group of persons that contains both men and women, regardless of the proportions of gender in that group. In other words, generic masculine terms can also be used in reference to women. This rule is no longer applicable when using feminine plurals.

Until recent years, gender-specific terminations in Spanish has been viewed as derivational. At this time, they are considered inflectional, which means that any and all feminine nouns that designate occupations or professions and their male equivalents currently share the same dictionary entries. In this language, the feminization of occupational nouns can be achieved through two main processes. The first of them is done in the case of invariable nouns, and the feminine terms are created through a change of article from masculine to feminine: *el analista/la analista*. The second process entails not only an article change, but a morphological one as well, as the gender-marked morpheme found at the end of a variable noun is also modified in order to create a feminine term: *el doctor/la doctora*.

In Romanian, the feminization of occupational nouns can be achieved in two different manners. The first is quite simple, as it only involves adding the noun *femeie* to an already existent male term: *pilot/femeie-pilot*. The second process is somewhat similar to the one already encountered in the Spanish, in the sense that it involves modifying the gender-specific noun ending through the addition of certain motional suffixes: *avocat/avocată*. There are multiple such suffixes that can be used in Romanian, yet the most productive ones seem to be *-ă* and *-iță*.

For the most part, female occupational nouns have been subjected to numerous changes over the years, as many of them are still newly added at the present time. This, in turn, may cause certain confusions regarding their proper use in formal or informal conversational settings.

## METHODOLOGY

The present study is based on a set of interviews taken during the years 2014 and 2015, in Spain and in Romania, on the topic of the similarities and differences of gendered occupational nouns between English, Spanish and Romanian. The interviews were held in the native tongue of the informants, Spanish and Romanian, respectively, in order to facilitate communication between the researcher and the interviewees and to ensure an informal, comfortable setting where the speakers could talk freely and openly.

The interviews first included a set of questions regarding the age of the speakers, their birthplace, their current residence, their social background and the number of languages they are fluent in. The reason behind the inclusion of these questions was to facilitate a classification of these speakers according to several extralinguistic social variables, such as their sex, their age and their fluency in English.

For this study, a total of 80 interviewees was selected: 40 native Spanish speakers and 40 native Romanian speakers, both male and female, between the ages of 18 and 55. All informants had studied English in the past and considered themselves fluent in this language. In the second part of the interview, the speakers were given a short translation exercise from English to their native tongue, be it Spanish or Romanian.

A set of seven words were specifically chosen and included in the short sentences they had to translate, in order to observe how they chose to express the feminine forms of the nouns they were given in two different types of contexts: an informal conversation, imagining that they were speaking with a friend, and a formal setting, pretending they were communicating with a stranger in a more rigid or professional environment.

The words selected for the study are often the subject of debate when it comes to the feminization of occupational nouns, as most speakers often find themselves confused when having to use them in spontaneous speech. As is the case of English, both Spanish and Romanian have their own means to avoid the use of gendered occupational nouns, through the use of gender-neutral terms.

For the purpose of this interview, however, if any of the speakers tried to avoid the formation of a feminine noun through a gender-neutral term, they were kindly asked to give a second noun as an alternative option. The list of English words included in the study were the following: alderman/alderwoman, binman/binwoman,

chairman/chairwoman, fireman/firewoman, fisherman/fisherwoman, postman/postwoman, and steward/stewardess.

The speakers were given pairs of short simple sentences in English of the following type: *She works as a firewoman. He works as a fireman.* One sentence contained the female form of the occupational noun, the other sentence contained its male equivalent. After being presented with these sentences, they had to translate them to their native tongue. Given the fact that the informants were all fluent in English, there were no issues encountered when understanding the words given.

The interviews were then transcribed and the relevant information was filtered. In order to have a clearer view of the speakers that were interviewed, a set of symbols was chosen to distinguish between their nationality, their sex and their age. The symbols are detailed below:

r- native Romanian speaker

s- native Spanish speaker

♂ male

♀ female

I - between 18 and 35 years of age

II- between 35 and 55 years of age

Table 1 offers the complete list of combinations that resulted from bringing these symbols together.

r♀I	s♀I
r♀II	s♀II
r♂I	s♂I
r♂II	s♂II

Table 1. Types of informants.

After the complete transcription of all the interviews and filtering the necessary information about the interviewees, a list was made containing all the possible translation variants these speakers gave for each noun. For the purpose of this study, only the translations of the feminine words *binwoman, firewoman, postwoman, chairwoman* and *alderwoman* were included, whereas for the *steward/stewardess* pair only the masculine was included, as these are the forms of the nouns that cause confusion in Spanish and in Romanian. This study also aimed to explore the differences in translation between two very different contexts: formal and informal. The relevant data was also filtered, selected and analyzed according to what the speakers considered appropriate for each context of communication, as presented in the following section.

## ANALYSIS

The analysis will begin with an overview of the number of translation options that were given by the interviewees in both formal and informal contexts. The Spanish language limits possible translations of an English female noun to two variants. This means that, for the same English word, there could be two equivalents in Spanish from which speakers can choose, depending on whether they interpret that certain word as being variable or invariable. To clarify, let us take the word *alderwoman* as a first example. When presented with this English noun, a Spanish speaker would have two translation options. First, they could interpret it as an invariable noun, in which case the translation would be *la concejal*, meaning that only the article will be in a feminine form while the noun itself maintains a typical masculine ending, *-l*. The second option would assume a different interpretation of the noun as variable, which would mean changing both the definite article to *la* and adding the noun termination *-a*, resulting in *la concejal*. Therefore, the two possible translations of the phrase *She works as an alderwoman* would be: *Ella trabaja como concejal* or *Ella trabaja como concejal*.

For the Romanian language, more than two options are possible. As was previously explained, occupational nouns can easily ignore the process of feminization, as most of them are often expressed with a masculine gender ending and are preceded by a masculine article. There is also the option of adding certain suffixes in order to mark feminine gender, yet sometimes these can carry negative connotations or subtly change the meaning of the word. For instance, adding the suffix *-iță* to the noun *doctor (doctoriță)* will be interpreted as a lesser quality neighborhood female doctor, as opposed to the equivalent of a qualified male physician. This might provide an explanation as to why the

speakers may prefer a third option, one that is also very common in Romanian, which is adding the noun *femeie* before the masculine of an occupational noun: *femeie-președinte*. Consequently, as an example, the three possible translations of the phrase *She works as a firewoman* would be: *Ea lucrează ca pompier*, *Ea lucrează ca pompieriță* and *Ea lucrează ca femeie-pompier*. The suffixes for the second option may vary according to each word.

Considering the fact that some of these feminine nouns have not yet been included in dictionaries, the feminine forms that have been given as translations by the speakers but have not yet been officially accepted as correct terms have been marked with an asterisk (\*). Their existence and current use in the language can be proved, however, through their appearance in recent newspaper articles.

Tables 2 and 3 show the all the translations that have been given for the noun *binwoman* from English to Spanish and Romanian, in both contexts. As the data shows, three translations have been offered in Romanian and two in Spanish. In Romanian, the most preferred noun for both sex and age groups was *gunoier*, while in Spanish the most used word was *basurero*.

Tables 4 and 5 present the translations the speakers have given for the noun *alderwoman* in formal and informal contexts. The main difference that can be noticed here by comparison with the first two tables is the fact that only two possible translations have been offered in Romanian, *consilier* and *consilieră*. For the pair *consilier/consilieră* in informal contexts, there was a clear tendency towards the use of the second variant in all groups of speakers. In Spanish, however, *concejala* seemed to have been preferred by the youngest group of men and women, while the second age group was equally divided between the use of *concejala* and *concejala*.

Tables 6 and 7 display different translations for the feminine noun *chairwoman* in Spanish and in Romanian. As in the first case, three words have been given as translation options for the same English term. The translations of *chairwoman* in informal contexts revealed different tendencies across social groups. The first age group was relatively united in the fact that they preferred to use the masculine *președinte*. The older age category, however, was divided between the women with a slightly higher preference for the female *președintă*, and the men that almost unanimously chose *președinte*. In Spanish there was a clear overall precedence of *presidenta*.

Tables 8 and 9 reveal three equivalents of the word *firewoman* in Romanian and two in Spanish. The most evident observation is the fact that the second translation version for Romanian, *pompieriță*, has not yet been officially included as a correct term, at least not by standard norm, yet it can be found in several stories published in recent journals or gazettes. To cite a few instances, a local newspaper from Suceava published an article intitled “*Pompierița care bate polițiști și jandarmi*” about a female firefighter that was studying martial arts (Monitorulusv, 2010). A popular Romanian women’s magazine featured an article named “*Andreea Filip este pompierița-blogger de modă!*”, presenting the story of a firewoman that was also a fashion blogger: “*de fapt, spune, viața ei de pompieriță, a început întâi din... curiozitate. S-a angajat aici la 19 ani, după BAC, printr-o decizie de moment.*” (Avantaje, 2014)

The translations of *firewoman* in informal contexts proved to be quite interesting. It seems that half of the youngest group of women preferred *femeie-pompier*, the highest preference for this term out of all the speakers. Older women were more inclined to use the male *pompier*, the same noun that was favored by both younger and older men. *Firewoman* was interpreted as an invariable noun by most Spanish speaking men, whereas the women were slightly more inclined to say *bombera*.

Tables 10 and 11 also show three possible translations for *fisherwoman* in the case of Romanian, and two equivalents in Spanish, in both contexts. When translating *fisherwoman* to Romanian in informal settings, both age groups of women seemed to prefer *pescăriță*. Half of the younger men also had this preference, while the other half chose the male form, *pescar*. The oldest men mostly tend to choose the same masculine form. In Spanish, on the other hand, the choices were almost exclusively in favor of *pescadora*.

The lack of a third equivalent word for *postwoman* in Romanian, as shown in tables 12 and 13, could be explained by the fact that it is a fairly common female term in this language. Therefore, the translation doesn’t cause as much confusion as it does in Spanish, where the female noun *cartera* could not only refer to a female postman, but also to a wallet. Almost all native Romanian speakers chose the feminine *poștăriță* in informal settings, as it is a frequently used word. In Spanish, though, there was a higher frequency of use of *cartero*, with a slightly higher preference for *cartera* from women interviewees.

Finally, tables 14 and 15 show the translations found for the male equivalent of a stewardess in both romance languages. As this is a job field mostly dominated by women, translating the male noun could raise some difficulties. Most of the native Romanian speakers interviewed chose an officially accepted word, one that is borrowed from English, *steward*, while others chose to adapt the female form of this noun, *stewardeză*, by eliminating its ending. The resulting term *stewardez* does not appear in any official Romanian dictionaries, yet it can be found in several

online journals and blogs. One Romanian news channel posted the following entry on its website: “*Dar el nu e un tablou, e doar o ramă la care ne uităm, e așa un fel de stewardez, nu pilot de avion.*” (B1, 2013). The same word can be found on two other blogs. The first one writes: “*chiar dacă viața de Stewardez e una încărcată și înseamnă contactul cu foarte mulți oameni, niciunul din acei oameni nu știu ce e în spatele zâmbetului larg.*” (Jurnaldezbor, 2010). The second blog entry includes a story about a man working as a flight attendant: “*Omul își amintește că înainte de a părăsi aviația a fost nevoit să lucreze ca stewardez și avea curse externe.*” (Nuntainbotosani, 2013). The officially accepted noun, *steward*, was mostly preferred by all Romanian speakers. In Spanish, however, most informants tended to choose *azafato*, yet there were quite a few interviewees that simply could not find an alternative for the generic term *auxiliar de vuelo*.

	<b>gunoier</b>	<b>gunoieră</b>	<b>femeie-gunoier</b>
r♀I	7	2	1
r♀II	8	1	1
r♂I	7	2	1
r♂II	8	1	1
	<b>basurero</b>	<b>basurera</b>	
s♀I	6	4	
s♀II	7	3	
s♂I	6	4	
s♂II	8	2	

Table 2. Translations of *binwoman* in informal contexts.

	<b>gunoier</b>	<b>gunoieră</b>	<b>femeie-gunoier</b>
r♀I	10	0	0
r♀II	8	0	2
r♂I	10	0	0
r♂II	8	1	1
	<b>basurero</b>	<b>basurera</b>	
s♀I	6	4	
s♀II	7	3	
s♂I	6	4	
s♂II	8	2	

Table 3. Translations of *binwoman* in formal contexts.

	<b>consilier</b>	<b>consilieră</b>
r♀I	2	8
r♀II	3	7
r♂I	2	8
r♂II	4	6
	<b>concejal</b>	<b>concejala</b>
s♀I	1	9
s♀II	5	5
s♂I	3	7
s♂II	5	5

Table 4. Translations of *alderwoman* in informal contexts.

	<b>consilier</b>	<b>consilieră</b>
r♀I	10	0
r♀II	5	5
r♂I	10	0
r♂II	5	5
	<b>concejaj</b>	<b>concejala</b>
s♀I	1	9
s♀II	5	5
s♂I	3	7
s♂II	5	5

Table 5. Translations of *alderwoman* in formal contexts.

	<b>președinte</b>	<b>președintă</b>	<b>femeie-președinte</b>
r♀I	6	3	1
r♀II	4	5	1
r♂I	7	2	1
r♂II	8	1	1
	<b>presidente</b>	<b>presidenta</b>	
s♀I	0	10	
s♀II	1	9	
s♂I	1	9	
s♂II	3	7	

Table 6. Translations of *chairwoman* in informal contexts.

	<b>președinte</b>	<b>președintă</b>	<b>femeie-președinte</b>
r♀I	10	0	0
r♀II	8	1	1
r♂I	10	0	0
r♂II	7	0	3
	<b>presidente</b>	<b>presidenta</b>	
s♀I	0	10	
s♀II	1	9	
s♂I	1	9	
s♂II	3	7	

Table 7. Translations of *chairwoman* in formal contexts.

	<b>pompier</b>	<b>*pompieriță</b>	<b>femeie-pompier</b>
r♀I	3	2	5
r♀II	5	1	4
r♂I	8	1	1
r♂II	7	1	2
	<b>bombero</b>	<b>bombera</b>	
s♀I	4	6	
s♀II	5	5	
s♂I	7	3	
s♂II	9	1	

Table 8. Translations of *firewoman* in informal contexts.

	pompier	pompierită	femeie-pompier
r♀I	8	0	2
r♀II	6	0	4
r♂I	8	0	2
r♂II	8	0	2
	<b>bombero</b>	<b>bombera</b>	
s♀I	8	2	
s♀II	7	3	
s♂I	7	3	
s♂II	9	1	

Table 9. Translations of *firewoman* in formal contexts.

	pescar	pescăriță	femeie-pescar
r♀I	2	6	2
r♀II	2	5	3
r♂I	5	5	0
r♂II	7	3	
	<b>pescador</b>	<b>pescadora</b>	
s♀I	0	10	
s♀II	1	9	
s♂I	1	9	
s♂II	2	8	

Table 10. Translations of *fisherwoman* in informal contexts.

	pescar	pescăriță	femeie-pescar
r♀I	10	0	0
r♀II	8	0	2
r♂I	7	0	3
r♂II	7	0	3
	<b>pescador</b>	<b>pescadora</b>	
s♀I	0	10	
s♀II	1	9	
s♂I	1	9	
s♂II	2	8	

Table 11. Translations of *fisherwoman* in formal contexts.

	poștaş	poștărită
r♀I	1	9
r♀II	1	9
r♂I	3	7
r♂II	1	9
	<b>cartero</b>	<b>cartera</b>
s♀I	6	4
s♀II	5	5
s♂I	7	3
s♂II	9	1

Table 12. Translations of *postwoman* in informal contexts.

	<b>poștaş</b>	<b>poștărită</b>
r♀I	9	1
r♀II	8	2
r♂I	9	1
r♂II	9	1
	<b>cartero</b>	<b>cartera</b>
s♀I	8	2
s♀II	7	3
s♂I	8	2
s♂II	9	1

Table 13. Translations of *postwoman* in formal contexts.

	<b>steward</b>	<b>*stewardez</b>
r♀I	8	2
r♀II	9	1
r♂I	8	2
r♂II	7	3
	<b>azafato</b>	<b>auxiliar de vuelo</b>
s♀I	9	1
s♀II	7	3
s♂I	9	1
s♂II	6	4

Table 14. Translations of *steward* in informal contexts.

	<b>steward</b>	<b>stewardez</b>	<b>însotitor de zbor</b>
r♀I	8	0	2
r♀II	9	0	1
r♂I	8	0	2
r♂II	7	0	3
	<b>azafato</b>	<b>auxiliar de vuelo</b>	
s♀I	3	7	
s♀II	1	9	
s♂I	2	8	
s♂II	2	8	

Table 15. Translations of *steward* in formal contexts.

In order to facilitate the comparison between translations for formal and informal settings, tables 16 and 17 give a general review of the total number of times each translation option was used in each type of context. This data can also be used to show the main frequency of use for each of the given words. The Romanian terms that were mostly used in informal settings were the following: *gunoier*, *consilieră*, *președinte*, *pompier*, *pescăriță*, *poștăriță* and *steward*. In Spanish, these words were *basurero*, *concejala*, *presidenta*, *bombero*, *pescadora*, *cartero* and *azafato*. Nevertheless, the switch from an informal context to a formal one made a significant difference. For the translation of *binwoman*, some Romanian speakers reassessed their previous choices and ended up preferring the use of the masculine form, *gunoier*. None of the Spanish interviewees thought necessary to change their previous answer. For the second English female occupation noun, the option *consilieră* was significantly reduced from 29 instances to 10 in favor of the male noun, while the numbers for Spanish nouns remained the same once again. The female form *președintă* is almost completely erased as an option in formal contexts, with only one remaining instance. For the third time, Spanish speakers did not change their initial answers. The word *pompieriță* was deemed unusable in formal contexts by all the speakers that had initially chosen it. Furthermore, two of the speakers that had used *femeie-pompier* in the first setting changed their translations to the male word, *pompier*. A change can also be noticed in the answers given by native Spanish speakers, as six of the interviewees that had preferred to say *bombera* in informal contexts modified their preference in this second situation.

None of the native Romanian speakers that had translated *fisherwoman* through the female word *peșcăriță* kept this answer, as three of them thought *femeie-pescar* would be more appropriate in an informal setting, and the other majority favored the masculine *pescar*.

Surprisingly, even though *poștăriță* is commonly heard in informal contexts, there seemed to be a significant change in the second situation, with only five instances of this female form left in the end. In Spanish, some of the interviewees that had chosen *cartera* also modified their response.

Finally, the eight informants that had considered the use of *stewardez* to be adequate for an informal setting reassessed their answer. It is very interesting to notice, however, that they did not choose the other borrowed English word (*steward*). Instead, they preferred to use the generic term *însoțitor de zbor* that applies both to men and to women flight attendants. The answers given by native Spanish speakers are also quite noteworthy, as a surprisingly large number of interviewees, a total of 23, modified their option in favor of yet another generic term, *auxiliar de vuelo*.

	gunoier	gunoieră	femeie-gunoier	consilier	consilieră	președinte	președintă	femeie-președinte	pompier	*pompierită	femeie-pompier
Total	30	6	4	11	29	25	11	4	23	5	12
	basurero	basurera		concejaj	concejala	presidente	presidenta		bombero	bombera	
Total	27	13		14	26	5	35		25	15	

Table 16. Total number of instances for each translation variant for the words *binwoman*, *alderwoman*, *chairwoman*, and *firewoman* in informal contexts.

	pescar	peșcăriță	femeie-pescar	poștaş	poștăriță	steward	*stewardez
Total	16	19	5	6	34	32	8
	pescador	pescadora		cartero	cartera	azafato	auxiliar de vuelo
Total	4	36		27	13	31	9

Table 17. Total number of instances for each translation variant for the words *fisherwoman*, *postwoman*, and *steward* in informal contexts.

	gunoier	gunoieră	femeie-gunoier	consilier	consilieră	președinte	președintă	femeie-președinte	pompier	pompierită	femeie-pompier
Total	36	1	3	30	10	35	1	4	30	0	10
	basurero	basurera		concejaj	concejala	presidente	presidenta		bombero	bombera	
Total	27	13		14	26	5	35		31	9	

Table 18. Total number of instances for each translation variant for the words *binwoman*, *alderwoman*, *chairwoman*, and *firewoman* in formal contexts.

	pescar	peșcăriță	femeie-pescar	poștaş	poștăriță	steward	stewardez	însoțitor de zbor
Total	32	0	8	35	5	32	0	8
	pescador	pescadora		cartero	cartera	azafato	auxiliar de vuelo	
Total	4	36		32	8	8	32	

Table 19. Total number of instances for each translation variant for the words *fisherwoman*, *postwoman*, and *steward* in informal contexts.

## CONCLUSIONS

In summary, different languages have different methods of dealing with the problematic of gender inclusion in occupational nouns. These words can be formed in several different ways according to each language system and they can be accepted or rejected by native speakers according to their communicational needs in formal or informal contexts. While the use of generic terms could provide an alternative to expressing gender-specific nouns that designate job titles or professions, native speakers of languages in which grammatical gender plays a significant role

will always have a tendency to differentiate between masculine and feminine occupational nouns. As more and more feminine nouns are being accepted and included in official dictionaries, these innovations will most likely be reflected in language and discourse.

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# NORTH AND SOUTH: GEOGRAPHY OF THE UNESCO-CI HEADLINES IN ENGLISH, FRENCH AND SPANISH

**LAURA DOMINGUEZ-GARCIA, CARMEN CORTÉS ZABORRAS.**

Laura Dominguez-Garcia, PhD Student, University of Malaga,  
Carmen Cortés Zaborras, Tenured Professor, University of Malaga.

## **ABSTRACT**

The Global South information asymmetry presented in Graham (2014) supports the continuation of stereotyping the South as a developing area. This paper analyses the headlines (English, French and Spanish) of the Communication and Information Sector of UNESCO (UNESCO-CI) published on its website from 2010 to 2014. Research is based on a multiple variable analysis consisting of four parts: collection of text and data by language, categorising news items into UNESCO-CI's themes, grouping locations into UNESCO's regions, and determining the degree of relationship between location and news themes.

A quantitative assessment is primarily concerned with the word frequency for locations terms. A qualitative analysis consists of contextualising language geography with language ideology for the "international level" concept. Results suggest that the UNESCO-CI discourse is dependent on the language used. A feasible explanation for differences among communication strategies may be the hermeneutical circle (Gadamer, 2004). Following this approach, the evolving meaning of the international level varies due to countries' legal-political culture and language connections. Thus, the meaning of the international level is being defined by a process from the International Society in the 15th century to the Global Community nowadays, and the North and South perception can be based on climate stereotypes initiated under the influence of the enlightened ideas.

## **1. INTRODUCTION**

Questioning comparable multilingual corpora, particularly those emanating from a single supranational organization, allows comparative analysis of many different components, from the linguistic materials to the communicative aspects that help clarify the purpose of the speeches. The differences in syntactic, semantic and pragmatic components are symptoms of the existence of various symbolic perspectives. Even the lengths of the speech or silence echo the imaginary of the issuer.

Pascal Clerc (2016) recalls that it was probably Oliver Franks, World Bank official, who first used in 1959 the binomial opposition North/South. This expression is indeed an euphemism, but corresponds to a geographical observation, because it replaces explicit expressions of lack, of denial. The imaginary line is current even if it has moved slightly in some cases. In fact, the symbolic division has become more complex in a desire to enlarge or belittle the differences. Also to show or hide the underlying interests of those who possess power.

As Graham stated (2014), we observe that Southern countries do not create their own speech. Deficiencies, beauty, and resources are built by the speeches of others. Thus their reality is fragmented, cut or even denied. Our analysis of the headlines of the Communication and Information Sector of UNESCO (UNESCO-CI), focused on geographical names, shows an asymmetry in information. It concerns both sources and topics. The South is reorganised, it is highlighted or hidden. Far from being factual, the speech is thus a prevention tool or an offensive weapon and participates in a subtle political game, in which, as it could not be otherwise, the components involved are cultural.

## **2. METHOD**

Research is based on a multiple variable analysis consisting of four parts: collection of text and data by language, categorising news items into UNESCO-CI's themes, grouping locations into UNESCO's regions, and determining the degree of relationship between location and news topics and themes.

### **2.1 Data Collection**

The data collection procedures of the present work follow the Web for corpus building approach (Fletcher, 2004; 2007; Hundt, et al., 2007) in order to control the content. The corpus consists of headlines of the Communication and Information Sector of UNESCO (UNESCO-CI). Together with leads they form the two functional categories for

summarising, shown in the hypothetical representation of the conventional schema for the superstructure of news discourse (van Dijk, 1984, p.118). Headlines and leads, for the period of time between 2010 and 2014, have been collected manually from the English, French and Spanish UNESCO-CI News websites ([www.unesco.org](http://www.unesco.org)), when the website was structured by UNESCO Sectors.

To find out the hierarchy among locations in each language and what are the topics related to them, this first analysis focuses exclusively on headlines. The UNESCO-CI news websites have first a headlines' summary linking to the news articles, interviews, event websites, UNESCO offices websites, other Sectors of UNESCO websites or UNESCO general website. Hence, only news item and interview headlines are analysed. Furthermore, English, French and Spanish datasets comprise the news of their website version. All headlines were preserved exactly as published, they were not translated when the linked news item or interview was in a different language

The total number of headlines gathered for the period 2010-2014 is as follows: English (EN) 1404, French (FR) 2033 and Spanish (ES) 405; where French represents the 53% of the UNESCO-CI headlines discourse, English the 37% and Spanish the 11%. The UNESCO-CI headlines are split by language to analyse the languages' discourses.

## 2.2 Categories by Topics and Themes

Headlines were classified by topics and assigned to only one category. Topics were established following four procedures. First, the nine activities of the UNESCO-CI listed in its news item on 13 September 2010: World Press Freedom Day and Prize, International Programme for the Development of Communication (IPDC), UNESCO Media Development Indicators, Centres of Excellence in Journalism Education, Memory of the World Programme, World Digital Library, WSIS follow-up and implementation, Use of ICT in Education and Science, and Information for All Programme (IFAP).

Second, since the UNESCO-CI indicates (in the same news item) that its goal can be achieved by empowering people through the free flow of ideas and access to information and knowledge, seven categories were created to add nuances to the previous UNESCO-CI activities: Access to Information, Citizen Empowerment, Freedom of Expression, Internet Governance, Media and Elections, Media Deontology and Murder of Journalists.

The third concerns to other topics not directly related to the CI sector goals but the UNESCO ones. Those categories are: Climate, Heritage, HIV and UNESCO Activity. The UNESCO Activity category includes job offers, information about operations of the organisation, general and other sectors conventions, programmes, meetings and events.

The fourth consists of two transversal categories: Women and Youth, which are indicators of demographic features and can address to any topic described above. Persons with disabilities were also considered as a category, but since its topic was always "Use of ICT", then it was discarded and it became to be part of the "Use of ICT" category.

The process of assigning categories to headlines consists of two stages. The first one is an automatic assignment based on a tag list; the second is a manual review of those headlines that were assigned to more than one category, or to none of them. In case of disambiguation, the lead of the news item was read in order to determine its main topic and category.

Finally, these topic categories were grouped into five themes as follows: Freedom (F): Access to Information, Freedom of Expression, IFAP, Murder of Journalists and World Press Freedom Day and Prize. Legacy (L): Heritage, Memory of the World, World Digital Library. Internet (I): Citizen Empowerment, Internet Governance, Use of ICT in Education and Science and WSIS. Media (M): Centres of Excellence in Journalism, IPDC, Media and Elections, Media Deontology, Media Development Indicators. General (G): Climate, HIV, UNESCO Activity, Women and Youth.

## 2.3 Location Terms

The analysed communication process is unidirectional, being the UNESCO-CI the only sender. This is a significant criterion to determine what has been considered a location term. Thereby it was decided to focus on its Member States and how this Organisation works. Thus, the location terms considered to determine the language geography of English, French and Spanish discourses are the UNESCO's regions and country name, nationality and capital of the UNESCO Member States. Currencies and political representatives will not be considered as a country location term, neither the city of Jerusalem because of its status. Country names and capitals follow the standardisation of Geographical Names by the United Nations Group of Experts on Geographical Names (2012). Nationality terms follow the Oxford Dictionary for English, the RAE (*Real Academia de la Lengua Española*) for Spanish and the *Conseil National the l'Information Géographique* for French.

UNESCO clarifies that its regions do not forcibly reflect geography. Instead this division refers to the execution of regional activities of the Organization ([www.unesco.org](http://www.unesco.org)). These regions are: Africa, Arab States, Asia and the Pacific,

Europe and North America, and Latin America and the Caribbean. Nevertheless, UNESCO classifies some Member States in more than one region at the same time, reflecting fuzzy political borders. The juxtaposed regions are: Africa-Arab States (Algeria, Djibouti, Egypt, Libya, Mauritania, Morocco, Somalia, Sudan and Tunisia), Europe and North America-Arab States (Malta) and Asia and the Pacific-Europe and North America (Kazakhstan, Russia and Turkey).

Notwithstanding the UNESCO Institute for Statistics (UIS) distributes countries in other regions without juxtapositions. The UIS regions are: Arab States, Central and Eastern Europe, Central Asia, East Asia and the Pacific, Latin America and the Caribbean, North America and Western Europe, South and West Asia, and Sub-Saharan Africa ([www.uis.unesco.org](http://www.uis.unesco.org)). Thus, to avoid juxtapositions in grouped locations and to focus on the language geography, this study follows the UIS criteria for composing regions. The UIS regions comprise Member States of the UNESCO and other nations, but as mentioned before, the country terms taken into account in this study are only the UNESCO Member States.

The regional groups also comprise terms referring to the Atlantic, the Pacific and the Indian Oceans, as well as, the Andean and Mekong regions, the Maghreb, the Middle East, and the Mediterranean area. Nevertheless, they do not include language names, cultural and ethnic references such as Arab culture, religious communities, transnational or multinational corporations, non-governmental organisations, civil society organisations, Institutions or International Organisations. This criterion pursues to create an indicator for the location sense, instead of for the language ideology of the “international level”, this is why variables such as recognised actors at this level, the State model or the meaning of “international law” have been discarded.

## 2.4 Multiple Variable Analysis

Assuming that the UNESCO is a multilingual organisation following the intercultural approach, the language employed to communicate is a dependent variable. The relation among languages -English, French and Spanish- was analysed by pairs: English and French, English and Spanish, and French and Spanish. The degree of relation between languages is determined by the correlation coefficient per each topic. The entries are the mentioned countries belonging to the topic per language; in case that one country was not mentioned by one language a value equal to zero was assigned.

To create an indicator of the language geography based on countries’ income, a weighted arithmetic mean was calculated. The DAC List of ODA Recipients categorise countries in four groups based on their income ([www.oecd.org](http://www.oecd.org)): Upper Middle, Lower Middle, Other Low and Least Developed. Each ODA category was assigned a value from 2 -Upper Middle- to 5 -Least Developed-, and countries which do not fit into any of these categories became the “none category” with 1 as value. Countries’ mentions were distributed to ODA categories based on the year of the headline publication, by consulting the lists of 2010, 2011, 2012 and 2013, and 2014. The weighting factor is the frequency of the mentions for the countries’ category.

## 3. RESULTS

The proportion of headlines distribution in grouped categories is approximately equal between English and Spanish: Freedom EN 42% ES 41%, Legacy EN 8% ES 11%, Internet EN 21% ES 20%, Media EN 19% ES 17%, and General EN 10% ES 10%. Indeed, the correlation coefficient of grouped categories between English and Spanish is 0.989. In contrast, the proportion in French varies from English and Spanish: Freedom 26%, Legacy 20%, Internet 13%, Media 11%, General 31%. The correlation coefficient of grouped categories between French and English is 0.061 and between French and Spanish 0.097.

On the other hand, the correlation coefficients calculated from the twenty-two topics, instead of from the five grouped categories, reveal a less strong relation between English and Spanish (0.952) and, a slight stronger relation French-English (0.365) than French-Spanish (0.359). For this reason, it is inferred that asymmetries between French, and English and Spanish focused on two topics: heritage and UNESCO Activity. In fact, the correlation coefficients calculated without them show a strong relation French-English (0.956) and French-Spanish (0.964), while the remaining English-Spanish relation is the weakest (0.950).

### 3.1 The Use of Location Terms

There are three groups of locations terms: country (C), regional (R) and grouped region (GR), the last being the sum of country and regional terms. The ratio of location terms to total amount of headlines show the relation between the use of location terms and the language. These ratios are as follows: country EN 0.573, ES 0.536 and FR 0.533; regional ES 0.106, FR 0.106 and EN 0.104; and grouped region EN 0.677, ES 0.642 and FR 0.639. It can be appreciated

that there is not a great difference among the proportions. Hence, English is the language that use location terms the most, but it mainly focuses on country terms, being the language with the lowest ratio for regional terms. In contrast, Spanish and French have a more similar proportion between country and regional terms, despite of the little use of regional terms shown in Table 1.

Since some headlines contain more than one location term, the percentage of headlines with at least one location term was also calculated. These GR percentages are EN 65.38%, ES 58.77% and FR 45.15%. There are two clearly differentiated discourses, French and English, while Spanish takes a middle position. In French, slightly more than half of the headlines do not contain any (analysed) location term, and when used they tend to unite locations. In English, headlines with location terms are more frequent, and they mainly focus on one location-country term.

Furthermore, to analyse the importance of a country to a language discourse, ratios between frequency of each country terms and the total amount of country terms by language were calculated. Figure 1 shows the comparison. UNESCO Member States are coloured according to the language with the highest ratio. Not named Member States are in dark grey. The Spanish geography centres evidently in two main countries: Mexico and Morocco. The French geography is more uniform, despite focusing on France, Mali, Haiti and China. The English focuses on Brazil, Tunisia, Pakistan and nearby countries, Somalia, Kenya and Namibia.

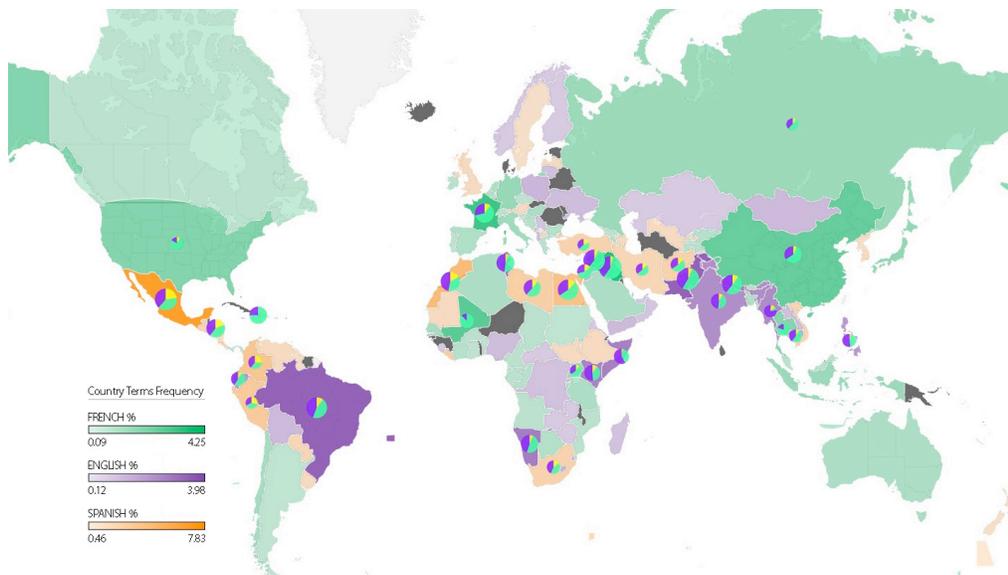


Figure 1. Map comparing the weight of country terms per language

To compare French with English, a map without the Spanish ratios was generated. Spanish coloured Member States switched to English, except for Venezuela, Egypt, Sweden, United Kingdom, Iran, Afghanistan and the Republic of Korea. It was subsequently found that Egypt is also a focus for French, and that Mexico and Morocco are key for English. Therefore, Spanish and English geographies have more similarities than French and Spanish or French and English.

Pie charts in Figure 1 are placed in the UNESCO Member States whose sum of all references, in the three analysed languages, is twenty or more. Their sizes correspond to their total amount of mentions. Since pies allow comparing country terms by absolute value, it is seen that Spanish plays a minor role in the whole discourse, being French the main language followed by English. Moreover, they provide a distinct “dot line” between North and South.

To describe the North and South borders from the economic point of view, the analysed countries mentioned by these three languages were classified following the DAC List of ODA Recipients. Then, a weighted arithmetic mean was calculated by language to build up an indicator of the language geography based on countries’ income. The range varies from 1 (a non-recipient country) to 5 (least developed). The means are: EN 2.90, FR 2.78 and ES 2.61.

In the case of Spanish, the mean responds to the fact that a third of the country terms belong to the Latin America and the Caribbean region (Table 1), and most of these countries are classified as Upper or Lower Middle Income. Indeed, these two income categories comprise the 67.7% of countries’ mentions in Spanish. Conversely, Upper and Lower Income constitute the 54.6% of French country terms and 62.7% of English. In French, certainly, there is a

counteraction between the Least Developed and the non-recipient, which does not occur in English. In fact, 87.8% of country terms in English belongs to recipient countries.

Besides, Table 1 shows a comparison of the use of region and country terms per region by languages, and their sum as grouped region. Grouped location terms (GR) in percentage show that Arab States, Sub-Saharan Africa, and Latin America and the Caribbean concentrate the 63.9% in English, the 60% in French and the 66.5% in Spanish. However, when grouping UIS Asia and Europe regions into two regions: Asia-s and Europe-s, it is seen that each of the five regions should be mentioned around 20% to be near evenly distributed. Thus, it is considered that mentions are almost equally distributed in French, less equally in the case of English (because Europe-s and North America add up just 12.6%) and in the case of Spanish not evenly. Indeed, Spanish makes three levels: Latin America and the Caribbean, Asia-s and the Pacific-Arab States and Europe and North America-Sub-Saharan Africa.

Table 1. Location terms per UIS regions (C: country, R: regional, GR: grouped region)

Since some areas can be preferably named with country terms, while others with regional terms, then, the proportions of county and regional terms were analysed. Sub-Saharan Africa, and Central and Eastern Europe are the only two regions proportionally more mentioned with regional than with country terms, in the three languages. In contrast, Arab States, and South and West Asia are the only two regions proportionally more mentioned with country terms in the three languages.

Additionally, the number of countries mentioned by region was calculated. Mentioned countries of the Arab States, and South and West Asia regions are near to 80% in English, 90% in French and 60% in Spanish. However, countries of the Sub-Saharan Africa, and Central and Eastern Europe are around 60% in English, 70% in French and 30% in Spanish. Hence, Sub-Saharan Africa and Central and Eastern Europe are more recognised as regions, while Arab States and South and West Asia are by their countries.

Concerning other regions, more similarities were found between English and Spanish, both of them using proportionally more regional terms than country terms to approach Latin America and the Caribbean, and East Asia and the Pacific. In contrast, French only addresses Sub-Saharan Africa and Central and Eastern Europe preferably with regional terms.

### 3.2 Location Terms by Grouped Categories

Percentages of the total amount of location terms by themes are compared in Table 2. The last row includes the total amount of location terms in absolute value due to two reasons: the little amount of UNESCO-CI headlines in Spanish, and to illustrate the overall importance of each category.

Freedom is the theme comprising most of the location terms in the three languages, as it includes the topic “Murder of Journalists”. Table 2 shows that, for this theme, English and French focus on four regions divided into two levels. First level, Arab States and Latin America and the Caribbean both with more than 26%. Second level, South West Asia and Sub-Saharan Africa, although the higher difference between them in French. Conversely, Spanish centres in Latin America and the Caribbean – close to the half percent– and in Arab States as the second focal point. Surprisingly, in Spanish, the third region is North America and the Western Europe comprising 10.6% while it only represents 5.8% in English and 6% in French.

% Grouped Region	English					French					Spanish				
	F	L	I	M	G	F	L	I	M	G	F	L	I	M	G
Arab States	28.4	7.69	18.1	20.3	22.8	27.3	23.1	26.3	22.8	17.2	18.7	3.57	25	23.7	20
Sub-Saharan Africa	12.6	13.8	33.6	19.4	36.7	11.7	21.3	25.4	19.6	22.8	4.88	7.14	32.1	16.9	40
L. America & Caribbean	27.1	27.7	14.7	16.7	10.1	26.1	11.5	15.3	17.9	14.1	48.8	42.9	14.3	16.9	15
N. America & W. Europe	5.76	3.08	7.76	4.95	3.8	5.98	13.6	11.9	5.43	16.2	10.6		10.7	6.78	
Central & E. Europe	3.41	13.8	4.31	16.2	1.27	4.55	5.24	1.69	17.4	6.21	5.69	3.57	3.57	15.3	
Central Asia	0.85	6.15	3.45	2.25	5.06	0.96	3.5		1.63	1.72	1.63	10.7			
East Asia & Pacific	8.74	16.9	11.2	12.6	13.9	7.89	16.8	10.2	5.43	13.1	4.88	28.6	7.14	6.78	15
South & West Asia	13.2	10.8	6.9	7.66	6.33	15.6	4.9	9.32	9.78	8.62	6.5	3.57	7.14	13.6	10
Total (Absolute Value)	469	65	116	222	79	418	286	118	184	290	125	28	28	59	20

Table 2. Percentage of grouped regions per grouped categories-themes (F: Freedom, L: Legacy, I: Internet, M: Media, G: General; values of zero are in blank)

Media is the second more mentioned theme in English and Spanish, while, it is the fourth in French behind General and Legacy. When comparing the five regions (Asia and Europe re-grouped), it is found that Media in English is more evenly distributed than in French. Related to the relevance of this theme among regions, it is noted that Media plays a key role in Central and Eastern Europe discourse in the three languages. In fact, Media encloses the greatest number of location terms (absolute value) for this region. Furthermore, according to Table 2, Media is the only theme with a significant presence in this region, except for Legacy in English. Besides, Media is an important theme for Arab States, as it comprises the highest percentage of the three languages - without re-grouping Asia and Europe regions. Moreover, as it can be inferred from Table 3 and Table 4, Media is the theme with more proportional weight of regional terms in the three languages, except for Arab States and South and West Asia in French, and for Arab States, Central Asia and South and West Asia in English and Spanish. Hence, the lack of regional terms when referring to Arab States and South West Asia, pointed out previously, occurs in a clear way related to Media. Concerning Internet, Legacy and General themes, English and Spanish act similarly, but different from French. About Internet, English and Spanish focus on Sub-Saharan Africa leaving Arab States in a second position. In contrast, Arab States together with Sub-Saharan Africa are the main centres in French. Furthermore, French uses mostly regional terms to refer to Arab States (Tables 3 and 4). In the case of Legacy, English and Spanish give more regard to Latin America and the Caribbean, and, in a second place, to East Asia and the Pacific. Despite that Spanish has a deeper concentration in these two regions than English. Related to the theme General, French centres again in Arab States and Sub-Saharan Africa, giving minor importance to Latin America and the Caribbean. Despite of this, East Asia and the Pacific get almost the same percentage in French as in English. Moreover, if Asia and Europe are re-grouped, French has a near evenly distribution of General among regions. This does not happen in English and Spanish focusing principally on Sub-Saharan Africa and then on Arab States.

Table 3. Regional terms per grouped categories-themes (F: Freedom, L: Legacy, I: Internet, M: Media, G: General; values of zero are in blank)

Table 4. Country terms per grouped categories-themes

(F: Freedom, L: Legacy, I: Internet, M: Media, G: General; values of zero are in blank)

Table 3 and Table 4 show the number of regional and country terms respectively per themes in UIS regions. Regarding country terms, in the three languages Freedom is the theme mentioned the most, but as said before, it includes the topic “Murder of Journalist” and its headlines follow this pattern: nationality-journalist-killed. Furthermore, English and Spanish focus on Media and Internet, while French centres in Legacy and General. As it was explained for the total of headlines by themes, the major differences of French to English and Spanish were found in Legacy and General. Indeed, concerning the use of regional terms, these two categories also concentrate the major variances in the amount of mentions –General- and in its distribution –Legacy.

Comparing proportions of regional and country terms, there is a greater use of regional terms in the three languages concerning Legacy in Latin America and the Caribbean. Besides, the amount of regional terms in English and in French for Latin America and the Caribbean is distributed similarly, except in the case of Media and General.

### 3.3 Countries and Topics

Table 5 shows the correlation coefficients per topics based on country terms. The last row is the number of countries mentioned and the number of entries to calculate it. Regarding HIV as a topic few referred by country terms, it is found that English only mentions: China, South Africa and Uzbekistan; French: Botswana and Uzbekistan; and Spanish employ none country term. The others are in regional terms: English mentions once Central Asia and once Sub-Saharan Africa, French once Central Asia and twice Sub-Saharan Africa, and Spanish only Sub-Saharan Africa once.

When addressing to the World Summit on the Information Society (WSIS) this lack is also appreciated. In fact, there is only one English and one French headline referring to “In Morocco - *au Maroc*” and none regional term in any language. This topic is more relevant in English (3.1%) than in French (1.6%) or Spanish (2.5%). Internet Governance is the other topic with few location terms. FR and ES coefficient correlation is 1, because they only name Kenya twice and Hungary once. In contrast, English-French and English-Spanish coefficients are 0.122. Indeed, English employs eight country terms more. This topic is also more common in English (3.6%) than in French (1.8%), but equally to Spanish (3.7%). It is seen that English is the preferred language to inform about these two global topics.

Table 5. Correlation coefficients from country terms

(AInfo: Acces to Information, FE: Freedom of Expression, MJ: Murder of Journalists, WP: World Freedom Press Day and Prize, H: Heritage, MW: Memory of the World, WDL: World Digital Library, CitE: Citizen Empowerment, IG:

Internet Governance, ICT: Use of ICT, CExc: Centres of Excellence in Journalism Education, ME: Media and Elections, MD: Media Deontology, MDI: Media Development Indicators, C: Climate, UA: UNESCO Activity, W: Women, Y: Youth) Murder of Journalists is the only strong correlation (countries' frequency per topics) between English and French (0.962). Conversely, both of them have a moderate relation with Spanish: English (0.629), French (0.628). This can be because of the little amount of headlines in Spanish, and that Spanish discourse focuses on Latin America and the Caribbean. Regarding the English and French, the relation in other topics of Freedom theme are as follows: moderate World Press Freedom Day and Prize (0.673) and Access to Information (0.638), low IFAP (0.313), and absence Freedom of Information absent (0.186).

English-French relation about Legacy has two branches: a moderate correlation in Memory of the World (0.642) and in World Digital Library (0.484), and an absence relation about Heritage (0.209). Concerning the topic Internet, English and French relation is moderate in the case of Citizen Empowerment (0.625), but there is an absence for Use of ICT (0.235) and Internet Governance (0.122). About WSIS, as seen above, the relation English-French would be strong because any of them use location terms (except Morocco).

The main topic of Media on which there are varying views is Media Development Indicators (0.243). Related to the other Media topics, there is a low relation for Media and Elections (0.348) and IPDC (0.339), and a moderate for Media Deontology (0.503) and Centres of Excellence in Journalism (0.517). About General, the lowest coefficient of the English-French relation is found in UNESCO Activity (0.044). Besides, Youth (0.412) and Climate (0.471) have moderate relation, while there is an absence of relation for Women (0.271). As described before, the lack of country terms about HIV together with the coincident grouped regions implies at least a moderate relation between English and French.

Related to the Spanish relations with English and French, we analyse the two controversial themes: Media and Legacy. About Media, Spanish has a stronger relation with English than with French in Media Deontology and in Media and Elections. Conversely, it is slight stronger with French than with English about Media Development indicators. In the case of Legacy, there is an absence of relation Spanish-English relation in Memory of the World (0.163) and in World Digital Library (0.087), but it is moderate-strong in Heritage (0.703). The Spanish-French relation is low in Memory of the World and absent in Word Digital Library and Heritage.

#### **4. DISCUSSION AND CONCLUSION**

The data analysis allows us to reach several conclusions and it raises some questions. There are three regions that focus the interest of speeches in the three languages: Arab States, Sub-Saharan Africa, and Latin America and Caribbean. The first two in the case of French, Arab States and Latin America and Caribbean in the case of English and Spanish. What are the causes of this targeting? In all three cases we can consider strategic factors, these mainly concerning security and economic, ultimately political. We cannot forget the geographical proximity exacerbating the above, that influences, for example, in the recurrence of Mexico (English) or Morocco (Spanish). In addition, where Spanish and French, also historical factors are involved. In any case, much as absolute references to regions or countries coincide, in each language speeches focus on different topics. This point is clear for English and Spanish. Regarding grouped categories, Freedom concerns in all three languages mainly to Arab States and Latin America and Caribbean. The highest rates of correlation are reached in Murder of Journalists (including photographers and cameramen), specially in English and French. It is objective information. But other issues such as Access to Information and Freedom of Expression are recurrent discursive objects including a political component. We believe that at this point the importance attached to freedom of the press in historical democracies is essential. It is also symptomatic that Spanish corpus, more centred on Latin America and Caribbean than the others, has quite a number of entries on the World Press Freedom Day and Prize, a purely symbolic aspect.

In connection with the above grouping is Media, in which the correlation between the three languages is great with respect to Media and Elections and Media Deontology, although the correlation is higher between French and English for Centres of Excellence in Journalism. The importance of political issues in the three speeches is clearly patent. But, we cannot forget that these topics are directly related to the purposes of the CI sector.

One of the most significant categories is Internet. Arab States and Sub-Saharan Africa are focused from this perspective by the three languages. While the correlation coefficient points to the coincidence between English and French on Citizen Empowerment, again an issue that has to do with democratic development, English and Spanish approach on the issue of Use of ICT for Education and Science. In both cases, the distance in the other subjects of the category suggests different spatial strategies, probably historical in nature, also concerning the use of the respective languages. Meanwhile, the perfect match between French and Spanish regarding Internet Governance seems to

indicate a common position emanating from the European Union. The interest seems logical since both regions are far from having reached a general approach to ICT.

For Legacy, French corpus continues to focus on Arab States and Sub-Saharan Africa, traditionally poorly protected areas with respect to the historic and documentary heritage comparing them to the North, and unstable regions in which, in addition to more urgent priorities that heritage protection, moral and religious components contribute to jeopardize the historic property. English and Spanish references to Legacy are concentrated in two different regions: Latin America and Caribbean and East Asia and Pacific. If the causes to consider the first one appears to coincide with the general interest above enunciated, we cannot explain the second one in Spanish corpus, especially important quantitatively. It could be simply an influence of the news in English, especially for Heritage, and of those in French about Memory of the World, as thematic correlation coefficients seem to confirm.

Each corpus develops the most effective messages in order to reach their sphere of influence, and concentrates on the main interests of the issuers it represents. The linguistic relativism (Gadamer, 2004) is related to the values that determine the use of languages by the CI Sector. The Spanish tends to be concentrated on a more specific geography, while English and French move in global areas. French is mainly used to communicate Heritage and UNESCO activities. The latter possibly because UNESCO has its headquarters in Paris. Thus, although the geography of French language is broad, it refers especially to areas, geographical or not, in need of protection. English is linked to the Internet revolution and is displayed as the language for a global reality.

Some points deserve further study and discussion. Would the results be similar if we had taken into account states that are not members of United Nations? Why is there so little news about Freedom in Central and East Europe, in Central Asia and in East Asia & Pacific even though we know that problems persist in these issues? Why not write about Central Asia? In fact, certain areas formerly under Soviet influence are almost systematically forgotten. There is no interest in exploring controversial aspects of Asian emerging countries.

We finally conclude that the North is especially concerned with the mythical South, mostly former colonies, that it still fears and wants the riches.

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# PHONOLOGICAL PROCESSES: ILLUSTRATIONS FROM VELAR VOWELS IN COLOMBIAN VARIETIES OF SPANISH

**CAMILO ENRIQUE DÍAZ ROMERO**

Instituto Caro y Cuervo (Colombia) and University of the Basque Country (Spain)  
camilo.diaz@caroycuervo.gov.co

## ABSTRACT

According with the Natural Phonology Theory (Donegan, 1978; Stampe, 1979; Donegan and Stampe, 1978; 1979; 2002; 2009), there are three functional types of phonetic-conditioned strategies which create sound alternations: prosodic processes, which project different rhythmic domains on sound features, fortitive processes, which optimize auditive clearness and the pronunciability of specific properties on individual sounds, and lenitive processes, which promote the fluidity of sound sequences. Based on data of different varieties of Spanish spoken in Colombia (Cuervo, 1954a; 1954b; Flórez, 1960; 1963; Albor, 1971; Mora Monroy, 1971; ICC, 1981-1983; Montes, 1982; Betancourt, 2005; Garrido, 2007), this research aims to contribute to study of reinterpretation of vowels systems through Natural Phonology, specially, in three phenomena related with velar vowels /u o/: the closing of the /o/ phoneme, alteration of the vowel quality of /o/ in sequences of /o/ followed by non-velar vowel and the velar consonant epenthesis preceding /u/ vowel. Respect to the first phenomenon, it has been identified as a lenitive and contextual process, influenced by stress. The phonetic results of velar vowel /o/ in contact with non-velar vowels reflect the interaction of the prosodic and lenitive processes of intra-syllabic denuclearization with vocoid temporal shortening, specially, in some Andean areas. Finally, about consonant epenthesis, seems to be clear the interaction of fortitive process of intra-syllabic temporal increase of the [velar] property with the prosodic process of syllabification. These phenomena operate in some diatopic varieties of Spanish spoken in Colombia, but others don't. In a Natural Phonology reinterpretation, the isoglosses could be established between varieties which inhibit processes and varieties which maintain them.

## 1. INTRODUCTION

In this paper, I present a relevant aspect of the varieties of Spanish spoken in Colombia: velar vowel phonemes /o u/. I expose that the Natural Phonology Theory can help to reinterpret the variation of phonetic realization of velar vowels through the distinction of sound alternations phonetic-conditioned between prosodic, fortitive and lenitive processes.

## 2. Research questions

- a) How can Natural Phonology help to comprehend the variation of the phenomenon of closing of /o/ phoneme in Colombian varieties of Spanish?
- b) How can Natural Phonology help to understand the sound alteration of the vowel quality of /o/ in two-vowel sequences in Spanish spoken in Colombia?
- c) How can Natural Phonology help to understand the velar consonant epenthesis preceding /u/ vowel in colombian varieties of Spanish?

## 3. Natural Phonology: division of processes

- a) Prosodic process (Donegan and Stampe, 1978 pp. 29-30; 1979 p. 142; Stampe, 1979; Donegan and Stampe, 2002) These are processes whose proposal is to project timbric material (words, sentences, etc.) on rhythmical and melodical structures. For instance, it exists differences in pronunciation in words such as *cohete* 'firework' and *línea* 'line', which often are pronounced [ko.'e.te] and ['li.ne.a] respectively, but sometimes are pronounced ['kɔe.te] (or ['kɔe.te]) and ['li.ɲa] (or ['li.ɲa]) respectively (Navarro, 1967 pp. 159-160; Campos-Astorkiza, 2012 p. 92). These differences are due to the mapping of words in different rhythmical structures (*i.e.* the structure with three syllables

on /koete/ *cohete* 'firework' creates the sound sequence with hiatus [ko.'e.te], the structure with two syllables on /koete/ *cohete* 'firework' creates the sound sequence with diphthong ['køe.te]).

b) Fortitive process (Donegan and Stampe, 1979 p. 142; 2009 pp. 12-13)

These are processes whose proposal is to emphasize phonetic properties of individual sounds, so that these sounds are more distinguishable respect to adjacent sounds. e.g. the postoralization of nasal consonants in Maxakalí, as illustrated in /mac/ → [mbaj] 'good' or /nac/ → [ndaj] 'panela (solid sucrose sp.)' (Araújo, 2000 p. 45), or the manner dissimilation in Modern Greek CC sequences, as seen in /epta/ → [epta]~ [efta] 'seven' or /fxaristo/ → [fkaristo] 'I thank' (Tserdanelis, 2001 p. 175).

c) Lenitive process (Donegan, 1978 pp. 21-22; Donegan and Stampe, 1979 pp. 142-143)

These are processes whose proposal is to reduce phonetic properties of sound sequences, so that these could be pronounceable with more fluency. e.g. the debuccalization of /s/ phoneme in coda position, /este/ → ['eh.te] *este* 'this', /losperos/ → [loh.'pe.roh] *los perros* 'the dogs', /kasas/ → ['ka.sah] *casas* 'houses', in Caribbean varieties of Spanish (Hualde, 2014 pp. 157-158; 289; 293), or the voice progressive assimilation from nasals to plosives in Lakondê, as seen in /wahtante/ → [wa'rande] 'panela (solid sucrose sp.)', /tauaunpa?/ → [tau'aumba] 'keep inside', /lintuh/ → ['lidnduh] 'manioc branch' (Braga, 2012 pp. 122-123).

#### 4. Spanish spoken in Colombia: division in superdialects

According to Montes (1982, pp. 35-41; 63-64), there are two superdialects: the Andean or Interior macro-variety and the Coastal macro-variety. The first one is characterized by the phonetic realization of /s/ as [s] in all contexts, e.g. /gastos/ → ['gastos] *gastos* 'expenses', the second variety exhibits the phonetic realization of /s/ as [h] in coda position, although sometimes /s/ is deleted in the context of the end of phonological word, e.g. /losgatos/ → [loh'ɣato] *los gatos* 'the cats'. The Coastal macro-variety also presents the neutralization of oppositions between the tap phoneme /r/ and the lateral approximant /l/ in post-vocalic context, e.g. [al'molsal] *almorzar* 'lunch', [purso] *pulso* 'pulse', the velar articulation of /n/ phoneme in the end of word position, e.g. [soŋ] *son* 'son (style of music)', and the phonetic realization of /tʃ/ phoneme as [tʃ], e.g. ['petʃo] *pecho* 'chest'. The Andean or Interior macro-variety doesn't exhibit any of these sound phenomena. In Figure 1, Montes (1982, p. 71) presents the division of Spanish spoken in Colombia in two superdialects: the Coastal macro-variety, which goes from the Caribbean departments of Guajira and Magdalena (North of the country) to the coastal areas of the departments of Chocó, Valle del Cauca, Cauca and Nariño, zones of the West of the country whose natural limit is the Pacific Ocean. Inside the Andean/Interior macro-variety, there are zones with shares some linguistic characteristics registered in the Coastal macro-variety: the limit between the departments of Huila and Tolima and the zone of the Eastern Plains (departments of Meta, Casanare and Arauca).

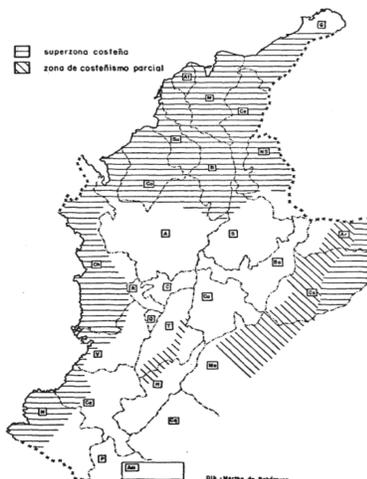


Figure 1. Map of division of superdialects according to Montes (1982, p. 71). Straight lines represent the *superzona costeña* (Coastal macro-variety), absence of lines represents the Andean/Interior macro-variety and inclined lines represent the *zona de costeñismo parcial* (Andean zones which share some linguistic characteristics of the Coastal macro-variety).

## 5. Velar vowels

In traditional phonetics, Pei and Gaynor (1954, p.226) assert that velar vowels are synonyms of back vowels, i.e. [ɔ u u ɣ o ɔ ʌ a ɒ]. Davenport and Hannahs state that velar is one of the poles of constriction in the vowel production (the other pole is the hard palate): “Horizontally, vowels are restricted to the palatal and velar regions; compare the vowels in ‘fee’ (made in the palatal area) and ‘far’ (made further back in the velar area)” (2010, p. 14). In modern phonetics and phonology, [velar] is a distinctive feature associated with the acoustic property of F2 (Second Formant) lowest values, property that is present in back vowels, whose prototype is restricted to the phone [u] and the /u/ phonemes of the world languages (Crothers, 1978 p.96), but researchers as Moessner (2003 p.26) and D’Introno, del Teso and Weston (1995) consider that the /o/ phonemes and [o] phones also exhibits similar phonological and acoustic F2 properties of /u/ and it could be considered a velar vowel. In Spanish, Navarro (1967 pp. 57-66) asserts that the phonemes /u/ and /o/ and their vocoid realizations are velar vowels.

## 6. Method

- Collection of different linguistic studies (dialect, phonetic and phonological studies) about Colombian varieties of Spanish. The sources were: Cuervo (1954a; 1954b), Flórez (1960; 1963), Albor (1971), Mora Monroy (1971) ICC (1981-1983), Montes (1982), Betancourt (2005) and Garrido (2007).
- Selection of lexical items which have data of phonetic realizations of velar vowels and transcriptions of these using the International Phonetic Alphabet (IPA 1999)
- Classification of lexical items according with three criteria: phenomenon of closing of /o/, phenomenon of the sound alteration of the vowel quality of /o/ in two-vowel sequences, and phenomenon of the velar consonant epenthesis preceding /u/ vowel.
- Reinterpretation of variation of these phenomena through Natural Phonology Theory (Donegan, 1978; Stampe, 1979; Donegan and Stampe, 1978; 1979; 2002; 2009).

## 7. Results

### 7.1. Closing of /o/

In Spanish spoken in Colombia, there are cases of closing of /o/, i.e. the phonetic realization of /o/ as [u], registered in Table 1.

Linguistic expression	Phonetic transcription	Geographical location in Colombia	Source
<i>oeste</i> ‘west’	[u.'es.te]	Not specified	Cuervo (1954a p. 938)
<i>candidato</i> ‘candidate’ <i>partidos políticos</i> ‘political parties’	[kã.n.di.'õa.tu] [par.'ti.õus.po.'li.ti.kus]	<i>Antioquia, Caldas</i>	Flórez (1963 p. 271)
<i>el domingo</i> ‘the sunday’ <i>dormimos</i> ‘we sleep’ <i>con el vecinito</i> ‘with the neighbour’	[elðũ.'mĩŋ.gu] [dur.'mĩ.mus] [ku.nel.βe.sĩ.'ni.tu]	<i>Nariño</i>	Albor (1971 p. 518)
<i>tinto</i> ‘coffee’ <i>pólvara</i> ‘powder’ <i>harto sufríamos</i> ‘we suffered a lot’	['tin.tu] ['pol.βu.ra] ['ar.tu.su.'fri.ã.mus]	<i>Boyacá</i>	Mora Monroy (1971 pp. 1-2)
<i>tobillo</i> ‘ankle’	[tu.'βi.jo]	<i>Boyacá, Santander, Antioquia, Chocó, Tolima, Nariño, Cauca, Norte de Santander, Cundinamarca, Atlántico, Sucre, Magdalena, Cesar.</i>	ICC (1981-1983 map 115, Vol. 6)

Table 1. Cases of /o/-closing registered in different studies.

Following with these data, the phenomenon is considered as a series of Phonological Processes because the /o/-closing could appear in verbs, as seen in *dormimos* ‘we sleep’ and *sufríamos* ‘we suffered’, but also in nouns, as seen in *tobillo* ‘ankle’ or *pólvara* ‘powder’ and prepositions, as illustrated in *con* ‘with’. Therefore, the phenomenon is independent of morphology and syntax. The closing of /o/ is registered in unstressed syllables, as much pretonic as postonic positions. The phonetic motivation for these cases is a lenitive process of sonority reduction, which converts middle vowels, such as /o/, in sounds that resemble approximant properties, i.e. [u], whose F1 and F2 are similar to

[w], an approximant consonant (cf. Reetz and Jongman, 2009 p.188; Lodge, 2010 p.218). This process is active in the Andean macro-variety, but it's inhibited in some areas of the Coastal macro-variety, such as *la Guajira* or *Bolívar*.

### 7.2. Alteration of the vowel quality of /o/ in sequences of /o/ followed by non-velar vowel

In Table 2, it exhibits different results of vowel contacts between velar vowels and non-velar vowels.

Linguistic expression	Phonetic transcription	Geographical location in Colombia	Source
<i>toda</i> 'all, every' <i>toalla</i> 'towel' <i>almohada</i> 'pillow' <i>poeta</i> 'poet' <i>cohecho</i> 'bribery'	[tɔ̞a] [ˈtɔ̞a.ja] [al.ˈmɔ̞a.ð̞a] [ˈpɔ̞e.ta] [ˈkɔ̞e.ʃ̞o]	Not specified	Cuervo (1954b pp. 1444-1446)
<i>egoísta</i> 'selfish'	[e.ɣo.ˈis.ta]~[e.ˈɣo̞is.ta]	<i>Bolívar</i>	Flórez (1960 p. 175)
<i>Joaquín</i> 'Joaquín (proper name)' <i>no es nada</i> 'it isn't anything'	[hɔ̞a.kĩn] [nɔ̞eʃ.ˈna.ð̞a]	<i>Cundinamarca, Boyacá, Santander, Norte de Santander, Antioquia, Huila, Nariño</i>	Flórez (1963 pp. 269-300)
<i>todavía</i> 'still' <i>cohetete</i> 'rocket' <i>¿cómo está?</i> 'how are you?'	[tɔ̞a.ˈβ̞i.a] [ˈkɔ̞e.te] [ˈko.mɔ̞es.ˈta]	<i>Nariño</i>	Albor (1971 pp. 518-524)
<i>por aquí</i> 'this way'	[pɔ̞a.ˈki]	<i>Santander</i>	Moncayo (1991 cited in Garrido, 2007 p. 35)
<i>coherencia</i> 'coherence'	[kɔ̞e.ˈrɛ̞n.s̞ja]	<i>Bogotá (Cundinamarca)</i>	Betancourt (2005 p. 553)

Table 2. Cases of alteration of the vowel quality of /o/ in sequences of /o/ followed by non-velar vowel in different studies.

Reviewing these cases, the phenomenon is considered as a series of Phonological Processes because the alteration of the vowel quality of /o/ could appear in nouns, as seen in *poeta* 'poet', but also in adverbs, as seen in *todavía* 'still' and prepositions, as illustrated in *por aquí* 'this way'. Therefore, again, the phenomenon is independent of morphology and syntax. The phenomenon seems to be conditioned by the sonority of non-velar vowel: there is no change of vowel quality of /o/ in *egoísta* 'selfish' due to /i/ is a closed vowel, sound which has less sonority than /o/. It reflects the interaction of the prosodic process of intra-syllabic denuclearization, i.e, the /o/ vowel is not mapped to a nucleus position of syllable and lenitive processes of sonority reduction, as previously exposed in /o/ closing, with vocoid temporal shortening. These processes are active in Spanish users who live in Andean macro-variety but not in Coastal macro-variety.

### 7.3. Velar consonant epenthesis preceding /u/ vowel

In Table 3, it exhibits different cases of velar consonant epenthesis preceding /u/ vowel.

Linguistic expression	Phonetic transcription	Geographical location in Colombia	Source
<i>hueso</i> 'bone'	[ˈgɔ̞e.so]	Not specified	Cuervo (1954a p. 938)
<i>hueco</i> 'gap' <i>huelo</i> 'i smell' <i>huérfano</i> 'orphan' <i>huésped</i> 'guest'	[ˈgɔ̞e.ko] [ˈgɔ̞e.lo] [ˈgɔ̞er.fa.no] [ˈgɔ̞es.peʃ̞]	Not specified	Cuervo (1954b p. 1392)
<i>alcahueta</i> 'accomplice' <i>huerta</i> 'vegetable garden' <i>huella</i> 'footprint, trace, track' <i>huevo</i> 'egg'	[al.ka.ˈɣ̞e.ta] [ˈgɔ̞er.ta] [ˈgɔ̞e.ja] [ˈgɔ̞e.β̞o]	<i>Nariño</i>	Albor (1971 p. 525)
<i>huesos</i> 'bones' <i>bihuela</i> 'class of mandolin'	[ˈgɔ̞e.sus] [bi.ˈɣ̞e.la]	<i>Boyacá</i>	Mora Monroy (1971 p. 7)

<i>viruela</i> 'smallpox'	[bir.ʎ̞e.la]	Nariño, Cauca, Valle del Cauca, Tolima, Huila, Caldas, Chocó, Cundinamarca, Boyacá, Santander, Norte de Santander, Cesar, La Guajira	ICC (1981-1983 map 127, Vol. 6)
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Table 3. Records of velar consonant epenthesis preceding /u/ vowel in different studies.

Reviewing these data, the phenomenon is considered as a series of Phonological Processes because the velar epenthesis of /o/ could appear in nouns, as seen in *viruela* 'smallpox', but also in verbs, as seen in *huelo* 'i smell' and adjectives, as illustrated in *huérfano* 'orphan'. Therefore, again, the phenomenon is independent of morphology and syntax. The phenomenon seems to be conditioned by stress: the epenthesis only appears in stressed syllables, with two possible phonetic realizations: velar plosive [g] in beginning of a phonological word, and velar approximant [ʎ̞], that is word-internal. There are three processes: the prosodic process of syllabification (addition of temporal part connected with onset), the fortitive process of intra-syllabic temporal increase of the [velar] property through the association of the feature with two temporal instances: the onset and the start of diphthong, and the lenitive process of weakening of velar obstruction created by epenthesis in the context of word-internal. These processes are active in the Andean macro-variety, but it's inhibited in some areas of the Coastal macro-variety, such as *Bolívar*, *Atlántico* or *Magdalena*. In figure 2, it exposes the phonetic samples of the term *huevo* 'egg' produced by an Andean macro-variety female user in (a) and (b), and a Coastal user in (c). The total duration of stressed syllable uttered by the Andean user near to 201 ms (54.4 ms of the plosive plus 126.5 ms of the diphthong), almost twice than the Coastal user (101 ms).

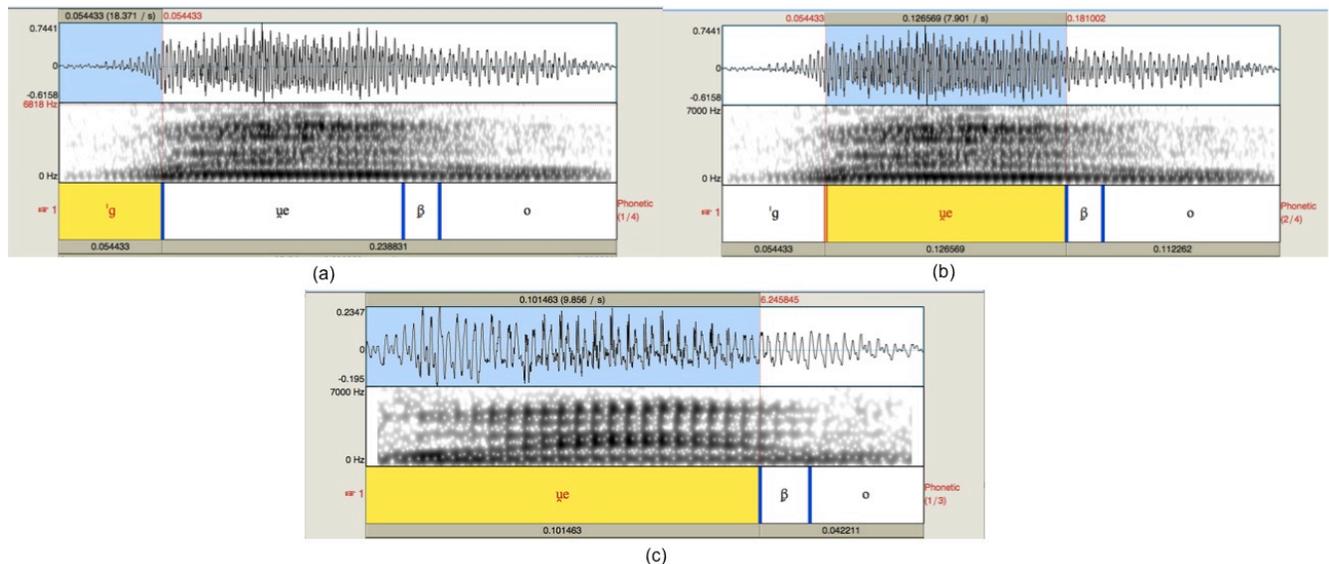


Figure 2. Waveforms and spectrograms of the word *huevo* 'egg' produced by a female Andean Spanish speaker in (a) and (b), and a female Coastal Spanish speaker in (c). These were obtained through Boersma and Weenink (2016). In (a) it's selected the duration of velar plosive, in (b), the duration of diphthong.

## 8. Conclusions

The division of Spanish between the Andean and Coastal areas in Colombia proposed by Montes (1982) seems to be confirmed on the three sound phenomena related with phonetic realizations of velar vowels phonemes. Although the closing of /o/ and the velar epenthesis of /u/ are presented in few areas of the Coastal macro-variety, the trend remains strong in Andean region. In Natural Phonology Theory, the Coastal macro-variety could be characterized as more inhibitor of phonological processes related with the sonority reduction, which affects the vowel quality of /o/ in unstressed syllables and the sequences velar vowel-non velar vowel, and the temporal extension of [velar] property in stressed syllables with /u/ as a initial part of diphthong, in so far as the Andean macro-variety keeps active these processes, similar type of Natural Phonology interpretation were found in Ramírez (2015) with the variation of

Colombian Spanish /s/ phoneme in coda position. It is just the beginning of the development of studies that could relate (active or inhibited) processes that generate more than a phonological phenomenon with the modern dialectometrical research (García Mouton, 1999).

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# RETHINKING VOCATIVE AND VOCATIVE EXCLAMATIVE PARTICLES IN ARABIC<sup>6</sup>

**GHADA ALKUWAIHES**

PhD Candidate of Syntax, Department of Language and Linguistic Science, University of York, UK

## ABSTRACT

The grammar of Modern Standard Arabic (MSA) identifies one type of exclamatives as vocative exclamatives (VocE) due to the use of the vocative (Voc) particle *yā* (Sibawayh, 1977) and (Hassan, 2010). It only accounts for one type of VocE particles that exists in MSA, which is *yā*, and focuses on the functions and case-marking systems of Voc and VocE particles. However, the VocE particle *ʔaya*, which exists in Gulf Arabic (GA), has not received much attention. In addition, there is no in depth analysis of the properties or structures of Voc and VocE particles in Gulf Arabic to the best of my knowledge. Therefore, the aim of this research is to investigate the properties and structures of VocE particles in GA, and identify the relationship between them and Voc particles in MSA. It also aims at contributing a new approach towards the analysis of these particles following Tsoulas (2016) in considering particles to be complex and decomposable into two heads.

## 1. INTRODUCTION TO PARTICLES

This paper focuses on the nature of two vocative exclamative particles in Gulf Arabic; (i) *yā*, and (ii) *ʔaya*, and investigates the relationship between these particles and the vocative particles, which exist in Modern Standard Arabic. A vocative exclamative is a type of exclamatives formed with a VocE particle. In MSA, only the particle *yā* is used in exclamatives, whereas in Gulf Arabic *ʔaya* is used in addition to *yā*. The term “*vocative exclamative*” is used in the grammar of MSA due to the use of the vocative particle *yā*. Since the grammar of MSA considers the structure of vocative exclamatives to be similar to that of vocatives, there is no much research done on vocative exclamatives to the best of my knowledge. In order to identify the properties of VocE particles, it is important to shed light on the properties of Voc particles to point out the relationship between them. Below is a list of vocative and vocative exclamative particles that exist in MSA and GA:

- Vocative Particles in MSA: *ʔa - ʔai - ʔā - ʔaya - haya - yā*<sup>7</sup>
- Vocative Exclamative Particle in MSA: *yā*
- Vocative Exclamative Particles in GA: *yā - ʔaya*

The structures and properties of particles have become the interest of recent researches (Tsoulas, 2016), (Tsoulas, 2015), (Oshima, 2015), (Biberauer and Sheehan, 2011), (Biberauer et al., 2014), and earlier (Tsoulas and Alexiadou, 2006). The term “particles” is an umbrella that covers a wide range of linguistic items. It has been thought of particles as pragmatic markers that add a specific meaning to the structure. However, having an accurate definition of particles in the linguistic theory seems to be challenging. Zwicky defines particles as:

The particle is a ubiquitous notion in syntax. The most common use of the term is to label items which, in contrast to those in established word classes of a language, have (a) peculiar semantics and (b) idiosyncratic distribution. Thus ‘particle’ is a cover term for items that do not fit easily into syntactic and semantic generalizations about the language.

(1985, p. 290)

Particles vary in their syntactic functions and semantic denotations, and exhibit different properties accordingly. General syntactic properties have been identified negatively (Biberauer and Sheehan, 2011) and (Biberauer et al., 2014) as follows:

1. Particles lack inflectional endings.
2. They occupy fixed positions.

<sup>6</sup> Special thanks are dedicated to my supervisor George Tsoulas for his valuable comments, suggestions and feedback. I also extend my thanks to Norman Yeo, Yolipo and the Syntax-Semantics Research Group at the University of York for their useful remarks on this research.

<sup>7</sup> The Arabic IPA used in this paper is based on (Alghamdi, 2005).

*/ʔ/* global stop, */ħ/* pharyngeal voiceless fricative, */ð/* dental voiced fricative, */ā/, /ū/* and */ī/* are long vowels.

3. They lack the ability to select.
4. They do not assign case.
5. They only realize a single feature.
6. They do not enter into agree relations with clause domains.
7. Their interpretation is context dependent.

The grammar of Arabic has focused on the functions and case-marking system of particles, (Sibawayh, 1977), (Hassan, 2010) and (Ryding, 2005). The problem with this traditional analysis of particles lies in the fact that it does not account for the nature and properties of particles besides considering them to be simple. I, then, propose that vocative exclamative and vocative particles are complex which realize two features. I also propose that the nature of the vocative exclamative particles interacts with the formation of exclamatives.

The discussion of the nature and complexity of Voc and VocE particles is divided according to the following order: (2) Data, (2.2) properties of vocative particles, (2.3) components and projection of vocative particles, (2.4) vocative exclamative particles, (2.5) properties of vocative exclamative particles, (2.6) components and projection of vocative particles (3) Complexity of particles, (3.1) decomposition of vocative particles, (3.2) decomposition of vocative exclamative particles, (3.3) Is the VocE particle *ʔaya* a subset of *yāʔ*?, and (4) conclusion.

## 2. DATA AND ANALYSIS

The data is divided into two sets: (i) data on vocatives, and (ii) data on vocative exclamatives, followed by the analysis of each set.

### 2.1 Vocatives

- (1) a. *yā ʔustāð-an* (MSA)  
prt teacher-acc  
b. *\*yā al- ʔustāð-an*  
prt the teacher-acc  
c. *ʔaya ʔustāð-an*  
prt teacher-acc  
d. *\*ʔaya al- ʔustāð-an*  
prt the teacher-acc
- (2) a. *yā ʔustāð* (GA)  
prt teacher  
b. *\*yā al- ʔustāð*  
prt the teacher  
c. *\*ʔaya ʔustāð*  
prt teacher  
d. *\*ʔaya al- ʔustāð*  
prt the teacher

### 2.2 Properties of Vocative Particles

Vocative particles select a DP. The kind of DP can vary between a noun, proper noun or a pronoun. The main syntactic properties of vocatives can be summarized as the following:

1. Vocative particles do not allow a definite or indefinite articles, though semantically, the addressee is specifically definite.
2. When a vocative particle is introduced to a phrase, it carries two restrictions. First, it always precedes the DP (known also as the vocative noun), and thus, the word order is restricted. Second, it restricts the use of articles with its DP in order for this DP to agree with the vocative particle.
3. The differences between Voc particles in MSA and GA can be related to two points: (i) There is only one Voc particle used in GA, which is *yā*, whereas six Voc particles exist in MSA as mentioned earlier in the introduction. (ii) In MSA, the Voc particle assigns an overt accusative case to its DP, while case is covert in GA.

### 2.3 Components and Projection of Vocative Particles

Vocative constructions are composed of the following five components:

- Syntactic Component: demonstrative
- Semantic Component: animacy
- Pragmatic Components: speaker, address, and call

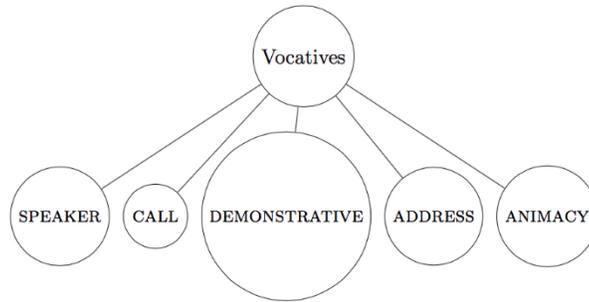
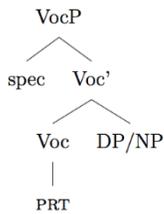


Figure 1. Components of Voc Particles  
As opposed to Hill (2013)'s approach, I suggest placing the Voc particle under the Voc head:

(3)



### 2.4 Vocative Exclamative Particles

The relation between vocatives and vocative exclamatives can be related to the extension of the selectional requirements of the particle *yā* (Alkuwaihes, 2016). Arabic has extended the use of the vocative particle to express an exclamative. In vocative exclamatives, the particle selects a sentential constrain. The extension also covers the loss of restrictions in animacy and definiteness.

(15) *yā ḥiluw al-ḥadīqah!*

prt beauty the-garden

How beautiful the garden is!

(15) *yā al-ḥiluwah!*

prt the-beautiful

You beautiful!

(15) a. *ʔaya al-majnūn!*

prt the-crazy

How crazy you are!

b. *\*ʔaya majnūn!*

prt crazy

How crazy you are!

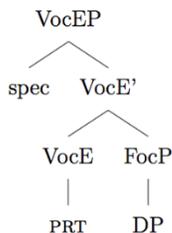
(15) *\*ʔaya ḥiluw al-ḥadīqah!*

prt beauty the-garden

How beautiful the garden is!

A more important difference between a vocative exclamative and a vocative is that the former is a sentential type, whereas the latter is phrasal.

(8)



## 2.5. Properties of Vocative Exclamative Particles

The vocative exclamative particle *yā* has the following properties:

1. It can be used to exclaim about animate or inanimate.
2. It allows either the use or absence of the definite article.
3. It can occur with a DP. This DP can include an NP or AP.

(9) *yā ḥiluw al-ḥadīqah!*

prt beauty the-garden

How beautiful the garden is!

(10) *yā al-ḥiluwah!*

prt the-beautiful

You beautiful!

The vocative exclamative particle *ḡaya* has the following properties:

- It is only used to exclaim about animate.
- The definite article is obligatory in the DP.
- It only occurs with an adjectival phrase. The type of adjectives is restricted to epithet adjectives, which describe a negative human personal trait, such as (*greedy, lazy, stupid, nagging, etc.*).

(11) *ḡaya al-saḫif-ah!*

prt the-silly-[fm]

How silly you are!

## 2.6 Components and Projection of Vocative Particles

Vocative Exclamative constructions are composed of the following five components:

- Syntactic Component: demonstrative
- Semantic Component: animacy
- Pragmatic Components: speaker, address, and exclamative

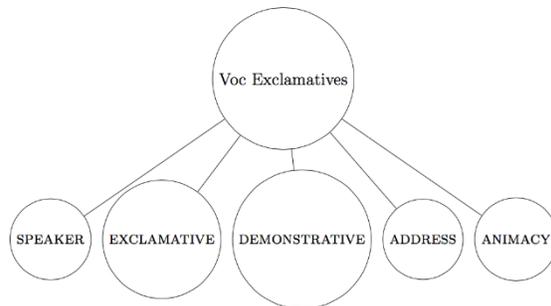


Figure 2. Components of VocE Particles

The main properties of vocative exclamative particles can, then, be summarized below:

- They mark a clause as an exclamation.
- They select a FocP.
- The FocP is merged with a DP.
- This DP can be either animate or inanimate depending on the type of the VocE particle.
- The use of a definite article in the DP varies according to the type of the VocE particle.
- VocE particles are located in the head of a VocEP.

## 3. COMPLEXITY OF PARTICLES

After identifying the properties of vocative and vocative exclamative particles, this part is dedicated to the proposal that particles are complex rather than simple. Tsoulas (2016) brings a new insight towards decomposing particles in Greek, which I implement in this analysis. Hence, I propose that vocative and vocative exclamative particles can be decomposed into two heads: (i) Voc/VocE head, and (ii) demonstrative head. In this case, particles realize two features instead of one as opposing to (Biberauer and Sheehan, 2011) and (Biberauer et al., 2014). The two features are identified as the following:

- The Voc/VocE head has the vocative or the exclamative marker.

- The demonstrative head selects the lexical categories of its predicate.

### 3.1 Decomposition of Vocative Particles

In an attempt to decompose the Voc particles into two heads, they can be divided into the following two classes:

- **Class 1:** Voc particles that include  $\gamma a$  are four out of six particles:

1.  $\gamma a$
2.  $\gamma a + -a$
3.  $\gamma a + -i$
4.  $\gamma a + ya$

- **Class 2:** Voc particles that include  $ya$  are three:

1.  $\gamma a + ya$
2.  $ya + -a$
3.  $ha- + ya$

I assume that the  $\gamma a$  head is related to getting the attention of the hearer/addressee, whereas the head  $ya$  might denote a deictic feature in vocatives. In this case, the decomposition of the Voc particles might be classified according to the following table:

Voc Particle	Voc Marker	Demonstrative
$\gamma a$	$\gamma a$	-
$\gamma ai$	$\gamma a$	-i
$\gamma \bar{a}$	$\gamma a$	-a
$\gamma aya$	$\gamma a$	-ya
$haya$	$ya$	ha-
$y\bar{a}$	$ya$	-a

Table 1. Decomposition of Vocative Particles in MSA

The bound and free morphemes attached to the vocative markers are demonstrative suffixes. According to (Diessel, 1999 p. 35), demonstratives have two semantic features: (i) a *qualitative feature* which identifies the animacy of the addressee, and (ii) a *deictic feature* which identifies the proximity of the addressee. The qualitative feature of these Voc particles only indicate animate addressee. The demonstratives in Voc particles encode two deictic features (i) *proximal*, or (ii) *distal*, each of which refers to the proximity of the addressee.

Voc Particle	Demonstrative	Deictic Feature
$\gamma a$	-	proximal
$\gamma ai$	-i	proximal
$\gamma \bar{a}$	-a	distal
$\gamma aya$	-ya	distal
$haya$	ha-	distal
$y\bar{a}$	-a	proximal/distal

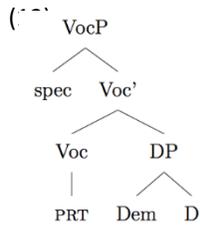
Table 2. Deictic Features of Demonstrative Morphemes in Voc Particles

The demonstrative morphemes linked to the Voc particles in Table (2) can be divided into the following groups based on their deictic features:

- **Lack of a demonstrative morpheme:** The particle  $\gamma a$  itself is used for calling a near addressee. But, there is no bound morpheme, which can be considered as a demonstrative.
- **Proximal demonstrative morphemes:** -i in the particle  $\gamma ai$  and -a in  $y\bar{a}$
- **Distal demonstrative morphemes:** ya in the two Voc particles  $\gamma aya$  and  $haya$  and -a in  $y\bar{a}$
- **Proximal/distal demonstrative morpheme:** The demonstrative -a in  $y\bar{a}$  can either have a proximal or distal deictic feature depending on the proximity of the addressee. The qualitative feature of these Voc particles only indicate animate addressee.

Based on my proposal that vocative particles are decomposed into two heads, the possible projection would be

represented as the following tree:



### 3.2. Decomposition of Vocative Exclamative Particles

If the Voc particles, which happen to be homophonous with the VocE ones, can be decomposed into two heads, I propose that the VocE particles can be decomposed, too.

VocE Particle	VocE Marker	Demonstrative
<i>ʔaya</i>	<i>ya</i>	<i>ʔa-</i>
<i>yā</i>	<i>ya</i>	<i>-a</i>

Table 3. Decomposition of Vocative Exclamative Particles in GA

All VocE particles in Table (3) above share the head *ya*. This leads to the assumption that the head *ya* is the VocE particle, whereas the other morphemes are demonstratives.

VocE Particle	Demonstrative	Deictic Feature
<i>ʔaya</i>	<i>ʔa-</i>	person deixis <i>you</i>
<i>yā</i>	<i>-a</i>	person deixis <i>you</i>

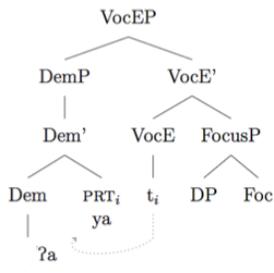
Table 4. Deictic Features of Demonstrative Morphemes in VocE Particles

In vocative exclamatives, the particle does not encode the proximity of the addressee. It encodes the deictic person feature instead. What is interesting here is that the two VocE particles vary in their qualitative semantic feature of animacy.

- The VocE particle *yā* can be used to exclaim about an animate or inanimate referent. In this case, its qualitative feature varies accordingly.
- The particle *ʔaya* is only used to exclaim about an animate (human or animal). Therefore, its qualitative feature always denotes animacy.

The possible representation of the structure of a vocative exclamative following the particle decomposition approach would be as the following:

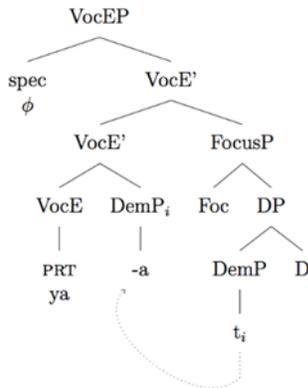
(13)



As I have proposed that the VocE particle *ʔaya* is composed of two heads: the VocE particle and a demonstrative head. For this reason, the tree in (13) projects these two heads in two separate nodes: Dem and VocE. In order for the VocE particle to be formed, the particle has to move from the VocE head position to the Dem's sister head position. The two heads then are merged under the DemP head.

The structure represented in (13) seems reasonable with the VocE particle *ʔaya* because the demonstrative part occurs at the initial position of the particle. However, this structure might not work with the particle *yā* since the demonstrative occurs at the final position. In this case, I use the following structure with the particle *yā*:

(14)



In tree (14), the Dem head is the one that moves from its position to be merged with the VocE particle.

### 3.3 Is the VocE particle *ʔaya* a subset of *yā*?

Only the VocE particle *yā* is used in MSA, while the additional *ʔaya* particle is used in GA. The occurrence of the morpheme *ya* in both VocE particles leads me to the conclusion that *ʔaya* is a subset of the VocE particle *yā*. The particle *yā* can appear in various contexts, whereas *ʔaya* has more restrictions than *yā* has.

The following examples exemplify the distribution and restriction of each of the three VocE particles:

(15) a. *yā al-saXif-ah!*

prt the-silly-[fm]

You silly!

b. *ʔaya al-saXif-ah!*

prt the-silly-[fm]

You silly!

The examples in (15), show that the VocE particles *yā* and *ʔaya* can occur with a definite adjectival phrase.

(16) a. *yā al-ḥiluwah!*

prt the-beautiful

You beautiful!

b. \**ʔaya al-ḥiluwah!*

prt the-beautiful

You beautiful!

In (16), *yā* is the only particle that allows its occurrence with any type of adjectives. However, (16-b) is ruled out because the particle *ʔaya* disallows this type of adjective, which describes a physical appearance, and it also disallows the absence of a definite article.

## 4. CONCLUSION

Vocative exclamative Particles in Gulf Arabic are found to have specific properties, which make them distinct from vocative particles. Arabic language has extended the use of two vocative particles to express an exclamative. This extension varies according to the type of the VocE particle.

- For *yā*, the extension covers the loss of restrictions in animacy and definiteness.
- For *ʔaya*, the extension covers the use of epithet adjectives and maintains the restrictions in animacy and definiteness.

Vocative and vocative exclamative particles are found to be complex. They are decomposable into two heads except for the vocative particle *ʔa*. The Voc particles are composed of a Voc head and a demonstrative, whereas the VocE particles are composed of a VocE head and a demonstrative. Each of the two VocE particles has distinct properties, whereas all the Voc particles share the same properties except for the deictic features. Proposing that Voc and VocE

particles are complex and can be decomposed into two heads signaling two features are what I can contribute to the syntax of Arabic.

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# THE SOCRATIC DIALECTIC ON NAMEGIVING AND A BRAND-NEW PHONOSEMANTIC THEORY

ALEXEI MEDVEDEV

University of South Australia

## ABSTRACT

The work is an example of creation of a new fundamental (linguistic) theory on the Socratic philosophical grounds with its further application for linguistic analysis due to the width and depth of the undertaken approach. The historical Plato's dialogue *Cratylus* with participation of Socrates having overviewed the main previous investigations in the area of **phonosemantics** (study of the relationship between sound and meaning in human speech), it formulates necessary desiderata: assumptions, principles, and methods for construction of the tentative research **Rigorously Universal Phonosemantic Hypothesis (RUPH)** that is based on Vygotsky's universal dialectical concept of the necessary units for any proper scientific analysis. Here the trilateral unity of mouth gesture, thought, and sound in human speech are considered the "common sense of articulation" (Humboldt) that allows defining and attributing to each phone its particular syncretic, mostly spatial meaning which is considered rigorously universal across all human languages. Several contrastive analytic procedures upon various languages have been used, to different extent, for elaboration and verification of the newly compiled inventory of *phonosemes* – elementary bearers of primordial intrinsic meaning. Presumably, words could initially have been built *ad hoc* by agglutination of meaningful phones as primitive descriptions of some particular characteristics *qualia* of the referents with their further fossilization and complete loss of the primordial explicit meaning. Multilingualism is thus understood as the multiplicity of human language manifestation including the suggested universal phonosemantic principle of word creation. RUPH is proposed as a means for strengthening global multilingual awareness; its implementation in education can consolidate students' multicultural awareness through a deeper comprehension of the universal nature of all languages, their origins, evolution, genuine diversity, and yet interconnectivity. Various examples of the phonosemantic analysis are provided.

**Keywords:** multilingual awareness, global universality, meaning, sense of articulation, *phonosemes*, etymology

## INTRODUCTION

The paper applies the new tentative **Rigorous Universal Phonosemantic Hypothesis (RUPH [ru:f])** where the concept of rigour is, at first, but not the least, related to the pertinent universality of the applied approach across human languages on the phonosemantic structure of words. Numerous attempts to establish phonosemantic relationships between speech sounds and word lexical meaning by attributing some meaning to individual sounds and letters (see Abelin 2004; Allott 1995; Genett 1974; Humboldt, 1999; Magnus, 2001; Nuckolls, 1999; Plato, 1961), or revealing it experimentally (Ohalo, 1994; Taylor, 1976; Ultan, 1978) have occurred somewhat subjective and incomplete rather than objectively convincing and universal because of their search for a direct objective linkage between the word and its referent (Hinton et al., 1994) that actually does not exist due to the inevitable intervention of the human mind, and their failure to find universal correlations between sounds and word meaning across languages. Hence, it concludes that to be rigorously universal, a tentative phonosemantic hypothesis should be presumably applicable to any language, and thus practically valid in as many languages as possible. Essentially, such universality may not be specifically linguistic and thus be universal (Ultan, 1978, p.551). The hypothesis should also critically reconcile different approaches of the predecessors, promote their advantages, and not be contradictory towards their achievements (Magnus, 2001; McCrum, undated; Rhodes, 1994; Shisler, 1997 et al).

The work outlines the main principles of the RUPH based on some radical, yet presumably solid theoretical assumptions, whilst embracing initially several languages and then becoming eventually more and more universal throughout the ongoing multilingual validation and verification in the actually unlimited number of languages, including its application in language learning and education.

Aiming at this goal, the article is structured as follows: firstly, it formulates logico-philosophical desiderata of the inquiry; secondly, it exposes the main assumptions of the introduced RUPH; thirdly, the complex technique for retrieval of the primordial meanings of human speech sounds is given; fourthly, the preliminary inventory of

*phonosemes*, the bearers of meaning, is listed; fifthly, some examples of phonosemantic analysis are suggested and, sixthly, the results are discussed and concluded..

## **1. Comparative Analysis and Reconciliation of the Opponents' Views on the Nature of Names in Plato's Dialogue *Cratylus***

### **1.1. Names as the Essence of Things**

Sound symbolism as a subject of scientific inquiry usually originates from the famous Plato's *Cratylus* dialogue (Plato 1961). It is an imaginative discussion about the nature of names between Hermogenes, a proponent of language conventionalism, and Cratylus, a proponent of language naturalism, with intervention of Socrates for elucidating contradictions in both approaches. For the reader, it mostly seems that the conventionalist point of view prevails, that "there is no evidence for a correlation between phonetics and meaning" (Magnus 2001 pp.12-13). Nevertheless, Genette (1976) inclines that neither extremist view could be completely shared.

This dialogue remarkably points out all the major problems that linguistics has not solved yet: how to reconcile the obvious contradiction between the arbitrariness of language signs which is Principle I in Saussure's (1974 p.67) structural linguistics and the apparent correlation between phonetics and semantics, since this correlation does not consist of mere imitation, or onomatopoeia. Socrates defines it as a special kind of imitation, that of the essence of the thing which the word refers to.

Human speech does not merely mimic, or imitate, something but rather expresses some essential identifying features of the thing. There is a hidden contradiction between the concept of imitation, which means – in other words – following, or copying, the sounds of the world, and the possibility to elect, or to select, or to prefer, the form and way of this imitation. Imitation also means to try to have a likeness to something, in the first instance, to nature. The very meaning of imitation as a category presupposes the acceptance of something external from outside, to some extent different, even alien, yet comparable. Here similarity and distinction perform as the dialectical unity of sameness and difference.

### **1.2. Socrates' Arguments on Namegiving**

It is an imaginative discussion about the nature of names between Hermogenes, a proponent of language conventionalism, and Cratylus, a proponent of language naturalism, with intervention of Socrates for elucidating contradictions in both approaches. For the reader, it mostly seems that the conventionalist point of view prevails, that "there is no evidence for a correlation between phonetics and meaning" (Magnus 2001: 12-13). Nevertheless, Genette (1976) inclines that neither extremist view could be completely shared.

Magnus (2001a p.13) criticises Socrates from the position of "modern science" which "is not very happy with the notion of looking for **the 'essence' of a word, or a thing**". For Magnus, it is "hard to imagine what the essence of a 'chair' is, and harder still to imagine how that chair-essence might be represented as a sound". In her opinion, it is impossible that "Socrates proposes to mimic this abstract 'essence' of a concept or material thing in a completely different medium – that of sound". Magnus writes (2001a p.13) that

...if Socrates is right, it makes no sense that different cultures would elect to use completely different sounds to mimic this one essence unless one of the cultures is right and the others are wrong. And that – for very understandable and appealing reasons – is an abhorrent thought to the modern linguist. Not until the 20<sup>th</sup> century were methods applied with any regularity which could address this very serious dilemma in the study of phonosemantics. [underlining by A.M].

One may see in Magnus' refutation some misunderstanding:

(1) The irrelevant reduction of the correlation between phonetics and semantics to a mere imitation (copying) of the sounds produced by the things, while objecting to the Socrates' concept of essence which may be considered an 'idea', or a 'notion', or a 'thought' (Peirce 1955).

(2) Cultural diversity takes place in language as possibility of diverse expressions when different things can be expressed in different ways from culturally and environmental different points of view. If so, the concept of essence should be considered culturally dependant, and thus there would not be "right" and "wrong" cultures.

(3) There is an implicit presupposition that the modern science has achieved superiority to the ancient one.

(4) Socrates' dialectical method of arguing from contradicting points of view is to elucidate the problem in width and depth. Since Socrates gives more attention, or about three quarters of the dialogue, to the arguments against Hermogenes and his conventionalist views, whereas Cratylus' turn confines only about one-quarter yet the latest one, it can make an impression that Socrates is mostly on the side of the conventionalists while overcoming Cratylus'

naturalism. As Matthew (1994 p.16) points out, “the *Cratylus* is not an easy work and has had varying interpretations”.

To investigate the weight of Socrates’ arguments against Hermogenes and Cratylus and to find his implicit own position in relation to both approaches, Table 1 is compiled where the main points of the opponents are represented and juxtaposed.

To formulate problems and statements in modern scientific manner and style, a secondary source – Matthews (1994 pp.15-28) – was used with indication to relevant pages after every thesis. The theses relating to the same problem are juxtaposed under the same number. It appears to mount up to eleven, humorously, like the famous *Theses on Feuerbach* by Karl Marx (see Marx 1845). The comparison of the selected statements in pairs shows that some points are apparently opposite, and contradicting each other (1, 9, 10), some are just different yet supplementary to each other (2, 3, 5, 7, 8, 11) and some are almost common (4, 6).

This structure of accordance of the arguments demonstrates that both approaches mostly serve to each other as supplements, rather than annihilate each other. It proves that the dialectical approach can transcend the apparently irreconcilable contradictions. Throughout the dialogue, the initially contrasting attitudes have been approaching to each other, especially at the end, when arguing with Cratylus. The participants try to reach a common point of view, often accepting some assumptions of others and abandoning their own if they are wrong. The results of comparative analysis of the arguments of both sides in *Cratylus* show that Socrates could elucidate the contradictory character of the problem of naming things as a real dialectician and that the views of both arguing sides is possible to reconcile by conceptual juxtaposing (see Table 1).

**1.3. Socrates’ Fallacies Revealed**

One can find that on some occasions Socrates is not consistent with his own dialectical method and contradicts himself.

**1.3.1. The agent fallacy** at the beginning, Socrates objects to the volitional theory of names supported by Hermogenes, maintaining that private language is impossible, that language has to be acquired by people only commonly, namely, in the way some generations create and use their language. However, by the end, he substitutes for the agent of language – an apparent individual (“the word-maker”) who could have misunderstood the nature of things. Hence Socrates loses the sense of the social character of language and its community.

**1.3.2. Epistemological fallacies**

Socrates does not notice that the words, which signal things as standing still (10) represent some abstract ideas produced by people in mind - not in reality - to grasp the notions of change and motion, that these words’ concepts are mere epistemological tools for endeavouring the ever changing reality.

While excluding the possibility of true knowledge through words, which seem to be mere images of reality, he contradicts himself when having allowed (11) the words (7) to have some inevitable imperfection of representation.

**1.3.3. Etymological Failures**

Arguing against Hermogenes, Socrates overwhelms him with a flood of numerous etymologies, some of them have been more than arguable (Mathews 1994 p.17, Harris & Taylor 1997 pp. 8-9). Moreover, Socrates fails to provide proper etymologies for every word. In the case of *pur* ‘fire’, he can only suggest that it might have been borrowed from another language, perhaps Phrygian. Similarly, he does for *Kakos* “bad” (Mathews 1994p. 18). There may be some etymologies of these two words applying the pointed out by Socrates himself method of onomatopoeia, or mimesis. The sounds [p-u-r] while being pronounced as a short sequence are acoustically very similar to the sounds of instantly up burning fire.

*Kakos* ‘bad’ can be originated from Greek *kakao* ‘to (do a) poo’, while the sounding of the word is also similar to the well-known physiological process.

Anti - Hermogenes (Naturalist)	Anti - Cratylus (Conventionalist)
1. Words or names are correct ‘by native’ ( <i>physei</i> ) (16).	1. The correctness of words has not any basis other than convention and agreement ( <i>syntheke, homologua</i> ) (16).
2. The principles of correctness are the same for all societies, Greek and non-Greek (16).	2. No word is given by nature but by the law and custom ( <i>nomoi, etheri</i> ) of those who habitually use it (16).

3. If statements are true or false their smallest parts, which are the words, must also be true or false (16).	3. Words should be accepted by the whole language community, otherwise, language would be correct only privately (16).
4. Speech is an action (like weaving) and a part of reality, and so, it should be a correct and relevant to reality tool.	4. Words are correct in as much as they reveal the nature of things because their function is to instruct.
5. The possibility of existence of different proper names may be proved by etymologies, the origins of words, since all words have been seen to a point in the same way (17-20).	5. All words are correct or else they are not words at all, nor can anyone speak falsely, making pointless noises.
6. 'Man is the measure of all things' (Protagoras, c.490-420 BC) (16). The existence of things is relativistic, there is no authority in word-making (16)	6. There must be the 'law-giver' ( <i>nomothetes</i> ), a craftsman who makes words ( <i>onomastikos</i> ), the <i>dialektikos</i> or dialectician, a man skilled in the practice of argument (17). There are good and bad word makers, a good or poor word (19-20).
7. The original words have often been altered later for the sake of ornamentation, with sounds added or deleted and so on (17).	7. Any image must to some degree be imperfect, otherwise, word and thing become indistinguishable, being identical. "It is not necessary that every letter in a word should be appropriate, or every word in a discourse. A thing is still referred to if its general outline ( <i>typos</i> 'impression, cast, sketch, model') is there" (20).
8. There is a set of simple primitive words ( <i>stoikheia</i> ) whose origin are sophisticated forms of <i>onomatopoeia</i> ('word-making'), for example: 'r' represents movement, 'river', 'run'. 'i' is for small things. 's' imitates 'shaking' or 'cold' 'd' and 't' represent 'bond', 'shackle', 'state', 'condition'. 'l' imitates something 'smooth', 'oily' or 'glutinous'. 'gl' is for 'sticky' or 'sweet' ( <i>glykus</i> ). 'a' and 'e' are for 'big' (stem <i>megal</i> ) and length ( <i>mekos</i> ) (18-19)	8. A word is an indication of a thing, some derived and some are primitive, and those that are primitive must indicate by resemblance... [which] must lie in individual letters... but letters can get altered in the course of time. But in that case the word... must be understood through custom ( <i>ethos</i> )... In such cases words do not indicate entirely by resemblance. In part, at least, convention also comes in (20).
9. If the maker had been ignorant then... the words would not be words at all... there is evidence that he was not mistaken, since all words have been set to point in the same way (20).	9. The word-maker did not himself understand the nature of things (p. 20), and all the words might reflect the same initial error (21).
10. 'Everything is in motion' ( <i>panta rhei</i> ) according to Heraclites (fl. 500 BC) (21)	10. [T]here are other words which do not support the theory of flux or motion... [when] their inventor signalled things not as moving, but as standing still", such words as: <i>historia</i> ('inquiry') fixes what was in motion (10); <i>episteme</i> ('knowledge') is from the verb 'to set' or 'to stand': it fixes ( <i>histesi</i> ) the mind on ( <i>epi</i> ) things; and <i>pistos</i> ('trustworthy') means 'to stand firm' ( <i>histan</i> ) in all things. There are also unchanging ideals of beauty, goodness and all other forms of being, some knowledge must be unchanging itself and it is possible (21)

11. Some superhuman power must have been responsible to understand the nature of the things that they refer to (21).	11. There must be a way to learn about things other than through words.... Why learn from what is at best an image, rather than from the original directly? ...[H]ow could the original maker of words himself have understood the nature of the things that were referring to? (21).
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**Table 1. Socrates' Argumentation on namegiving**

#### 1.4. From within the Mouth Cave: Plato's Legacy in Phonosemantics

Strictly speaking, there is no direct linkage between sound and meaning as referent but an indirect one through the human mind (*Interpretant*, according to Peirce, 1955). The iconism of mouth gesture connotes conceptually with Plato's famous metaphor of the cave where the locked prisoners-observers of the world are able to see just the shadows of the objects acting outside (Plato *Republic* VII 7.514b, 7.532b, see in Plato, 1961, pp. 747, 764). The analogy between these relies upon the limits of human knowledge by its narrowly focussed perception, opaque vision, obstacles etc. Therefore, iconicity may metaphorically mean not only image but also the possibility to look up at something folded or hidden, obscure or partly visible, and convey the difficulties and limitations of recognition, or imagery within from the world.

### 2. The Logico-Philosophical Desiderata of a New Phonosemantic Theory

#### 2.1. Naturalism versus Conventionalism

Both naturalist and conventionalist theories have sporadically emerged through the history of linguistics and driven, to some extent, its development. It has been impossible to define the victory of one side, because there has been a fruitful dialogue advancing science (Genette 1976; Harris & Taylor 1997). A number of these attempted to find the third alternative, or the middle way, in phonosemantics, to overcome the extremes of the naturalist and conventionalist doctrines. This trend has appeared in linguistics since Plato's *Cratylus* dialogue, where Socrates tries to embrace the two opposites – being typical of the dialectical triad: thesis-antithesis-synthesis, or “yes” – “no” – “both”.

The phonosemantic hypothesis on meaningful sounds and letters attracted many philosophers, poets, writers etc., such as Novalis, Goethe, de Balzac, Renan, Hugo, Emerson, Steiner, Carroll, Rimbaud and Proust, and others (Magnus 2001a p.34). For example, Wilhelm von Humboldt (1999 [1836]) exposed, according to Magnus (p.16), “a much better intuitive feel for the fundamental phonosemantic concepts than most of the literature written in the 20<sup>th</sup> century”.

#### 2.2. Phonosemantic Hypothesis and Universal Sense of Articulation

The conventional phonosemantic hypothesis which Magnus (2001, p.166) coins at best sounds as:

...[E]very language of the world, every word containing a given phoneme has some specific element of meaning which is lacking in words not containing that phoneme. In this sense, we can say that every phoneme is meaning-bearing. The meaning that the phoneme bears is rooted in its articulation.

Wilhelm Humboldt (1999, pp.75-76) also appeals to “namely the pure and... quasi-naked *sense of articulation*” which is not always completely conscious for speakers. He thus attributes “a certain significance attaching to each individual letter” (Humboldt, 1999, p.73). This type of designation has supposedly played a great and perhaps exclusive role and even dominated in primordial word building. It has to cause “a certain likeness of designation throughout *all* [emphasis added] the languages of mankind, since the impression of objects would have everywhere to come into more or less the same relationship to the same sounds” (Humboldt, 1999, p.73). This likeness gives an opportunity to validate the phonosemantic hypothesis through a variety of languages and explains the similarity of meaning and sounds in distant to each other contemporary languages not only by their common origin and descent.

Designation is a result of the historical development of the human ability to have “a pure and powerful feeling for language” (Humboldt 1999 p.73), establishing a “higher principle [of language-making] – quasi-naked **sense of articulation**” (p.75). The nature of the articulated sound, whose essence consists exclusively in the lending of meaning to sound, determines meaning and “nothing in the sound but its meaning should appear... precisely and uniquely destined for it” (p.76).

For Humboldt, the construction of language is a manifestation of the inner idea that overcomes the difficulties of the sound and does not always succeed to the same degree (p.77). The source of word creation in the field of the designandum, which consists of (1) the individual objects or concepts, and (2) those general relations (forms of

thinking) that can be combined with these concepts and objects for new designations and to link words together. "This field is the soul's own product" yet not always completely conscious (p.75). The language-making has to distinguish among concepts, down to the finest degree, "by choice and shading of sounds" (p.75). The individual item (concept) is determined here by intellectual necessity. The notions of symbolic and analogical are applicable, for Humboldt, in these relations.

Humboldt overcomes the gap between words and thoughts by the clarification and purification of both the sense of articulation and the intellectual view on the field to be designated. This presupposes great precision in the delimitate relations between the sound and its meaning. "The more specific and unphysical [sounds are], the more sharply they are set off from one another" (p.76).

As synergy of psychologism, intuitivism, perfectionism, and idealism, one can notice that his theory possesses some advantages and disadvantages altogether yet of the highest quality. There is also no answer to how the sound corresponds to the concept, except of the similarity of 'efforts' applying to illuminate both of them following "to the strength and purity of the sense of articulation" (Humboldt 1999 p.75).

### **2.3. Logico-Philosophical Aspects**

The theory of Humboldt may be compared to the later formulated Peirce's semiotics in terms of the presence of a trilateral classification: of signs (icons, indexes, and symbols) in Peirce's semiotics and of designation in Humboldt's theory. In both classifications, similarly, Humboldt strengthens the independence of a designating word from the physical characteristics of its sounds, whereas Peirce gradually increases the independence of signs from the objects to be designated as well

The main disadvantage of Humboldt's classification consists of the failure to divorce meaning from the physicality of sounds and their inherent characteristics, on the one hand, as Magnus (2001a) indicates, whereas, on the second hand, one adds, his phonosemantic process of word designation is too psychologically subjective, and completely depends on someone's "soul".

The tentative here hypothesis maintains that the sounds of speech as signs amalgamate with further fossilization and complete loss of their primordial explicit meaning. Words of language as actual signs are arbitrary iconically or indexically because both these ways constitute the signs whilst ascribing definite meaning, which must denote an individual, and must signify a character. Iconicity and indexicality are genuine parts of the process of symbolisation of the objects. The "triangular" dialectic of conceptual interconnectivity of such triads as "icon – index – symbol", "naming – reference – usage", and "word – sound – meaning" allows a deeper, more dimensional comprehension of phenomena in question than more simplistic traditional binary oppositions of the term.

## **3. The Rigorous Universal Phonosemantic Hypothesis (RUPH)**

### **3.1. The Main Phonosemantic Assumptions**

The main RUPH assumptions comprise "the train of thoughts" (by Peirce, in Ogden & Richards 1966, pp.285-286) as follows: Here, the trilateral dialectical unity (the general idea by Vygotsky, 1986; similarly Peirce, 1955) of sound, thought, and mouth gesture in human speech (McNeil, 2001; Kenney, 2003) is embodied in the "pure and quasi-naked sense of articulation" (Humboldt, 1999, p.75); that is, the speaker's proprioception of the position of the organs of speech (Paget, 1930) that expresses some primordial, syncretic, mostly spatial meaning of the thought, which is always intentional (McCrum, undated) and striving to be "truly iconic" (Magnus, 2001, p.1) to the reality (reference). Whilst being gestural and thus indexically iconic, the articulation produces speech sounds genuinely charged with meaning by analogy that symbolizes the content of the thought (Peirce, 1955, pp.108-115). The sequence of primarily often reduplicated (Regier, 1998), agglutinated and then "fossilized" sounds – the actual word! – comprises the primeval description (Shisler, 1997) of the referent of the thought (object). The sounds here substitute for their particular characteristics qualia rather than the objects (referents). Such a primordial language – an eventual kind of Mentalese! – is constrained by human articulatory abilities, and hence is able to express only basic, mostly spatial features and relationship of the referents by the iconically relevant proprioception of mouth gestures (Paget, 1930). Such phonosemantics is considered to be universal across all human languages. It is thus presupposed that human speech as a sequence of utterances has appeared earlier than words, which were initially built ad hoc by agglutination of meaningful phones as primitive descriptions of some qualia of the referents with further complete loss of their primordial once explicit meaning.

### **3.2. Transgressive Cross-Lingual Contrastive Analysis**

Depth is hidden. Where? On the surface.

Hugo von Hofmannsthal

(In Finch, 1977, p.xviii)

Wittgenstein, for example, repudiates the idea that the main ground of the meaning is a referential relation between words and objects in the world because there is “no special access to the referents other than that linguistic access which for some reason we are not satisfied with” (cited in Finch, 1977, p.80). The RUPH is inspired by Vygotsky’s (1986, pp.4-5) dialectical concept of the necessary units for any comprehensive scientific analysis. Similarly, the trilateral unity of mouth gesture, thought, and sound (Ogden & Richards, 1966, p.11) here is considered to be the common for all humans ‘sense of articulation’ (Humboldt, 1999, p.75) that allows defining and attributing to each individual phone its particular meaning.

The applied method for obtaining the phones’ meanings includes several analytic procedures such as: minimal pairs comparison, transfer of the meaning of one-sound words into multi-sound ones, interjection and mouth gesture designation (see Paget, 1930), proprioception of articulatory organs, cross-lingual comparison and exchange of phones’ meaning between languages, designation of compound units (clusters), and transgressive analysis of findings. Arabic, Chinese, English, Finnish, French, Georgian, German, Greek, Japanese, Latin, Lithuanian, Mongolian, Polish, Russian, Spanish, Turkish have been used (to various extent!) for elaboration and verification of the compiled preliminary inventory of phonosemes, a newly introduced concept of the elementary, submorphemic (see Matthews, 1991) bearers of meaning – phones of human speech that preserve essential features of the whole language and thus allow investigation of essential points of its further development (Vygotsky, 1986, pp. 4-5).

### **3.3. Phonoseme as a Phonosemantic category**

The inventory comprises only the most frequent phones of human speech for the first outlook. The suggested approach actually deals with normalized and categorized phones rather than with particular sounds of the real speech in a concrete language. Furthermore, it uses the specific spelling of a written word which often preserves its primeval, but not contemporary pronunciation. Henceforth, both spelling and pronunciation versions of phonosemantic analysis are given in appropriate cases of significant differences between them.

The new term phonoseme here designates a phone and its relevant transcribing letters whose particular, yet syncretic meaning is revealed during cross-lingual contrastive phonosemantic analysis. The similar, quite close in meaning, and already existing in linguistics, terms such as phoneme and phememe (Foster, 1996) here are consciously not applied for some important reasons. Phoneme mostly performs as a concept of linguistic structuralism and should be applicable only for language endeavour with specifically systematic approach and it does not convey intrinsic phonosemantic properties of speech sounds. Phememe, in turn, is overcharged with cognitive, cultural, and even ideological considerations (Harrod, 2003). One could remind similar terminological purism of Saussure (1974) who also prefers the simpler, more transparent term of linguistic sign for word designation rather than the vague, culturally and psychologically engaged term of symbol.

### **3.4. The Preliminary Inventory of Phonosemes**

The inventory at this stage is just preliminary, certainly not exhaustive, while requiring further representative enlargement, analytic development, methodological amendment, finer attenuation, and thorough verification.

## **4. Examples of Cross-Lingual Phonosemantic Analysis**

The following examples are elaborated sporadically, according to the availability of relevant corresponding sources - dictionaries. The idea of multilingual comparison of animal names has emerged, and three words for Chinese, Georgian and Japanese examples are borrowed from Allott (2001) to be decoded phonosemantically.

### **4.1. Phonosemantic coinage of EXPERIENCE**

Experience is the human way of life, their ever going ex-ist-ence and act-ualisation in re-ality. Humans possess experiences and gain experience from within the world through their senses in the particular forms of mental representation that appear to be quite adequate to the changing circumstances of life and successful in survival as a species. Each experience is a phenomenon of human individual consciousness and thus is unique and irreplaceable. To be collectively significant and shared by others, it has to be expressed and conveyed with term coinage in common

language and hence human beings can gain and learn from social experience for themselves. The ability of mastering own experience comprises the essence of humanity.

The very word EXPERIENCE may be deciphered as “acting (=E) along with (=X) the previously (=P) interactive (=E) response (=R) intensely (=I) actually (=E) available (=N) for that selective (=C=TS or =S) action (=E)”. For example, English NUMBER means “available (=N) for multiple (=U) possession (=M) bearing on (=B) acting (=E) reality (=R)”; correspondingly, Kurdish ZIMARAH means “with (=Z) tight insight (=I) appropriate (=M) at large (=A) reality (=R) boundless (=A) pointing at (=H)”

Phonoseme	Grapheme	Syncretic intrinsic meaning or conceptual grasp
/a/	<b>A</b>	Openness, boundlessness, maximum, all around, largeness, outsidedness, vagueness, unconstrained entity
/e/	<b>E</b>	Action, emergence, activation, erection, energy, existence
/i/	<b>I</b>	Narrowness, minimum, tension, localisation, spreading out, penetration, insight
/u/	<b>U</b>	Depth, magnitude, content, interiority, outstretchness, origin, (re)source, bulkiness
/o/	<b>O</b>	(In)closeness, surroundings, orderedness, vicinity, limitation
/y/	<b>Ü</b>	Combines the traits of /i/ and /u/
/œ/	<b>Ö</b>	Combines the properties of /o/ and /e/
/b/	<b>B</b>	Being, existence, realisation, fulfilment, confirmation
/d/	<b>D</b>	Givenness, position, determination
/dʒ/	<b>J, G</b>	(Strong) quick, fast (trans)action, command, affiliation
/f/	<b>F</b>	Being inside, within to, from within
/g/	<b>G</b>	(Strong) contact, cohesion, point at, to, towards, enforcement
/h/	<b>H</b>	Direction, pointing at, to, towards
/k/	<b>K</b>	Contact or interaction (present and future), cohesion, pointing at, to, towards, enforcement
/ks/	<b>X</b>	Conjunction within from
/kv/	<b>QU</b>	Within, towards, conjunction with, penetration, into
/p/	<b>P</b>	Alongside, impulse, pushing, preceding
/s/	<b>S</b>	With, together, with contact (past and present)
/ʃ/	<b>SH</b>	Affiliation, long-term conjunction, contact
/t/	<b>T</b>	Direction, impulse, indication, pointing out (at), to, towards, Fixation, end, finish
/ts/	<b>TS, C</b>	Persuasion, conjunction, markedness
/tʃ/	<b>CH, TCH</b>	Quick, fast (trans)action, command, separation
/v/	<b>V</b>	Inside, within to, towards
/z/	<b>Z</b>	A strengthened version of /s/, with tendency to become without, behind
/ʒ/	<b>ZH</b>	(Strong) permanent contact, interaction, cohesion
/sk/	<b>SK</b>	From within, pertinence of, with
/l/	<b>L</b>	Longevity, outspreadness, length, duration, pointing at
/m/	<b>M</b>	Appropriateness, attribution, possession, satisfaction, saturation
/n/	<b>N</b>	Emergence, availability, birth, enforcement, givenness, presence
/r/	<b>R</b>	Reaction, resistance, response, subjectivity, thingness, reality, reflectivity
/w/	<b>W</b>	Combines traits of /u/ and /v/
/j/	<b>Y</b>	Overcoming obstruents, realisation, fulfilment, squeezing out, entry (in initial position) into and exit (in final position) out of

Table 2. Preliminary inventory of phonosemes

#### 4.2. Multilingual Diversity: The Same Signified of Various Signifies

The given names *Fidel* and *Muslim* may equally be translated respectively from Spanish and Arabic as 'loyal'. The phonosemantic analysis of *loyal* for several languages shows the corresponding results:

**Spanish FIDEL:** *F* = in, *I* = bound, unity, *D* = given, available, *E* = action, energy, deal, way, *L* = appointed, long. In English glosses, the word can mean "In bound with this given action/way immensely/long".

**Arabic MUSLIM:** *M* = ability, having, possession, keeping, *U* = deep, magnified, *S* = conjunction, ties with, together, *L* = appointed, long, *I* = intense, focused, *M* = manifestation. The word means similarly "Keeping deep ties with appointed long-term/spread around intense manifestation".

**English LOYAL:** "Long/much (=L) closely (=O) connected with (=Y) others/something broader (=A) appointed (=L)".

**German TREU:** "Towards (=T) response/reaction (=R) active (=E) deeply/much (=U)".

**Russian V'ERNYJ:** "For/to (=V) actual (=E) response (=R) available (=N) within from (=YJ that is an ending *adj. masc. Nom.*)". The Russian high central vowel *Y* combines the traits of *I* (narrowness/focus) and *U* (depth/magnitude) that symbolises the (male) strength of the adjective's quality. The following sonorant *J* symbolises the final consolidation of the quality. The palatalised consonant *V'* may be considered the combination of *V* and *I* (=I) that gives the similar meaning of intentional direction/focus.

**Turkish SADIK:** "With (=S) everything (=A) given (=D), bound (=I) to (=K)".

**Lithuanian IŠTIKIMAS:** "Belonging to/going along with/originated (=I) from (=SH=Š) those who (=T) go/are close/exact/similar (=I) to (=K) those who (=I here, again, in the reduplicative sense of inclusiveness, selection) possess (=M) much common (=A) with (=S)".

**Finnish USKOLINEN:** "Deeply/strongly (=U) together (=S) to (=K) something (=O) orientated (=L) and consolidated (=I) to be available (=N) to bear (=N) the action (=E) accomplishing/presenting (=N)". It sounds similarly to the Russian "Uzko (narrowly/tightly) linyeynyj (lineated)".

The results demonstrate and thus confirm Saussure's Principle I: "...the linguistic sign is arbitrary" (Saussure, 1974, p.69) in terms of denotation of particular referents.

#### 4.3. Search for Overriding Generalisations: Similarly Sounding Signifiers of the Overlapping Signified

The undertaken approach leads to a very radical dictum that similarly sounding words, or their particular parts, should possess similar primordial meaning that can be, and more often is, hidden from speakers and revealed by phonosemantic analysis.

**WOLF and FORK:** For example, the English *he-wolf* is *vilkas*, and *she-wolf* is *vilke* in Lithuanian. The Russian similarly sounding *vilka* means *a fork*. The similarity of these signified can be got by (re-) construction of the primordial overlapping idea for both. The phonosemantic analysis of the stem *vilk-* reveals its meaning: "Into (=V) something acute/narrow (=I) appointed/going (=L) towards (=K)" that is obviously transparent for *fork* but not yet for *wolf* whose revealed similar meaning is: " (Deeply) into (=W) something closed/encompassed (=O) appointed (=L) at/towards (=F)".

**DOG and CARE:** The English *dog* means "Determined (=D) to secure around (=O) strongly (=G)". The equivalent Turkish *köpek* sounds much similar to Russian *k opykye* that means *to/for a care*. The phonosemantic description for both should be the same: "To (=K) object/something limited/closed (=Ö=O) along with (=P) action/help (=E) for (=K)". In the Russian word, *Y* marks palatalisation of the preceding consonants *P* and *K* that does not change the meaning, and the last *E* is an ending (*noun, feminine, Dative case*).

**BANK synonyms:** Here are considered such words as: (1) internationally used *bank* as a financial institution dealing with money, (2) English *bank* as a long raised mass of earth; ridge. Lithuanian and Russian also have *bánka* as an elevated section of the bed of a sea, lake, or river; sandbank, (3) English *bank* as an arrangement of similar objects in a row or in tiers, and (4) Russian *banka* as a small, mostly glass container. All of their meanings can be overlapped by their phonosemantic signifier: "To be (=B) something large/numerous (=A) available/given/in hand (=N) to/for (=K)".

#### 4.4. The Universal Cross-Lingual Conceptual Similarity of the Same Signified: The Case of Animal Names

While expanding the investigation over other languages, the following reconstructions for *wolf* are obtained:

**Chinese LANG<sup>2</sup>:** It means "Appointed at (=L) something large/vast (=A) given/available (=N) much/strongly (=G)".

**Finnish SUSI (he-wolf):** It means "With (=S) great/deep (=U) persuasion (=S) intending (=I)", and *naaras-susi* (*she-wolf*) means, accordingly, for *naaras*, that is, a female animal in general: "[For] available (=N) in

abundance/something (=A) arise/something (=A) replying (=R) the abundance/something (=A) within from (=S)". Here is a case of reduplication for A. Actually, Finnish *naara* denotes *an anchor* and signifies: "Something [= the last A; the order is reversed] responding (=R) something (= the middle A) with something (=A) available (=N)". Paraphrasing, it is like this: "For some action, there is a counteraction equal to the action".

**Georgian MGELI:** It means "Possessing (=M) strong to (=G) act (=E) choice (=L) intention (=I)".

**Greek LUKOS:** It means "Appointed (=L) deeply (=U) at/to (=K) object (=O) from within (=S)".

**Japanese OKAMI:** It means "Surrounding/moving around (=O) towards (=K) someone/something (=A) to obtain/possess (=M) intending (=I)".

**Mongolian CHONO:** It means "A part/selection of (=CH) something (en)closed (=O) making available/taking (=N) something (=O)". It is similar to the Russian/Soviet historical abbreviation in Cyrillic ЧОУ [English CHON of CHasti Osobogo Naznacheniya ("military units for special purposes")]. The phonosemantic meaning can be preserved in general even after language change due to its universality and transitivity over particular words and languages.

**Turkish KURT:** It means "To(wards) (=K) something/source (=U) producing revenues/returns (=R) these/there (=T)". The data demonstrate permanent presence of the motifs of surrounding, obtaining, appointing at a desirable object, or a purpose, in the content of the conceptions on the wolf over several languages that may be considered universal. The similar detailed analysis provided for other animals shows the following integrated conceptions:

1. For *cat* as "something intending to be outside, not enclosed, avoiding communication",
2. For *goat* as "something being expelled outside",
3. For *dog* as "something determined to secure surroundings very much",
4. For *horse* as "something overcoming/bridging the space".

Such findings correspond to the characteristics traditionally attributed to these animals.

#### 4.5. Experiencing TIME

**English SIGN:** Graphologically (SIGN): "With (=S) intention (=I) strongly to (=G) be available (=N)". Phonologically /sain/: /s/ – with, /a/ – something large(r), /i/ – intended to, /n/ – be available. Roughly, the same meaning exists after phonetic change, thus phonosemantic analysis may be considered viable.

**English TIME:** "This / that (=T) something narrow, intense (=I), presented at hand, possessed (=M) for action (=E)".

**Russian VR'EM'A 'Time':** "Into (=V) reality (=R') (intensely =I) acting (=E) at disposal (=M') (squeezing =I) broad entity / thing (=A)". The sign of palatalisation (='), instead of Cyrillic *b*, is assumed equal (=I) and means also 'intensely'.

**Polish CZAS 'Time':** "Part of [CZ is equal (=CH) that is equal /tʃ/] larger entity (=A) with cohesion (=S)".

**Lithuanian root LAIK- 'Time':** "Appointed (=L) larger entity (=A) intensely (=I) to (=K)".

**Latin TEMPUS 'Time':** "This (=T) action (=E) possessing (=M) push (=P) deeply (=U) with cohesion (=S)".

#### 4.6. Comprehending Law Semiotics

**English MORAL:** "Possessing (=M), encompassing / limiting (=O) reality (=R) everyone (=A) appointed at / spread upon (=L)".

**English LAW:** "Appointed at (=L) all (community) (=A) deeply inside (=W)".

**Latin LEX 'Law':** "Appointed at (=L) action (=E) together, along with [X is equal (=KS)]".

**Russian ZAKON 'Rule':** "With / from / within / alongside (=Z) great entity (=A) to (=K) limitation (=O) available (=N)".

**Russian PRAVO 'Law':** "Pushing (=P) reality's (=R) entities (=A) to (=V) order / limitation (=O)".

#### 4.7. Cultural Diversity of Sociological Terms: Cross-Lingual Comparison

**Persian ADĀLAT 'Justice':** "Something great (=A) given (=D) everyone (=Ā) appointed at (=L) something (=A) like that (=T)". One can compare the Asian conception of the Heavenly appointed egalitarianism expressed by this term to the European individualism and consumerism confined in the word of *justice* as equalising fair food (breast milk) distribution amongst members of a collective/group of common consumption, that is, *society* (Medvedev, 2007).

**Chinese words for 'Society':** SHÈHUÌ – "Permanent complete (=SH) action (=È) [falling tone] towards (=H) united (=U) intention (=Ì) [means *community* as common obligations; the same as European] with addition of ZHÌDÙ – "Pertinent (=ZH) intention (=Ì) giving (=D) unity (=Ù) [means *consolidation*] gives jointly the concept of *society*."

**European REVOLUTION:** "Responding (=R) actively (=E) into (=V) encircled (=O) appointed (=L) profoundly (=U) that (=T) entity (=I) encompassed (=O) available (=N)" means 'full revolt, turning over' [quite a formal 'mechanical' definition].

**Persian ENFĒLĀB ‘Revolution’:** “Action (=E) available (=N) from within strongly to (=Γ) action (=E) appointed at (=L) great (=Ā) being (=B) means “something caused by own internal development” [the best definition amongst considered ones].

**Chinese GÉMÌNG ‘Revolution’:** “Strong (=G) acting (=É) [rising tone] to gain (=M) intended entity (=Ì) [falling tone] available definitely (=NG) [just a mere seizure of power]”.

## 5. Upbringing Global Multilingual and Multicultural Awareness Through Phonosemantic Analysis

The obtained results correspond well to the results of some independently provided investigations of human protolanguage reconstructions (Foster, 1996; Harrod, 2003; Ryan, 2006), the Sumerian (Halloran, 2004) and Proto-Chinese (Howell, 2005) languages. The suggested phonosemantic analysis can also elucidate several fundamental linguistic problems: these of double articulation, language origins and diversity, etymology of words, development of language(s), sound symbolism and word formation.

It thus resolves the paradox of the principle of double articulation in linguistics where initially meaningless sounds create somehow their combinations (words) and whose meaning is arbitrarily designated by social convention (Saussure’s Principle I of arbitrariness of the sign). Though numerous attempts have been made to override this dictum and to find meaning of particular sounds (see: Genette 1976, Humboldt 1999; Khader 2002; Magnus 2001; Plato, 1961), including the most impressive results in size-magnitude sound symbolism and phonesthesia (Nuckolls 1999; Ultan 1978), the double articulation still remains intact and there is no satisfactory explanation why and how words appear to be as they are.

The main predecessors’ disadvantage in sound symbolic studies, in terms of dialectical materialism, has been similar to “[t]he chief defect of all previous materialism...that things [*Gegenstand*], reality, sensuousness are conceived only in the form of the *object*, or of *contemplation*, but not as *sensuous human activity, practice*, not subjectively” (the 1<sup>st</sup> of *Theses on Feuerbach*) (Marx 1938). On the contrary, the RUPH provides a deep deconstruction of human language under monistic perspective on semantic designation spreading it down to the submorphemic level. It bridges the outside world (*Gegenstand*) - which is independent on the speaker and apparently solely determines the word meaning - and the inner content of human thoughts (*Bewusstsein*).

The preliminary analysis reveals however many problems and complications with the approach such as syncretism and inexplicability of primordial conceptions, fuzziness and opaqueness of their primeval phonosemantic descriptions. Nevertheless, some affinity and congruency are definitely found, though more research is still required. It should be understood that any given interpretation here is approximate, may always be slightly changed, and become different to some extent, but not completely and indefinitely! It is a specific of the matter to designate words primarily when the means doing so are not created yet, except of a limited amount of *phonosemes*.

## 6. Bridging Thought and the World: Anthropocentrism in Namegiving

The RUPH is a simple, yet bold empirical hypothesis with testable consequences, which holds that meaning as phenomenal experience is to be explained, not only in terms of what the explicit mental representations of word sounds do (‘process’ notion), but either in terms of what they are (the ‘vehicle’ notion of *phonosemes* with intrinsic traits). It appears to explore the paradigm of stable states in a sea of unconscious causal lingual activity considering that the simpler the notion of representation, the stronger the link to the environment. The RUPH produces strong plausible materialistic assumptions which overlap presumably or, at least, narrow the ‘explanatory gap’ between the material correlate of the brain and the phenomenal world of consciousness. The notion of *phonosemes* takes a particular place within the totality of phenomenal experience and the continuum of degrees of abstractness as transition from the unconscious to the conscious, from the material to the ideal, from the concrete to the abstract.

Following Humboldt (1999), the central role in word making should be given to humans, their minds, and their senses’ subjectivity that is transformed into a perfectly attuned sense of articulation. The ‘Great Divide’ between thought and referent is overcome there by coupling “the effort to lend meaning to sound [that] engenders... the nature of the articulated sound” and “the same effort... working here towards a determinate meaning” (Humboldt, 1999, p. 75). His third sort of designation is a perfect linkage between sound [form] and meaning [reference]. The referential link to the world of objects has been much diminished, if not actually eliminated, by structuralism prevailing in linguistics during the twentieth century. Yet, it may be restored or strengthened through by the active subject, human beings, whilst accounting for their practical activity in the world. Since language is genuinely social, the essence (see Plato’s *Cratylus* 1961) of the names (words) appears to be the essence of human relationships (see Marx 1938) with

themselves and the environment in all their countless and infinite diversity. The names express the essence of things, when people designate them, and thus the essence of people themselves is their own creativity that unveils the surrounding world to them and makes themselves, in turn, human beings. Sound symbolism should gain more attention of not only linguists but also other scientists, especially those who have deal with human nature. The multidisciplinary approach here is essential.

#### Conclusion

The tentative rigorous (radical) universal phonosemantic hypothesis (RUPH) is based on a monistic approach to semantics as a branch of linguistics. The phonosemantic analysis can elucidate several fundamental linguistic problems: these of double articulation, language origins and diversity, etymology of words, development of language(s), sound symbolism and word formation. Applying the hypothesis requires the ongoing elaboration of integrating abstract concepts, special phonosemantic sensitivity, and its introduction in linguistic education can consolidate students' multilingual awareness through a deeper comprehension of the nature of human language and improve their ability for reasoning. It transfers its focus from outside world that is considered independent on the speaker and apparently solely determining the word meaning onto the inner content of human thoughts. This just prevents <sup>≠</sup>but does not deny it as a whole! <sup>≠</sup>the voluntarily subjective interpretation of Principle I (Saussure, 1974, p. 67) of the arbitrariness of the sign by a more logically objective principle of word formation by people while putting them at the very centre of word creation as the only demiurge of language. The hypothesis well explains both phonosemantic universality of word formation and the countless number of its multilingual realisations. The suggested preliminary principles of phonosemantics undoubtedly require careful and objective scrutiny, and this paper ends with an appeal for comprehensive validation and verification of the hypothesis; this ever-going process is impossible without the participation of a broader linguistic community.

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# TOWARDS THE INTERLANGUAGE THEORY: PRONOMINAL CLITICS IN NON-NATIVE SPEECH PRODUCTION

SAVELINA BANOVA

## ABSTRACT

The issues and problems accompanying the description of interlanguages can be compared to the ones emerging in the description of natural language. Moreover, they can be even more complicated given the increased degree of variability, which is typical of interlanguages.

The pronominal clitics are a typological characteristic feature of Bulgarian language, being a Slavic and Balkan language. The present paper focuses on the use of the noun and verb clitics in an artificial language contact environment, that is, in the process of Bulgarian language acquisition. It analyses language data which reveal the acquisition, modification and simplification of the rules behind the use of clitic constructions.

The investigations on language contact in foreign language acquisition provide interesting data on the mastering and simplification of languages in bilingual and polylingual environments. As seen by the concept of interlanguage, in the mind of the foreign language learner a particular language system is created and it is characterized with a set of rules – one part of them belongs to the target language, another part – to the interlanguage. The present paper turns to a specific morphological realization in the interlanguage of Bulgarian language learners, whose mother tongue is Turkish, German, Greek, English, French. It traces the grammatical characteristics of the Bulgarian interlanguage of learner of various mother tongues by comprehensively presenting the mechanisms of pronominal clitics use. Therefore, one of the main challenges in interlanguage description and analysis lays in the flexibility of its development. Undoubtedly, the investigation of a specific grammar category – such as the use of pronominal clitics – is the road for tracing and defining the mechanisms accompanying language acquisition.

# WORD-FINAL SHORT VOWELS IN CLASSICAL PUNJABI

**AAMIR ZAHEER**

(Lecturer, National University of Modern Languages, Islamabad, Pakistan [aamarzaheer@gmail.com](mailto:aamarzaheer@gmail.com))

## ABSTRACT

This study was an effort to investigate the existence of word-final short vowels in Classical Punjabi and to compare the characteristics of these vowels with Modern Sindhi Language. The Comparative Method was applied to determine the relationship between the features of the two Northwestern Indic languages. The grammatical functions of these vowels of Modern Sindhi used in the Textbooks produced by the Sindh Textbook Board, Jamshoro (2016) were compared with the Classical Punjabi of the Guru Granth Sahib (1604) written in Gurmukhi script. The results confirmed the positive relationship between the grammatical features of two important neighboring Indo-Aryan languages, which suggested that the word-final short vowels are well preserved in most Sindhi dialects. They are lost in modern spoken and written Punjabi but historically preserved in sacred Sikh literature. The study contributed to the existing literature on the languages of Indus Valley, where no such study has been carried out earlier.

**Keywords:** Short vowels, Indo-Aryan Languages, Punjabi, Sindhi, Gurmukhi, Guru Granth Sahib

## INTRODUCTION

Speech is represented as a sequence of 'segments', which are divided into consonants and vowels ((Ladefoged & Maddieson, 1996:281). A vowel is a speech sound in which there is no obstruction of the vocal tract (Ladefoged, 2001:186). Some languages make the difference between the long vowels and the short vowels. In these languages length is contrastive for vowels, which means that the meaning changes (HIPA, 1999:30). It is basically the durational value. Many languages of the world make the difference in the duration of vowels in order to make difference in the meaning of different words.

The vowels short or long may occur at word initial, medial or final positions. It has been studied that in Sanskrit (an Old Indo-Aryan language) words could end in any vowel, short or long, but only in very few consonants. Sindhi and Oriya are the two main New Indo-Aryan languages which have retained three final short vowels /-a/, /-i/, /-u/ (Masica, 1991:122). Talwara (2005:45) has mentioned that all the languages issued from Sanskrit had these features, but with the passage of time these word-final short vowels have been lost in newest Indo-Aryan languages. He says that Alberuni and other foreigner authors have explained this feature of languages issued from Sanskrit. He explains that even now some scholars of Sanskrit language articulate these word final short vowels while reciting Vedic literature.

In Modern Sindhi, these short vowels at word final position are not just part of the pronunciation but they are grammatical indicators as well (Hussain, 2010). Sindhi and Punjabi are sister languages, i.e. they both issued from the Sanskrit language. So they share a common heritage. We assumed that these word final short vowels must be present in old Punjabi, thus, we investigated their presence in historical Punjabi documents. We find that these short vowels are present in the Guru Granth Sahib, the sacred book of Sikhs (Jaggi, 2008).

Sindhi has retained the grammatical rules of Sanskrit language. (Trumpp, 1872) has worked on the historical phonology of Sindhi. He claims that 'The Sindhi is a pure Sanskritical language, more free from foreign elements than any other of the North Indian vernaculars'. This paper aims to study the grammatical rules of the short vowels (-a, -i, -u) at word final positions in Modern Sindhi to compare them with classical Punjabi. The basic purpose of this study is to find out the similarities of grammatical rules of Modern Sindhi and Classical Punjabi. This study will help the researchers to construct the historical relationship between Sindhi and Punjabi. These two near languages have several common features. But our study has only been delimited to the characteristics of three short vowels i.e. (-a, -i, -u). We applied Comparative Method to determine the relationship between the features of two languages. We have developed the following research questions for our study: Do the word-final short vowels exist in classical Punjabi? Is there any grammatical function of these vowels in old Punjabi? Are they part of the pronunciation? If they

have any grammatical function in Classical Punjabi, what is in common with their grammatical function in modern Sindhi language?

An abundant literature is available regarding the presence, the description and the usage of the word-final short vowels in Sindhi Language. But the literature available on Modern Punjabi Language do not indicate the existence or use of these vowels, except the Sikh sacred texts written in special devised writing system called *Gurmukhi* (Shackle, 2001c:190), which include the diacritic marks to indicate these short vowels at the word-final position (Gill, 1996). No study has been carried out to compare the role of these vowels in order to construct their common grammatical functions.

## **METHOD AND PROCEDURE**

This qualitative research provides descriptive analysis using Comparative Method. Several authors have defined the Comparative Method. The definition given by (Weiss, 2015:127) is as follows: "The Comparative Method (CM) is the systematic process of reconstructing the segmental and supra-segmental inventory of an ancestral language from cognate reflexes in the genetically related daughter languages." The author explains that the Comparative Method allows us to reach much greater time depths and reconstruct ancestral languages that existed thousands of years before the advent of writing.

The languages compared, for this study – Sindhi and Punjabi – are in fact descended from a common source, the Sanskrit language. Sindhi and Punjabi show many similarities as the result of divergence from a common origin. We assembled the morphemes of identical or nearly identical meaning, having word final short vowels, for each of the subject languages, as described by (Weiss, 2015:127). After making these lists, the individual segments of the morphemes have been compared between Sindhi and Punjabi and are grouped into correspondence sets.

In this study, the features of short vowels used in Sindhi are presented as described by (Hussain, 2010). The word lists – with word-final short vowels – are made using the Textbooks produced by the Sindh Textbook Board, Jamshoro, for three initial classes, all published in January 2016. These books have been approved by the Education and Literacy Department, Government of Sindh for the schools in the Province of Sindh. Our selection of these Textbooks is based on the correct and authentic use of word-final short vowels in Arabo-Persian Script used to denote Sindhi language. To check the correct pronunciation and to confirm the gender of the words studied, we have also used *Sindhi-English Dictionary* and *Jamai Sindhi Lughat* both produced by Sindhi Language Authority, Hyderabad Sindh, Pakistan. Whereas for the Classical Punjabi, we will refer *Sri Guru Granth Sahib* (1604) written in *Gurmukhi* script.

We have used the International Phonetic Alphabet to transcribe the words of Sindhi or Punjabi languages. We have also presented citations or quoted lines in IPA transcription.

### **Sindhi Language**

Sindhi is one of the major languages of South Asia. It is mainly spoken in the Pakistani province of Sindh. In India, a large number of Sindhi speakers are found in Kutch-Saurashtra region in Gujarat state, and in the Jaisalmer district in Rajasthan state. In 1947, the Partition of the Indian subcontinent into two states Pakistan and India resulted a mass Hindu migration from Sindh. These Sindhi speakers are found now scattered in different Indian states, like Maharashtra, Gujarat, Rajasthan, Madhya Pradesh, and the Capital Territory of Delhi. It has six major dialects, which include, Siraiki, Vicholi, Lari, Lasi, Thareli and Kachhi. But Vicholi is considered as the standard dialect. (Khubchandani, 2003: 623-24). Grierson (1919) has classified Sindhi as a member of the northwestern group of the Indo-Aryan family. According to Population Census of Pakistan 1998, Sindhi is the mother tongue of 14.1% of the population of Pakistan. According to Ethnologue nineteenth edition online, there are total 23,845,500 Sindhi speakers in the world.

### **Punjabi Language**

The term "Punjabi" is used both for the inhabitant of the region of Punjab and for the speaker of Punjabi language (Leaf, 1992: 236). Punjabi is the language of Punjab, which is a Persian word that means the territory of the five rivers. Thus Punjabi means 'the language of the five rivers'. These rivers are the great tributaries of the Indus (Shackle, 2001f:208). The area was divided in 1947 between India and Pakistan as a consequence of political partition (Shackle, 2003:583).

According to Population Census of Pakistan 1998, Punjabi is the mother tongue of 44.15% of the population of Pakistan. According to Census of India 2001, there were 34 109 672 Punjabi speakers in India. Ethnologue nineteenth edition online, reports that there are total 90,512,900 Punjabi speakers in the world. Punjabi has no official status in Pakistan whereas in India it is one of the national languages of India.

Punjabi has several geographical dialects. According to the Faculty of Linguistics, Punjabi University, Patiala, India, (<http://www.learnpunjabi.org/intro1.asp>) the following are the major dialects of Punjabi.

1. Bhattiani	2. Rathi	3. Malwai	4. Powadhi
5. Pahari	6. Doabi	7. Kangri	8. Chambiali
9. Dogri	10. Wajeerawadi	11. Baar di Boli	12. Jangli
13. Jatki	14. Chenavri	15. Multani	16. Bhawalpuri
17. Thalochri	18. Thali	19. Bherochi	20. Kachi
21. Awankari	22. Dhani	23. Ghebi	24. Hindki
25. Swaen	26. Chacchi	27. Pothohari	28. Punchi

### Comparison of Characteristics of Final Short Vowels

Now, we would like to make a comparison of the characteristics of word-final short vowels in Modern Sindhi and Classical Punjabi. It will help us to understand the grammatical importance of these vowels.

Sindhi has a ten vowel system. Three vowels are phonetically short /i/, /u/, /a/, whereas seven vowels are phonetically long /i:/, /e:/, /ɛ:/, /a:/, /ɔ:/, /o:/, /u:/ (Khubchandani, 2003: 631). The difference in duration is reflected by the length mark on the right side of the phonetic symbol as described in (HIPA, 1999:30). Punjabi has also ten vowel system (Shackle, 2003:587).

Scholars and grammarians (like Trumpp, 1872; Khubchandani, 2003; Hussain, 2010) have described the importance and uniqueness of three short vowels (-a, -i, -u) at word final position in Sindhi language. Regarding word-final short vowels, several grammarians as well as Sikh religious scholars have explained their use in old Punjabi. (Talib, 1999; SMC, 2007, 2008; Brar, 2012; Talwara, 2005, 2012; Singh, 2013, 2014), have discussed the word-final short vowels in Guru Granth Sahib. We will resume the description of the characteristics of these short vowels on the basis of data provided by these scholars. We have also taken help from the Sindhi grammar described on the Portal of online Sindhi learning, which is a project of Sindhi Language Authority, Hyderabad, Sindh.

(Prem, 1995:35) reports that the word-final short vowels are unique to Sindhi language, and the neighboring languages like Saraiki, Punjabi and Balochi do not possess word-final short vowels. It has also been studied that some Sindhi dialects lack these short vowels. Sindhi scholars like (Fazil, 1992:42; Sindhi, 1993:19; Prem 1995:39 etc.) have noted that the word final short vowels are not pronounced in the Sindhi dialect spoken in Northern Sindh, especially in the areas of *Mathelo* and *Ubaro*. They gave the reason that most of the population living here today came from adjacent saraiki speaking areas of *Punjab* like *Bahawalpur* and *Multan*. As these word final short vowels were not present in *Saraiki* so their *Sindhi* is influenced from *Saraiki* which caused the absence of these vowels. Another author (Brohi, 1992:35, 140) has also reported that the three short vowels are also absent in the two *Sindhi* dialects, *Jaghdali* and *Faraki*, spoken in *Balochistan*. He thinks that it is due to the influence of the other languages spoken in this area like *Brahvi*, *Balochi*, *Pashto* and *Saraiki*.

(Hussain, 2010) has explained the use of these three final short vowels in his book entitled "*Aaeye Sindhi Seekhen*" (Let us learn Sindhi). She writes: "Sind<sup>hi</sup>: ke alfa:z mutaharrik hote hē or un ke a:xri huruf par d̥ɔ harka:t hoti: hē, voh adad or d̥ɔins ke sat<sup>h</sup> tabdi:l hoti: hē. Is ke ila:va: jeh hurufe d̥ɔa:r ke istema:l se b<sup>hi</sup> tabdi:l hoti: hē." (Hussain, 2010:40) ("Sindhi words have vowels at final position and these vowels are changed according to the gender and number. Other than that they are also changed with the usage of ad-positions." Our translation)

(Khubchandani, 2003:630, 632) reports that in rapid or informal speech, word final short vowels are often not pronounced for example: c<sup>h</sup>okaru > c<sup>h</sup>okar 'boy', xarabu > xarab 'bad'. He explains that short vowels in final position are pronounced very lightly and when occurring unstressed, they are not easily perceptible to a non-native listener: c<sup>h</sup>okari 'girl', c<sup>h</sup>okaru 'boy', c<sup>h</sup>okara 'boys'.

Guru Nanak (1469-1539) is the first of the ten Sikh Gurus (Rothermund, 2006a:167). He is the founder of Sikhism (Shackle, 2001g: 191). "*Guru Granth Sahib*" is the sacred book of Sikhs (Shackle, 2001e:129). We find that it contains these word final short vowels. It is important to explain this sacred text. It has also been called as "*Adi Granth*" (Singha, 2005:8) and "*Gurbani*", "*Rabbi Bani*", "*Dhur ki Bani*", and "*Khasam ki Bani*" by different Sikh Gurus (Talwara, 2005:19). The first edition of this holy book was completed in 1604 and was scribed by *Bhai Gurdas* on the dictation of *Guru Arjan*, the 5<sup>th</sup> Sikh Guru, whereas the last edition was prepared in 1705 under the supervision of *Guru Gobind Singh*, the 10<sup>th</sup> Sikh Guru. It contains the compositions of seven Sikh gurus and of saints (*bhagats*) and bards (*bhatts*) as well. The book has been given the status of the eternal Guru of the Sikhs by the declaration of *Guru Gobind Singh* in 1708 (Talib, 1999; Singha, 2005:8-9).

The language of this holy book is called as “*sant bhasha*” or “*sadh bhasha*” which means “the language of saints” (Singha, 2005:9). But the *sant bhasha* used in this book has a great influence of Punjabi, as mentioned by (Talwara, 2005:11). The sacred book also contains the words from Sanskrit, Prakrit, Apabhramsha, Persian and Arabic. We also find writings in the *Guru Granth* in Eastern and Western Punjabi dialects, especially Guru Nanak and Guru Arjan have composed in Western Punjabi dialect known as Lehndi (Singha, 2005:9-10 ; Jaggi, 2008).

Scholars are agreed that modern Punjabi do not possess the word-final short vowels. According to (Talwara, 2005:25): “adʒoke Pādʒa:bi: utʃa:ran ate Pādʒa:bi: lik<sup>h</sup>at viṭʃ koi: hrasv svar ʃabdā: de āt viṭʃ nahi: ʃda:. Par gurba:ṇi: di: lik<sup>h</sup>at viṭʃ hrasv svarā: di: vartō ʃabdā: de āt viṭʃ vi: ki:ti: mildi: he.” (Talwara, 2005:25) (“Modern Punjabi pronunciation as well as the written form do not possess the word-final short vowels, but these vowels are present in the written form of *Gurbani*.” Our translation)

We find that the grammatical rules of these three word final short vowels in old Punjabi are same as being used now in modern Sindhi. For example, a document of *Sikh Missionary College* (SMC) tells:

The majority of the Sikh religious scholars think that these short vowels are just grammatical indicators and they must not be pronounced. As another publication of SMC reveals: “dʒekar siha:ri: dʒā: ʃkaʃ ʃabd de ak<sup>h</sup>i:rlē akk<sup>h</sup>ar na:l gurba:ṇi vea:karaṇ de nijamā: anusa:r a:vegi: tā: us da: utʃaran nahi: karna:” (SMC, 2007:5). (“If a word is having a short vowel at the final position in *Gurbani*, it must not be pronounced.” Our translation)

But there are some Sikh religious scholars who insist to pronounce these final short vowels while reciting the *Guru Granth Sahib*. (Talwara: 2005, 2012) is one of them. While giving the introduction to the pronunciation of the Sikh Scripture, he writes: “dʒo dʒo vi: svar gurba:ṇi: di: lik<sup>h</sup>at viṭʃ ʃabdā: nū ātle mu:lak-āg vadʒon dʒā: veakaraṇik piṭʃ<sup>h</sup>etar vadʒō lagge han, oh utʃaran da: anik<sup>h</sup>aṛvā: āg han.” (Talwara, 2005:40) (“It is obligatory to pronounce all short vowels at the end of the words used in *Gurbani*.” Our translation)

### **Masculine Singular Nouns end with /-u/**

(Hussain, 2010:13) explains that in Sindhi language, words ending with short vowel /-u/ are generally masculine singular. For example: g<sup>h</sup>aru ‘home’, hat<sup>h</sup>u ‘hand’, kanu ‘ear’, bayu ‘garden’ etc. The rule is also applied to the words borrowed from Persian, Arabic, English and Sanskrit languages.

Regarding the use of /-u/ in *Guru Granth Sahib*, a document of *Sikh Missionary College* (SMC, 2008) tells: dʒin<sup>h</sup>ā: nā:vā: de āt viṭʃ ʃkaʃ hove oh a:m kar ke ik vaṭʃan (singular) hunde han. (SMC, 2008:11) (“The nouns that end at the short vowel /-u/ are normally singular”. Our translation)

So, the in *Guru Granth Sahib*, the words ending with /-u/ are masculine singular. For example: d<sup>h</sup>anu ‘wealth’, manu ‘heart’, p<sup>h</sup>alu ‘fruit’, hat<sup>h</sup>u ‘hand’, jāgalu ‘forest’ etc.

### **Masculine Plural Nouns end with /-a/**

According to (Hussain, 2010:13) in order to make singular nouns plural in Sindhi the final /-u/ is replaced by /-a/. For example: g<sup>h</sup>aru ‘house’ > g<sup>h</sup>ara ‘homes’, hat<sup>h</sup>u ‘hand’ > hat<sup>h</sup>a ‘hands’, kanu ‘ear’ > kana ‘ears’, bayu ‘garden’ > bayā ‘gardens’ etc.

(SMC, 2008) describes the same rule for Classical Punjabi in the following words: “...ohnā: de bahu-vaṭʃan (plural) baṇa:uṇ lai: ātle akk<sup>h</sup>ar na:lō ʃkaʃ<sup>l</sup> la:h ke mukta: kita: jā:da: he.” (SMC, 2008:11) (“In order to make them plural the final /-u/ is changed to /-a/”. Our translation).

So we can make plurals on the following pattern: d<sup>h</sup>anu ‘wealth’ > d<sup>h</sup>ana ‘wealths’, manu ‘heart’ > mana ‘hearts’, p<sup>h</sup>alu ‘fruit’ > p<sup>h</sup>ala ‘fruits’, hat<sup>h</sup>u ‘hand’ > hat<sup>h</sup>a ‘hands’, jāgalu ‘forest’ > jāgala ‘forests’ etc.

### **Feminine Singular Nouns end with /-a/ and /-i/**

Concerning the feminine nouns in Sindhi language, (Hussain, 2010:14) describes that Sindhi words ending with /-a/ are always feminine singular, including the borrowed words. Like: ‘meza’ (table), ‘saraka’ (road), ‘crata’ (woman), ‘nat<sup>h</sup>a’ (woman), etc.

(SMC, 2008:12) reports that feminine nouns end at the vowel /-a/ in *Guru Granth Sahib*. The document says: “istari: līg nā:vā: (feminine nouns) de āt viṭʃ a:m tōr te ʃkaʃ nahī: hunda:, mukta: hunda he. (SMC, 2008:12)” (“At the end of the feminine nouns the short vowel /-u/ is not used but these nouns end at the vowel /-a/” Our translation).

(Hussain, 2010:14) tells that Sindhi words ending with /-i/ are also feminine. For example ‘t<sup>h</sup>iti’ (flour), ‘b<sup>h</sup>iti’ (window), ‘jakali’ (face), ‘ak<sup>h</sup>i’ (eye), ‘ri:ti’ (tradition) etc. The same is explained by (SMC, 2008). “... ʃabdā: nū: istari līg darsauṇ lai: antle akk<sup>h</sup>ar na:l siha:ri: di: vartō ki:ti: gai: he. (SMC, 2008:27) (“... the feminine nouns have an /-i/ at

word final position". Our translation). In Guru Granth Sahib, the following nouns are feminine : akali 'wisdom', gali 'talk', soṭji 'thought', ak<sup>h</sup>i 'eye', ri:ti 'tradition' etc.

### Verb infinitive forms end with /-u/

In Sindhi language, the word final /-u/ is also present at the end of the verb infinitive forms. For example: aṭṭaṇu 'to come', huaṇu 'to be', ḡa:iṇu 'to sing', halaṇu 'to walk', lik<sup>h</sup>aṇu 'to write' etc. The same exists at the end of the verb infinitive forms in the language of Guru Granth Sahib. For example: ā:vaṇu 'to come', ḍḡa:ṇu 'to go', maraṇu 'to die', rovaṇu 'to cry, ḍḡamaṇu 'to be born' etc.

### Imperative mode second person singular forms

The word final /-u/ also comes at the end of the imperative mode second person singular forms in Sindhi. For example: aṭṭu 'come', k<sup>h</sup>a:u 'eat', ḡa:u 'sing', halu 'walk', lik<sup>h</sup>u 'write' etc. In Guru Granth the same is used. For example: uṭ<sup>h</sup>u 'get-up', dek<sup>h</sup>u 'look', lik<sup>h</sup>u 'write', ji:u 'live', pi:u 'drink' etc. (SMC, 2008:23).

### Third Person Pronoun

In Sindhi, the third person pronoun for masculine uses /-u/ and for feminine /-a/. For example: hu: 'he, that (masculine)' > hu:a 'she, that(feminine)', hi:u 'he, this (masculine)', hi:a 'she, this (feminine)'. The difference is exemplified in the following sentences.

hu: ace t<sup>h</sup>o 'he comes', hu:a ache t<sup>h</sup>i: 'she comes'.  
hi:u lik<sup>h</sup>e t<sup>h</sup>o 'he writes, hi:a lik<sup>h</sup>e t<sup>h</sup>i: 'she writes,  
hi:a xabara a:he 'This is a news'. hu:a k<sup>h</sup>aṭa a:he 'That is a cot'.

In Guru Granth Sahib, the third person pronoun for masculine form possess /-u/, whereas feminine form uses /-a/. For example: ehu 'he' eha 'she'.

### Adjective of number

In Sindhi, final vowel in the adjective of numbers are also changed with gender. For example:

hi:u hiku darva:zo a:he 'This is a door'. hi:a hika ḡilli: a:he 'This is a cat'.

we have observed that in Guru Granth Sahib, the adjective of number also agrees with the noun. For example: eku sahu 'one master', eka nagri: 'one city'.

### Masculine singular nouns with postpositions

When a post position is used after a noun the final short vowel changes. All masculine nouns ending with short vowel /-u/ change it to /-a/. For example: vaṇu 'tree' > vaṇa te pak<sup>h</sup>i: 'bird on tree', kalamu 'pen' > kalama sā: lik<sup>h</sup>u 'write with a pen', ḡ<sup>h</sup>aru 'house' > Arshadu ḡ<sup>h</sup>ara mē a:he. 'Arshad is at home', uṭ<sup>h</sup>u 'camel' > uṭ<sup>h</sup>a te caṭ<sup>h</sup>u 'Mount on the camel'.

The Postpositions used after feminine singular nouns ending in 'a' or 'i' do not cause any change in the nominative case. For example: c<sup>h</sup>iti 'roof' > c<sup>h</sup>iti te na caṭ<sup>h</sup>u 'Don't Climb to the roof'.

In Guru Granth Sahib, when a postposition is used after a noun the final short vowel /-u/ changes to /-a/. For example: guru 'teacher' > gura ka: 'of the teacher', manu 'heart' > mana te 'on the heart'.

### Vocative case

When the word is in a vocative case or if a name (Proper or common noun) is called the final vowel /-u/ is changed in a similar way to /-a/:

Sali:mu > Sali:ma acu kamu karjū: 'Salim! Come let's work'.

Shahidu > Shahida hite vehu 'Shahid! You sit here'.

In Guru Granth Sahib, normally the Proper name 'Nanaku' comes with final /-u/, but when it comes in vocative case, it comes with /-a/ instead of /-u/. For example: 'Nanaka' (O! Nanak), 'manu' (heart), 'mere mana' (O! my heart) (SMC, 2008:23).

### CONCLUSION

From the above discussion, we can understand that in Sindhi, these word-final short vowels are not only part of the pronunciation but also have a special grammatical value, i.e. they determine the gender and number of the nouns. These short vowels are not present in Modern spoken or written Punjabi, but are well preserved in the *Guru Granth*

*Sahib*. The study of the morphemes – having word final short vowels – of identical or nearly identical meaning and pronunciation in both Sindhi and Punjabi languages suggest that both languages share a common heritage of lexical similarities and the grammatical rules. The lists of the morphemes compared between Sindhi and Punjabi and grouped into correspondence sets confirmed the historical relationship of the two main languages of the Indus Valley.

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# GENDER DIFFERENCES IN THE USE OF LANGUAGE LEARNING STRATEGIES: A CASE STUDY OF L2 LEARNERS AT POSTGRADUATE LEVEL IN PAKISTAN

**SUMAIRA QANWAL, ANILA KHAN**

Ph.D. Scholar at the Islamia University of Bahawalpur; **Anila Khan**, Lecturer at University of Management and Technology Lahore

## ABSTRACT

A considerable amount of literature in the field of foreign language teaching has exposed the constructive role of language learning strategies in language achievement. Moving a step further, this paper aims to explore gender differences in the use of language learning strategies, herewith to know if gender can affect language proficiency through differences of strategy use. The study was conducted at three different universities in Punjab, Pakistan: The Islamia University of Bahawalpur (A government university), COMSATS Institute of Information Technology, Vehari (A semi-Government institute) and University of Management and Technology, Lahore (a private university). The research sample consisted of 240 ESL learners, 80 each from the above mentioned research sites. 1:1 ratio of male to female students from each of the universities was selected to participate in the study. Oxford's SILL (Strategy Inventory for Language Learning, Oxford, 1990) and standardized English proficiency test (TOEIC Test) was used as a research tool to identify and measure learners' use of different types of learning strategies in learning English as a second language. Besides computing descriptive statistics, the data were analysed by applying inferential statistical procedures like Pearson product-moment correlation, ANOVA and t-test through SPSS (version 20). The findings revealed that there are considerable gender differences in the use of learning strategies. It was found that female students use all types of learning strategies (apart from the socio-affective strategies) more frequently than the male students. The study entails implications for the field of language teaching as some suggestions and recommendations have been put forward for language teachers, practitioners and researchers.

**Keywords:** Language learning strategies, gender differences in using language, language proficiency, language achievement, foreign language teaching

## INTRODUCTION

Everyone is aware of the frequently occurring complaints made by second language teachers regarding the lack of competence and poor performance of L2 learners in the target language. This unsatisfactory L2 performance has prompted a great number of researchers, psychologists and linguists to attempt to identify causes of the problem, and recommend possible remedies. In this context, most of the second language research until 1970s has been centered on the development and evaluation of language teaching methodologies, and instructional resources. But after 1970s, the field of second language research has borne great emphasis on examining the role of affective, social and psychological factors in L2 achievement. Ellis' (1994) theory of individual differences is one of the most prominent contributions in this field. The most discussed factors affecting L2 learning include attitude, motivation, anxiety, personality traits, learners' beliefs, learning styles, and learning strategies.

The concept of L2 learning differences has further motivated the researchers to investigate the sources of these differences so that certain remedial measures can be suggested and implemented on the part of teachers, students and educational policy makers in L2 context. The L2 researchers have attempted to explain the characteristics of good learners or successful learners. It has been hypothesized and tested that successful learners use various types of learning strategies in particular ways and combinations to facilitate learning. These observations have stimulated researchers to establish classification of language learning strategies (LLSs). The first classification was given by O'Malley and Chamont (1990) including cognitive, metacognitive and social-affective strategies. In the same year Oxford (1990) divided language learning strategies into six broad categories: memory, compensatory, cognitive, metacognitive, social and affective strategies. She defines language learning strategies as "*specific actions taken by the learner to make learning easier, faster, more enjoyable, more self-directed, more effective and more transferable*

to new situations.” (p.8). Dörnyei (2005) puts forward a different classification of strategies including four components: cognitive strategies, metacognitive strategies, social strategies and affective strategies.

### **Statement of the Problem**

The researchers being themselves in the field of English language teaching have observed an explicit difference in the achievement of learners despite the same teaching methodologies, learning materials and the teaching techniques used. They have also felt differences in their approach to learning and processing knowledge. Reviewing the previous worldwide studies regarding the problem of second language achievement, the researchers observed a great weightage given to the role of strategy use in foreign language achievement. These studies led the researchers to investigate the role of strategy use in second language achievement and the choice of strategy in terms of gender at post graduate level in Pakistani Context.

### **Purpose of the Study**

The purpose of the present study is to assess ESL learners’ use of LLSs and explore the effect of language proficiency and gender on strategy use. The present study is different from the other studies as it has assessed the three target variables (strategy choice, gender and achievement) simultaneously in the same context. The study is also unique in the sense that the relationship between the variables has been analyzed by collecting data from three different kind of universities in Pakistan (a government sector university, a public sector university and a private sector university).

### **Research Questions**

1. Is there any relation between gender and achievement in second language?
2. Is there any relation between language strategy use and achievement?
3. Is there any relation between gender and overall learning strategy use?
4. Is there any relation between gender and individual strategy choice?

### **Null Hypotheses**

1. There is no significant relation between gender and achievement in second language.
2. There is no significant relation between language strategy use and achievement.
3. There is no significant relation between gender and overall strategy use.
4. There is no significant relation between gender and individual strategy choice.

### **Literature Review**

A great volume of literature can be found in the field of language learning strategies. However, as the present study focuses upon the three variables, i.e. strategy use, L2 proficiency and gender, literature related to the study of these variables will be presented.

A great number of studies have examined the relationship between strategy use and language proficiency. Most of these studies have concluded with a positive relationship between the two variables (Green and Oxford, 1995; Lan and Oxford, 2003; Oxford and Nyikos 1989). The more successful learners use higher frequency of strategies than less successful learners (Chamot and Kupper, 1989). Proficient learners possess the ability to select and combine different strategies based upon the nature and difficulty of the assigned task (Vann and Abraham, 1990). Oxford and Crookall, 1989) state that good learners combine certain cognitive strategies with some suitable metacognitive strategies to perform the language tasks. Similarly, Gimeno (2002) also opines that less successful learners make less frequent use of language strategies.

Relationship between gender and strategy use has also been discussed by numerous researchers. Most of these studies have indicated a positive relationship between gender and strategy use favouring females. Many researchers claim that females use strategies more often than males (Dreyer and Oxford, 1996; Ehrman and Oxford, 1990). Oxford et al. (1988) also affirmed that gender has a positive impact of frequency of strategy use. Their research findings suggest that memory, cognitive and social strategies are used more frequently by women than by men. Likewise, Oxford and Nyikos (1989) declare that gender plays a decisive role on the choice of strategy use. Moreover, Dongyue (2004) conducted a study to explore the relationship between strategy choice, achievement and gender. The results displayed that memory, affective and overall strategies are used more frequently by females.

Reviewing the above literature, the researchers planned to explore relationship between strategy choice, gender and language proficiency in Pakistani second language learning context.

## Research Methodology

The present study employs quantitative mode of investigation. Both descriptive and inferential statistical procedures have been followed to analyse data. The overall design of the study is correlational. The study has been based in Pakistani English language learning context. Three universities from different areas of southern Punjab (Bahawalpur, Lahore and Vehari) serve as research site for the present study. The selected universities fall in three categories: a public University: The Islamia University of Bahawalpur (IUB), a semi-government University: COMSATS Institute of Information Technology Vehari (CIIT), and a private university: University of Management and Technology Lahore (UMT) to represent the whole population of higher education institutes in Southern Punjab, Pakistan.

## Research Sample

English language learners at Postgraduate level in government, public and private universities of Pakistan constitute population for the present research. The sample includes 240 learners studying English as a second language at post graduate level in the aforementioned universities. The participants are enrolled in M.A and BS programs at the department of English, department of Humanities and Institute of Communication and Cultural studies in the said universities respectively. Almost an equal number of male and female students were selected to participate in the study. The following is the ratio of participants from each university:

- Male: 117 (IUB 39; CIIT 39; UMT, 39)
- Female 123 (IUB 41; CIIT 41; UMT 41)

## Research Instruments

Two major research tools were used in the study: Strategy Inventory for Language Learning (SILL) Oxford (1990) and standardised English language proficiency test divided into reading, writing, speaking and listening sections. The former was used to identify frequency and nature of strategy use, while the later was meant to measure participants' L2 proficiency.

## Description of SILL (Oxford, 1990)

Oxford (1990) designed the SILL Version 7.0 for use with EFL/ESL learners. It consists of 50 items that represent the six categories of strategies mentioned above. **Memory strategies** help learners to remember and retrieve information through creating mental linkages, applying images and sounds, reviewing well, and employing action. **Cognitive strategies** help learners to understand and produce new language through practicing, receiving and sending information, analyzing and reasoning, and creating structure for input and output. **Compensatory strategies** enable learners to use the language despite gaps in their language knowledge through guessing intelligently, and overcoming limitation in speaking and writing. **Metacognitive strategies** allow learners to control their own learning through organizing, planning, and evaluating their learning. **Affective strategies** help learners to gain control over their emotions, attitudes, and motivations through lowering their anxiety, encouraging themselves, and taking their emotional temperatures. **Social strategies** help learners to interact with others through asking questions, and cooperating with others and empathizing with them.

## Research Procedure

Initially, SILL was administered among ESL learners to explore the frequency of strategy use. Then, they were made to take language proficiency test (TOEIC Test). Participants' scores in both of the measures were put in SPSS, Version 20 (Statistical Packages for Social Sciences) to compute descriptive and inferential statistics. For descriptive results, mean scores or frequencies were calculated. For inferential results, ANOVA, Pearson product moment correlation coefficient and Independent sample t-test were applied on the collected data.

## Data Analysis and Findings

### Research Question 1

Is there any relationship between gender and achievement in learning English as a second language?

### Null Hypothesis 1

There is no significant difference of L2 proficiency between males and females.

The findings are given in table 1 and 2.

Gender		N	Mean	Std. Deviation	Std. Error Mean
Average scores	Male	117	50.8578	14.67725	1.18659
	Females	123	58.7332	14.00512	1.37332

Table 1: Descriptive statistics for Male and Female participants' language proficiency

The first hypothesis was tested by applying independent sample t-test for the groups of male and female participants.

		Leven's Test for equal variance		t-test for equality of Means						
		F	Sig.	T	df	Sog. (2-tailed)	Mean difference	Std. error difference	95% confidence interval of the difference	
						Lower	Upper			
score	Equal variance assumed	.137	.711	-4.300	255	.000	-7.87533	1.83128	-11.4816	-4.2689
	Equal variances not assumed			-4.339	228.	.000	-7.87533	1.81493	-11.4515	-4.29915

Table 2: Independent sample tests difference of language proficiency

In table 2, the value for Leven's test of variance is .711 which is greater than .05. Hence the variance between male and females is assumed to be equal. Hence, hypothesis can be tested by noticing t-test value. In the present case t-value (t) is 4.30 and difference (d) is 255. The significance is 0.00 which is lower than .05. Therefore, there is a significant difference between males and females' L2 proficiency. So, the null hypothesis 1 is rejected.

### Research Question 2

Is there any relation between language strategy use and language achievement?

#### Null Hypothesis 2

There is no significant relation between language strategy use and language achievement.

The results are show below:

Grade	Frequency	Percent	Valid percent	Cumulative percent
C (satisfactory)	12	5	5	5
B (average)	82	34	34	39
B+ (good)	102	43	43	82
A (high)	44	18	18	100
A+ (excellent)	0	0	0	

Table 3: Frequency distribution statistics for participants' Scores in achievement test

Level of Proficiency	N	Mean (Strategy use)	Std. Deviation
Satisfactory	12	2.7288	.61334
Average	82	2.8502	.47199
Good	102	2.9409	.45811
High	44	3.2005	..54747
Total	240	2.9427	.50031

Table 4: Analysis of Variance (ANOVA) for relation between Achievement level and overall strategy Use

The table 4 shows that the mean strategy use increased from lower to higher proficiency groups. This implies that more proficient learners used more strategies than the less proficient ones.

Pearson product-moment correlational tests were applied to analyse the significance of relationship between strategy use and language achievement. The findings are presented in table 5.

Strategy	N	Pearson correlation (r)	Significance (p)
Memory Strategies	240	.370	.029*
Cognitive Strategies	240	.469	.004**
Compensation strategies	240	.357	.035*
Metacognitive strategies	240	.979	.000**
Affective strategies	240	.176	.313
Social strategies	240	.232	.180
Total	240	.495	.003**
* Correlation is significant at 0.05 level ** correlation is significant at 0.01 level No sterric: correlation is insignificant			

Table 5: Correlation of strategy use with language achievement

Table 5 exhibits that there is a significant correlation of memory and compensation strategies with L2 achievement. It further suggests that there is a highly significant correlation of cognitive and metacognitive strategies with L2 achievement. There is also highly significant relationship between overall strategy use and L2 achievement of Pakistani ESL learners. However, social and affective strategies display no significant relation with L2 achievement.

### Research Question 3

Is there any relation between gender and language strategy use?

#### Null Hypothesis 3

There is no significant relationship between gender and language strategy use.

Gender		N	Mean	Std. Deviation	Std. Error Mean
Average scores	Male	117	2.8750	.51362	.04152
	Females	123	3.0424	.46472	.04557

Table 6: Descriptive statistics for Gender and overall strategy use

The mean scores in Table 6 indicate that generally females use strategies more frequently than males.

		Leven's Test for equal variance		t-test for equality of Means							
		F	Sig.	T	df	Sog. (2-tailed)	Mean difference	Std. error difference	95% confidence interval of the difference		
										Lower	Upper
score	Equal variance assumed	1.437	.247	-2.665	255	.008	-16745	.06284	-29120	-.04371	
	Equal variances not assumed			-2.716	235	.007	-16745	.06165	-28891	-.04600	

Table 7: Independent sample test for strategy use in terms of gender

The above table (table 7) displays that there is equal variance between the groups of males and females (Leven's test for equal variance:  $.247 > .05$ ). Hence, t-value can be considered. The table further explains that t value is 2.665, d is 255 and significance is .008 which is smaller than 0.01. Hence null hypothesis that there is no significant relationship between gender and overall strategy use is rejected.

#### Research Question 4

Is there any relation between gender and individual strategy choice?

#### Null Hypothesis 4

There is no significant relation between gender and individual strategy choice.

Gender		N	Mean
Memory Strategies	Male	117	2.7145
	Females	123	2.9787
Cognitive strategies	Male	117	2.7092
	Female	123	2.7813
Compensation strategies	Male	117	3.0368
	Female	123	3.1987
Metacognitive strategies	Male	117	3.4193
	Female	123	3.6310
Affective strategies	Male	117	2.5246
	Female	123	2.5718
Social Strategies	Male	117	2.853
	Female	123	2.849

Table 8: Mean scores of Gender and individual strategy use

Table 8 exhibits that memory, compensation and metacognitive strategies are used more frequently by females. While there is no considerable difference found in the use of cognitive, affective and social strategies between males and females. The results are further explained through table 9:

Strategy		Leven's Test for equal variance		t-test for equality of Means						
		F	Sig.	T	df	Sog. (2-tailed)	Mean difference	Std. error difference	95% confidence interval of the difference	
									Lower	Upper
S1	Equal variance assumed	.044	.835	-3.637	255	.000	-.26424	.07265	-.40731	-.12118
S2	Equal variance assumed	.817	.367	-1.023	255	.307	-.07205	.07040	-.21068	.06659
S3	Equal variance assumed	1.967	.162	-1.587	255	.050	-.16190	.08581	-.33088	.00708
S4	Equal variance assumed	.214	.644	-1.971	255	.051	-.21173	.10741	-.42324	-.00021
S5	Equal variance assumed	.051	.822	-.584	255	.560	-.04718	.08073	-.20617	.11181
S6	Equal variance assumed	.062	.811	-.612	256	.580	-.05727	.07884	-.23167	.12131

Table 9: Independent sample t-tests for Differences of individual strategy use in terms of gender

## CONCLUSIONS

This study has investigated the extent to which language learning strategies are used by L2 learners at post graduate level in Pakistan. Besides finding the amount of overall strategy use, it has also identified the domain differences of the strategies used. It is found that learners tend to use varying degrees of strategies. It is further observed that metacognitive and compensation strategies are used more frequently by the learners than any other type of strategy. The study has further revealed a positive link between strategy use and success levels. It is inferred from the statistical results that students with a higher proficiency in second language use LLS more frequently than those with lower proficiency.

The study has also demonstrated the difference in strategy use across genders and its influence on their achievement in English. The results have disclosed that overall use of LLS is greater in females than male learners. Hence, the female learners have scored higher in the achievement test than the males.

The results also refer to a difference between the use of individual strategies among genders. It is concluded that female students use memory, compensation and metacognitive strategies more frequently than males. However, no significant difference was found between their use of cognitive, affective and social strategies.

## RECOMMENDATIONS

The findings of the current study suggest a number of implications for the classroom. The study indicated that language learning strategies, the thoughts and actions that students use, consciously or unconsciously, to learn new information, play a crucial role in learning. The active use of language learning strategies resulted in higher success for all the students. Therefore, students should be made aware of this fact. The first thing that can be done is sharing research findings of this study and similar ones as it would be useful in persuading students to use such strategies as much as possible. It should be noted that language learning strategies are the glue that holds the numerous elements of language learning together. Once the indispensability of the language learning strategies are made sure, students should be aided by the instruction of language learning strategies. The explicit teaching of learning strategies can help students attain the goals of improving their mastery of the target language. While teaching language learning

strategies explicitly, it is also important to keep in mind that not every student needs the same strategies or in the same amount. The differences occur from lower to higher Grade level. It also depends upon the nature of task. Hence, students should know their needs and learn to employ the required language learning strategies suitably according to the situation. Teachers too should be aware of all the language learning strategies and factors affecting them and prepare their lesson plans in accordance with them. Lastly, students should be informed of the broad range of strategy options available. Language learning strategies are not limited to the ones cited in SILL.

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# RECONSTRUCTION OF PROTOLANGUAGE BLAGAR AND PURA IN ALOR REGENCY IN EAST NUSA TENGGARA IN INDONESIA (THE STUDY OF HISTORICAL LINGUISTICS)

LA ODE SIDU, LA INO

La Ino, Dr., Halu Oleo University  
La Ode Sidu, Prof., Halu Oleo University

## ABSTRACT

The article discusses the reconstruction of protolanguage Blagar and language Pura. These languages are located in the province of Nusa Tenggara Alor regency. The languages in Alor regency of East Nusa Tenggara shows many linguistic phenomena. Status issues of language and kinship studies are needed. Using a Comparative Historical Linguistics, the status of language and kinship language in Alor district is known.

First, the problem of history and kinship language of a field for comparative historical linguistic studies. Second, the history of languages will provide an overview of the trip and the period of time required to become a language as it is today. Search it shed light on some aspects of the changes that occur in the language from time to time. Third, the language of kinship can provide initial information on the determination of the typology of a particular language. That information is needed in research focused on aspects of language further. Therefore, a thorough study on the genetic grouping to prove their kinship through reconstruction Blagar language and Pura language in Alor District indispensable

Based on the results of quantitative research percentage of similarity between the language Blagar and language pura is 69%. This percentage is the subfamily level. In addition, based on the results of the reconstruction of proto-phoneme then the phoneme can be found both languages. Proto vowel phonemes Blagar language and language pura five fruit, ie \*i, \*u, \*e, \*o and \*a. All the vowel phonemes full distribution, which peaked at the beginning, middle, and end of words. Proto consonant phonemes Blagar language and Pura language distributed at the beginning, middle, and end of the word is \*b, \*p, \*d, \*t \*r, \*l, \*k. The consonants are distributed at the beginning and middle of the word is \*b, \*B, \*V \*m, \*j, \*s, \*χ \*n, \*l, \*g, \*h, as well as consonant distributed middle and the end of that \*ŋ, \*R. When compared with the consonants Blagar language and language pura four is a difference. There is the addition of phoneme V, B, R, χ on the reconstruction of Proto language Blagar and Pura. This is done for two different phonemes to be reconstructed, while two different phonemes it has been reconstructed previously or one phoneme is found only in one language.

Keywords reconstruction, historical, linguistic

## 1. Introduction

Alor district has a number of local languages. The status of these languages is still relatively stable, both in terms of the number and the name given to the language that live and thrive in the area, and in terms of the grouping. In terms of numbers, in encyclopaedias Indonesia (1988) stated that the language or dialect contained in Alor no less than 40 pieces, among them language Blagar, Nedebang, Kelong, Mauta, Wuwuli, Deing, Lemma, Alor, Kabola, Abui, Kawel, Kewang, Sebonda, Mama, Kramang, Wersing, and Kui. In the book are not filtered or specified where the Austronesian language and which non-Austronesian. In terms of names, some of the language in Alor often confused penyebutannya. Adang language often referred to as the language of Alor, Alor itself when language is a language of its own as Alorese language. Likewise, other languages, for example, the language Kula the language is often called Tanglapui. In terms of the grouping, in Blust (1980) put the Timor languages, all languages in Flores, Bima-Sumba, Central Maluku and south belong to the Malayu-middle Polynesian as the Austronesian family. Keraf (1991) classify the languages of Alor and Pantar together with kedang language and the mixture Lamaholot-Alor into subgroups

Kedang-Alor-Pantar were put into groups of Ambon-East. All the above experts and linguists no detailing other languages into subgroups Alor-Pantar. Therefore, until now there has been obtained clarity genetic structures or patterns of kinship languages in the region

In an effort to fostering and development of local languages in East Nusa Tenggara region, especially Alor Regency, are indispensable to the phenomenon of linguistic field research that live there. The phenomenon in question involves the survey of the regional languages that today, search history and kinship language, the status of existing language and others.

The above description shows a lot of linguistic phenomena that exist in NTT, especially in Alor district that need attention. From a number of these phenomena, search history and kinship languages that are there are very urgent to be studied.

First, the problem of history and kinship language of a field for comparative historical linguistic studies. Second, the history of languages will provide an overview of the trip and the period of time required to become a language as it is today. The search that shed light on some aspects of the changes that occur in the language from time to time. Third, the language of kinship can provide initial information on the determination of the typology of a particular language. That information is needed in research focused on aspects of the next linguistic. Therefore, a thorough research on the genetic grouping to prove their kinship through reconstruction Blagar language and Pura language in Alor district indispensable.

The research of historical linguistic was conducted on a small group of language and language which is the Blagar language and Pura language in Alor Regency, East Nusa Tenggara province of Indonesia

Historical comparative linguistics as a branch of linguistics has primary responsibility, among others, among others the facts and the level of closeness and kinship between the languages are closely related to the grouping of relation languages. Relation languages are included in the members of a language group basically has the same historical development, including language Blagar and Pura on the island of Alor and Pantar. In accordance with the main task, comparative historical linguistics have the authority to examine the historical relationships between certain language group (Antila, 1972: 20)

## 2. Review of Literature

Reconstruction is proto language search and the re-establishment of the elements of heritage of the original language that has been lost through forms of evidence of derivative languages (related) who are still alive (HOCK, 1988: 581; Crowley, 1992: 164; arlotto: 10). Search and re-establishment of the heritage element can be made based on the assumption that the languages many related save and modify elements of heritage with the rules and the various ways (Dyen, 1978: 35)

Retention is the heritage elements both form and meaning behind or hang on derivative languages as they appear on the proton (Anderson, 1979: 103; Crowley, 1992: 164).

Innovation is the legacy element of the origin language which has undergone change the current language (Anderson, 1979: 104). When there is a change in a particular language group derivative and does not occur in the other language groups in its development, it is called a joint innovation exclusive. (shared EXCLUSIVELY linguistic innovation) (Greenberg, 1957:49).

**Cognate** is words which both of phonetic forms and the meaning are similar (Jeffers and Lehiste, 1979:167). According to Keraf (1984:36), Cognate or cluster words is a set of original words which have the similarity of forms and meaning. The correspondence sounds or the equality sounds is parallelism sound in same position on derivative language which based on the basic cognates collected in the study. This parallelism can be seen on the similarity of forms and meaning (Hock, 1988:557-558)

The reconstruction of proto-language is based on two hypotheses: the correlational hypothesis and regulation hypothesis (Jeffers and Lehiste, 1979:17; Hock, 1988:567). The common characteristic of correlational hypothesis is the similarity of language form. One of the most of pledge characteristics is the similarity of forms and words meaning. The words which have the similarity of forms and meaning commonly called *cognate set* not as a loan, coincidentally, or universal tendency, but it can be hypothesized as a legacy from similar derivation. The regulation hypothesis forming as a systematical and arranged of sound alteration in derivative language. A segmental sound comes from a proto-language which derives through derivative vocabulary can change regularly on derivative languages.

The investigation towards the elements of inheritance of language cluster including of lexical, phonology, morphology and syntaxes. In a comparative study, in lexical and phonological category, are more commonly used as a basic of choosing the genetic relationship and grouping a language cluster by the reasons are as follows:

First, through a lexical grouping, we can obtain the information about cultures, history, social life, and the facts of geographic on language community. Second, the most successful of grouping on comparative study is the grouping in phonologically because of any reasons, as follows: (a) the segment or phonological elements is the smallest unit in a language, therefore it can be easier to understand; (b) the relevant facts can be found easier compared to those linguistic grades (like morphology, semantic, syntax, etc.). Because of phonological is a smallest unit in linguistic, so it can be easier, faster to find the necessity of the facts; (c) the sound problems have been analyzed in many linguistics study, so it can be the clearest and understandable research; (d) the sound can change regularly and giving the correlated indication (Hock, 1988:573).

### 3. Methodology of the Study

The approaches used in this study were both quantitative and qualitative approach. The quantitative approach was conducted first, then continued with qualitative approach. The quantitative approach was used to obtain the facts regarding the percentage of closeness correlation between Blagar language and Pura language which can't be explained through the qualitative approach, while the qualitative approach in this study was used not only to describe (either in sim-comparative way or dia-comparative way) the proto language but also used to discover the rules of sounds alteration of phoneme between the examined languages.

This study used a historical sim-comparative and dia-comparative analysis method (Lass, 1969:15). The sim-comparative method is applied before using dia-comparative method in order to analyze the data of languages cluster which is studied synchronically. This method is used based on the fact that the research of historical comparison should be started with synchronic approach. It means that, by comparing the languages cluster (before analyzing diachronically), those languages should be analyzed synchronically first.

After determining the category of language, the next step is discovering the proto language of Blagar-Pura. The used method is reconstruction method, either phonology reconstruction or lexical reconstruction. The procedure of proto language reconstruction is implemented inductively which is known as *Bottom-up Reconstruction*. This technique is used based on the first study of Austronesia language, when the languages of west Austronesia (Tagalog, Java, and Batak Toba) were compared to reconstruct the proto language of Indonesian (Dempwolff, 1938). The establishing of protofonem is carried out by determining the protofonem by protofonem. Each protofonem is discovered by (a) investigating a number of concurrent vocabulary tools which advocating the determination of particular reconstructed protofonem, (b) observing the correspondence of phoneme and determining the formulation of a kind of sounds alteration, and (c) determining the proto language etimons in lexical (compare to Fernandez, 1996:30). Those procedures firstly follow the step order of phonology reconstruction, then continued with lexical reconstruction.

### 4. Result and Discussion

Blagar language is used by speakers who living and permeating in Batu villages, Ombai, Merdeka, Mawar, Nule, Tereweng Pantar subdistrict, and Toang village at Pantai Barat subdistrict. There are 6571 speakers of Blagar language in Pantar subdistrict (Alor dalam Angka, 2013), meanwhile there are 334 speakers of Blagar language in Pantar Barat subdistrict. So, it indicates that there are totally 6905 speakers of Blagar language.

Blagar language has two prominent functions for its speaker's society, namely social function and cultural function. Those both functions are very dominant in its speaker society. In social function, Blagar language is used as a communication tool by society in social activities. As a communication tool, Blagar language is used as a colloquial language, a medium language either in family or in transaction activities in market, particularly in villages.

In cultural function, Blagar language is used as a communication tool in cultural activities. The cultural activities which are covered by Blagar language is commonly related to local custom activities, such as nuptials, house building ceremony, birth ceremony, last offices, thanksgiving ceremony, ritual ceremony, etc.

Blagar language is also used as a communication tool in religious rituals in churches, mosques, in counseling activities conducted by state apparatus, such as agriculture counseling activity, health counseling, etc.

A brief figure about language is limited to phonological level which is appropriate with the discussion of this study related to the phonology of Blagar language including of the inventorization of phoneme segmental, the distribution of vowel and consonant phoneme.

### The vowel phonemes

Blagar language has five vowels. The five vowel phonemes can be described and mapped as follows.

#### Chart 1

##### Vowels of Blaga

	Front	Middle	Back
High	i		u
Medium	e		o
Low		a	

### Phonemes consonant

The BI language has seventeen consonant phonemes. All BI language consonant phonemes are described below

#### Chart 2

##### Consonant of language BLAGAR

	Labial	alveolar	palatal	velar	Glotal
Stop implosive	β				
Explosive Voiced	B	d		g	ʔ
voiceless explosive	p	t		k	
Affricate Voiced			J		
Affricate voiceless				ɣ	
Fricative Voiced		s			h
Nasal	m	n		ŋ	
Thrill		r			
Lateral		l			
Semi vowel	w				

Pura language used by public speakers who live and spread in the villages Pura West, East Pura, Pura North and Sub Pura Alor Northwestern districts. The number of people speaking Pr in Alor District of Northwestern 3245 people (Alor in Figures, 2013).

Languages Pr not have a system of written language and Grammar. Until now has not found written documentation as related to folklore or other written documents. The stories that exist only in the form of oral storytelling. Thus, it can be said that the languages Pura is still the spoken language. In addition to the language pretend undiscovered documents or the results of studies that examined the language or reviewing Pr.

As well as Blagar language, language Pura also has a social and cultural functions for the community of native speakers. In social functions, language Pura used as a means of communication between residents. Pura language is

generally used as the language of daily life and language of instruction in the family. Pura language is also used as the language of instruction in buying and selling in the markets (especially in the villages).

In Alor culture, language Pura used as an introduction to the activities related to customs, as in a traditional wedding ceremony, births, deaths, build houses, create and pull the stone tomb, and others. Pura language used as well as people carry out the ritual.

In addition to the above two functions Pura language is also used during worship in church, government official's activities related to extension

A brief description of the language is limited at the level of phonological accordance with the discussion in the study. Which will be discussed in deciphering the language phonological segmental phonemes Pura includes inventory, distribution of vowel phonemes and consonant phonemes.

Pura language has five vowel phonemes. fifth vowel phonemes language Pr can be described and mapped as follows.

**Chart 3**

**Vowel PURA language**

	Front	Middle	Back
High	i		u
Medium	e		o
Low		a	

**Consonant phonemes**

Pura language has 17 consonant phonemes fruit. All consonants Pr language is described as follows.

**Chart 4**

**Consonant PURA language**

	Labial	alveolar	palatal	velar	Glotal
Stop implosive	β				
Explosive Voiced	b	d		g	ʔ
voiceless explosive	p	t		k	
Affricate Voiced			j		
Affricate voiceless					
Fricative Voiced	Φ	s			h
Nasal	m	n		ŋ	
Thrill		r			
Lateral		l			
Semi vowel	w				

## Reconstruction of Protolanguage Blagar and Pura Language

### ➤ Vowel

#### ➤ 1) PBIPr \*i (i- -i- -i) > Bl, Pr i

PBIPr \*i can be found in three positions, the beginning, middle, and final positions, as shown in the following cognate vocabulary.

PBIPr	Bl	Pr	
*id	id	id	'star'
*dira	dira	dira	'sick'
*pusi	pusi	pusi	'thick'

Cognate vocabulary above proves that PBIPr \*i in the position of beginning, middle, and final of word can be determined. The determination was based on the findings Bl, and Pr /i/ and with correspondence to the same position.

Additionally, PBIPr \*i in the middle and the final position changed (corresponded) becomes [a] and [e] in Pura language.

Here are some etymons containing the sound changes.

PBIPr	Bl	Pr	
*minisa	minisa	manisa	'smells bad'
*aminj	imij	aminj	'foreland'

#### 2) PBIPr \*u (u- -u- -u) > Bl, Pr u

PBIPr \*u can be found in following cognate vocabulary below.

PBIPr	Bl	Pr	
*uru	uru	uru	'moon'
*duminj	duminj	duminj	'snake'
*tominu tominu	tominu	tominu	'tight'

Cognate vocabulary above proves that PBIPr \*u in the position of beginning, middle, and final of word can be determined. The determination was based on the findings Bl, and Pr /u/ and with correspondence to the same position.

Besides that, PBIPr \*u in the middle and the final position changed (corresponded) becomes [a] in Pura language.

PBIPr	Bl	Pr	
*duk(u,a)	duku	duka	'hamlet'
*b(u,a)tul	butul	batul	'pin'
*(u,a)dua	udua	adua	'egg'

#### 3) PBIPr \*e (e- -e- -e) > Bl, Pr e,

PBIPr \*e can be found at the following cognate vocabulary

PBIPr	Bl	Pr	
*enar	enar	enar	'wind'
*mesi	mesi	medi	'take'
*tene	tene	tene	'right'

Cognate vocabulary above proves that PBIPr \*e in the position of beginning, middle, and final of word can be determined. The determination was based on the findings Bl, and Pr /e/ and with correspondence to the same position.

Besides that, PBIPr \*u in the middle and the final position changed (Corresponded) becomes [a] and [i] in Pura language.

PBIPr	Bl	Pr	
*m(e,a)narek	menarek	manarek	'stop'
*m(e,a)naraŋ	menaraŋ	manaraŋ	'female'

#### 4) PBIPr \*o (o- -o- -o) > Bl, Pr o

PBIPr \*o dapat ditemukan pada kosakata seasal berikut ini.

PBIPr	Bl	Pr	
*ola	ola	ola	'far'
*dopi	dopi	dopi	'perisai'

*lago	lago	lago	'go to the see'
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Cognate vocabulary above proves that PBIPr \*o in the position of beginning, middle, and final of word can be determined. The determination was based on the findings Bl, and Pr /e/ and with correspondence to the same position.

Besides that, PBIPr \*o in the middle and the final position sporadically changed into /a/ in Pura language.

PBIPr	Bl	Pr	
*b(o,a)u	bou	bau	'mew'
*(o,a)put	oput	aput	'thigh'

5) PBIPr \*a (a- -a- -a) > Bl Pr a

PBIPr \*a can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*aba	aba	aba	'javelin'
*hanji	hanji	hanji	'chicken'
*tera	tera	tara	'swim'

Cognate vocabulary above proves that PBIPr \*a in the position of beginning, middle, and final of word can be determined. The determination was based on the findings Bl, and Pr /a/ and with correspondence to the same position.

#### ➤ Consonant

6) PBIPr \*b (b- -b -) > Bl, Pr b

PBIPr \*b can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
* bilan	bilan	bilan	'bar'
* behi	behi	behi	'sand'

Cognate vocabulary above proves that PBIPr \*b in the position of beginning, middle, and final of word can be determined. The determination was based on the findings Bl, and Pr /b/ and with correspondence to the same position.

Apart from that, PBIPr \*b direct reflected on Bl, Pr /b/ in beginning position is also reflected sporadically into Pura language [b]. Here is the following cognate vocabulary containing the change.

PBIPr	Bl	Pr	
*Buli	buli	burit	'dart'
*Bajar	bajar	bajar	'a fine'

7) PBIPr \*b (b- -b- -b) > Bl, Pr b

PBIPr \*b can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*bapa	bapa	bapa	'crocodile'
*ebaŋ	ebaŋ	ebaŋ	'turn'
*bib	bib	bib	'goat'

Cognate vocabulary above proves that PBIPr \*b in the position of beginning, middle, and final of word can be determined. The determination was based on the findings Bl, and Pr /b/ and with correspondence to the same position.

Besides that, PBIPr \*b direct reflected in Bl, Pr /b/ in the position of beginning, middle, and final, PBIPr \*b is also turned into  $\emptyset$  when \*b is located between two vowels are same in Pura language. The following is the cognate vocabulary containing the change.

PBIPr \*b  $\rightarrow$   $\emptyset$ /V $\alpha$ -V $\alpha$

PBIPr	Bl	Pr	
*le(b, $\emptyset$ )e	lebe	le $\emptyset$ e	'more'
*no(b, $\emptyset$ )o	nobo	no $\emptyset$ o	'ledger'

Apart from that, PBIPr \*b direct reflected to /w/ in Blagar language. The following is the cognate vocabulary containing the change.

PBIPr	Bl	Pr	
*ta(w,b)i	tawi	tabi	'wrap in a loom'
*be(w,b)i	bewi	bebi	'red blood'

Furthermore, PBIPr \*b is also reflected becomes /b/ in Pura language. Here is the cognate vocabulary containing the change.

PBIPr	Bl	Pr	
*ni(b,b)a(l,r)	nibal	nibar	'lip'
*na(b, b)iaŋ	nabian	nabian	'brother in law'

8) PBIPr \*p (p- -p- -p) > Bl Pr p

PBIPr \*p can be found to the following cognate vocabulary.

PBIPr	Bl	Pr	
*pina	pina	pina	'hold'
*ipar	ipar	ipar	'dream'
*ap	ap	ap	'fathom'

Cognate vocabulary above proves that PBIPr \*p in the position of beginning, middle, and final of word can be determined. The determination was based on the findings Bl, and Pr /p/ and with correspondence to the same position.

9) PBIPr \*(V) (V- -V-) > Bl, w Pr Φ

PBIPr \*V can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*Ved	wed	Φed	'day'
*(ha)Va	ʔwa	haΦa	'house'

Cognate vocabulary above shows that PBIPr \*V at the beginning and middle of a word will be changed regularly became [w] on Blagar language and became /Φ/ in Pura language. Protophoneme \*Φ is determined by comparing higher protophoneme namely, PBIPr. In PBIPr, protophoneme /Φ/ is lowering phoneme /w/ in Blagar language, phoneme /Φ/ in Pura language.

10) PBIPr \*m (m- -m-) > Bl, Pr m

PBIPr \*m can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*moro	moro	moro	'dust'
*halomaŋ	halomaŋ	halomaŋ	'new'

Cognate vocabulary above proves that PBIPr \*m in the position of beginning, and middle of word can be determined. The determination was based on the findings Bl, and Pr /m/ and with correspondence to the same position.

11) PBIPr \*d (d- -d- -d) > Bl d Pr d

PBIPr \*d can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*duŋ	duŋ	duŋ	'bird'
*jeduŋ	jeduŋ	jeduŋ	'not yet'
*Ved	wed	Φed	'day'

Cognate vocabulary above proves that PBIPr \*d in the position of beginning, middle, and final of word can be determined. The determination was based on the findings Bl, and Pr /d/ and with correspondence to the same position.

12) PBIPr \*t (t- -t- -t) > Bl, Pr t

PBIPr \*t can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*tene	tene	tene	'right'
*kotapa	kotapa	kotapa	'bastion'
*idat	idat	idat	'grandchild'

Cognate vocabulary above proves that PBIPr \*t in the position of beginning, middle, and final of word can be determined. The determination was based on the findings Bl, and Pr /t/ and with correspondence to the same position.

13) PBIPr \*j (j- -j- ) > Bl, Pr j

PBIPr \*j can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*jahaŋ	jahaŋ	jahaŋ	'gourd'

*bajaur(l)	bajaur	bajaul	'foot'
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Cognate vocabulary above proves that PBIPr \*j in the position of beginning, and middle of word can be determined. The determination was based on the findings Bl, and Pr /j/ and with correspondence to the same position.

Besides PBIPr \*j is direct reflected in Bl, Pr [b] in the position of beginning, and middle, PBIPr \*j is also turned into y when \*j is located between two vowels in Pura language. The following is the cognate vocabulary containing the change.

PBIPr \*j → Pr y/V-V

PBIPr	Bl	Pr	
*ti(j,y)a	tija	tiya	'foot'

14) PBIPr \*s (s- -s- ) > Bl, Pr s

PBIPr \*s can be found to the following cognate vocabulary.

PBIPr	Bl	Pr	
*seraŋ	seraŋ	seraŋ	'best friend'
*bisa	bisa	bisa	'suitable'
*oras	oras	oras	'clock'

Cognate vocabulary above proves that PBIPr \*s in the position of beginning, and middle, of word can be determined. The determination was based on the findings Bl, and Pr /s/ and with correspondence to the same position.

Apart from that, PBIPr \*s is also sporadically reflected to /h/ in Blagar language. The following is the cognate vocabulary containing the change.

PBIPr	Bl	Pr	
*(s,h)ambar	sambar	hambar	'heron'
*(s,h)ia(l)	sia	hial	'salt'

15) PBIPr \*χ (χ- ) > Bl γ Pr h

PBIPr \*χ can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
χola	yola	hola	'sank'
χobal	yobal	hobal	'spasm'

16) PBIPr \*n (n- -n- ) > Bl, Pr n

PBIPr \*n can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*nataŋ	nataŋ	nataŋ	'hand'
*benu	benu	benu	'kapok'

Cognate vocabulary above proves that PBIPr \*n in the position of beginning, and middle of word can be determined. The determination was based on the findings Bl, and Pr /n/ and with correspondence to the same position.

17) PBIPr \*r (r- -r- -r) > Bl, Pr r,

PBIPr \*r can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*rama	rama	rama	'silent'
*leri	leri	leri	'piece suits'
*user	user	user	'soon'

Cognate vocabulary above proves that PBIPr \*r in the position of beginning, middle, and final of word can be determined. The determination was based on the findings Bl, and Pr /r/ and with correspondence to the same position.

18) PBIPr \*l (l- -l- -l) > Bl, Pr l

PBIPr \*l can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*leko	leko	leko	'tell a lie'
*huler	huler	huler	'mangrove'
*mehal	mehal	mehal	'man'

Cognate vocabulary above proves that PBIPr \*l in the position of beginning, middle, and final of word can be determined. The determination was based on the findings Bl, and Pr /l/ and with correspondence to the same position.

19) PBIPr \*g (g- -g- ) > Bl, Pr, g

PBIPr \*g can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*gade	gade	gade	'pawn'
*maganj	maganj	maganj	'shoot'

Cognate vocabulary above proves that PBIPr \*g in beginning and middle position of word can be determined. The determination was based on the findings Bl, and Pr /g/ and with correspondence to the same position.

20) PBIPr \*k (k- -k- -k) > Bl, Pr k

PBIPr \*k can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*ka(B)biŋ	kaBiŋ	kabiŋ	'less'
*naka	naka	naka	'termite'
*pak	pak	pak	'put out'

Cognate vocabulary above proves that PBIPr \*k in beginning, middle and final position of word can be determined. The determination was based on the findings Bl, and Pr /k/ and with correspondence to the same position.

21) PBIPr \*ŋ (-ŋ- -ŋ) > Bl, Pr ŋ,

PBIPr \*ŋ can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*beŋkul	beŋkul	beŋkul	'hoe'
*(?)a ŋu	ŋu	aŋu	'this'
*dasiŋ	dasiŋ	dasiŋ	'scales'

Cognate vocabulary above proves that PBIPr \*ŋ in the position of beginning, and middle of word can be determined. The determination was based on the findings Bl, and Pr /ŋ/ and with correspondence to the same position.

22) PBIPr \*h (h- -h- ) > Bl, Pr h

PBIPr \*h can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*haŋi	haŋi	haŋi	'ayam'
*mehal	mehal	mehal	'gagah'

Cognate vocabulary above proves that PBIPr \*h in the position of beginning, and middle of word can be determined. The determination was based on the findings Bl, and Pr /h/ and with correspondence to the same position.

24) PBIPr \*R (R-, -R-, -R) Bl r Pr l

PBIPr \*R can be found at the following cognate vocabulary.

PBIPr	Bl	Pr	
*lotaR	lotar	lotal	'male'
*diRa	dila	dira	'sick'

The rule changes \*R became /r/ and /l/ in Blagar language, and /l/ and /r/ in Pura language is as follows.

PBIPr \*R → r Bl/-#, l Pr/-#

PBP \*R → l Bl/V-V, r Pr/V-V

Phonemes PBIPr, particularly the segmental phoneme consists of vowels and consonants can be detailed and mapped as below.

1) The vowel phonemes

There are five vowels of protophoneme was found in PBIPr as shown below.

	Front	Middle	Back
High	*i		*u
Medium	*e		*o
Low		*a	

There are eighteen consonants of protophoneme was reconstructed. It can be mapped as shown below.

	Labial	alveolar	palatal	Velar	Glottal
Stop implosive	*β				
Explosive Voiced	*b *B	*d		*g	
voiceless explosive	*p	*t		*k	
Affricate Voiced			*j	*χ	
Affricate Voiceless					
Fricative Voiced	*v	*s			*h
Nasal	*m	n		*ŋ	
Thrill		r*R			
Lateral		l*R			
Semi vowel	*B				

\* B = description of the phoneme / w / at Bl and a / b / Pr.

\* V = description of the phoneme / w / at Bl and / Φ / at Pr.

## 5. Conclusion

Based on the results of quantitative research Blagar percentage of similarity between language and Pura is 69%. This percentage is the subfamily level. In addition, based on the results of the reconstruction of the phonemes can be found protophonemes both languages. Vowel phonemes Protolanguage Blagar and Pura five fruit, ie \* i, \* u, \* e, \* o and \* a. All the vowel phonemes full distribution, which peaked at the beginning, middle, and end of words. Blagar Protolanguage consonant phonemes and Pura distributed at the beginning, middle, and end of the word is \* b, \* p, \* d, \* t \* r, \* l, \* k. The consonants are distributed at the beginning and middle of the word is \* β, \* B, \* v \* m, \* j \* s, \* χ \* n \* l, \* g, \* h, as well as consonant distributed middle and the end of that \* ng, \* R. When compared with the consonants language Blagar and language Pura differences. There is the addition of phoneme V, B, R, χ on the reconstruction Protolanguage Blagar and Pura. This is done for two different phonemes to be reconstructed, while two different phonemes it has been reconstructed previously or one phoneme is found only in one language.

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