

## BULLETIN OF ADVANCED

# English Studies

Vol.2, Issue.2  
June, 2019

And when she saw him, she was troubled at his saying, and call in her heart what manner of salutation this should be: and the angel said unto her, Greet thou Mary: for thou hast found favour with God.  
31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus.  
32 He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David.  
33 And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.  
34 Then said Mary unto the angel, How shall this be, seeing I know not a man?  
35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that thing which shall be born of thee shall be called the Son of God.  
36 And, behold, thy cousin Elisabeth she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.  
37 For with God nothing shall be impossible.  
38 And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.  
39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;  
40 And entered into the house of Zacharias, and saluted Elisabeth.  
41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she said, Blessed art thou among women, and blessed is the fruit of thy womb.  
42 And she spake out with a loud voice, and said, Blessed art thou with him that conceived in thy womb, and blessed is the Lord God of Israel.  
43 And whence is this to me, that the mother of my Lord should come to me?  
44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.  
45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.  
And Mary said, My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my Saviour.  
For he hath regarded the lowliness of his handmaid: for, behold, from now on shall all generations call me blessed.  
For he that is holy, who is God, shall be with me, and shall be with my people forever.  
And when she saw him, she was troubled at his saying, and call in her heart what manner of salutation this should be: and the angel said unto her, Greet thou Mary: for thou hast found favour with God.  
31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus.  
32 He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David.  
33 And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.  
34 Then said Mary unto the angel, How shall this be, seeing I know not a man?  
35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that thing which shall be born of thee shall be called the Son of God.  
36 And, behold, thy cousin Elisabeth she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.  
37 For with God nothing shall be impossible.  
38 And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.  
39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;  
40 And entered into the house of Zacharias, and saluted Elisabeth.  
41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she said, Blessed art thou among women, and blessed is the Lord God of Israel.  
42 And she spake out with a loud voice, and said, Blessed art thou with him that conceived in thy womb, and blessed is the Lord God of Israel.  
43 And whence is this to me, that the mother of my Lord should come to me?  
44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.  
45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.  
And Mary said, My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my Saviour.  
For he hath regarded the lowliness of his handmaid: for, behold, from now on shall all generations call me blessed.  
For he that is holy, who is God, shall be with me, and shall be with my people forever.

ISSN 2617- 6459 (Online)  
ISSN 2617- 6440 (Print)

# **Bulletin of Advanced English Studies (BAES)**

**Vol.2, Issue.2, June 2019**

## **Chief-Editor**

**Dr. Ibrahim F. Huwari**  
**Zarqa University- Jordan**

## **Editorial Assistant**

**Eng. Suzan Al-Salaimeh**

## **Editorial Board**

<b>Prof. Dr. Abdul Majeed Al-Tayib Umar</b>	<b>Umm Al-Qura University, KSA</b>
<b>Prof. Dr. Hany Mohammad Helmy Hanafy</b>	<b>Tanta University, Tanta, Egypt</b>
<b>A.P. Dr. Eissa Al Khotaba</b>	<b>Tabuk University, Tabuk, KSA</b>
<b>A.P. Dr. Noor Hashima Binti Abd. Aziz</b>	<b>University Utuara, Malaysia</b>
<b>A.P. Dr. Abd-Alqader Btoush</b>	<b>Mutah University, Jordan</b>
<b>Dr. Murdhy Radad Alshamari</b>	<b>University of Hail, KSA</b>
<b>Dr. A. TamilSelvi Madurai</b>	<b>Kamaraj University, India</b>
<b>Dr. Fadi Maher Saleh AL-Khasawneh</b>	<b>King Khalid University, KSA</b>

## About The Journal

Bulletin of Advanced English Studies is an academic journal published by Refaad. Due to the fact that English has become an international language for different reasons, this journal has been established to fulfill the needs of such topics. Arab countries are considered as a Foreign Learners of English language, so this journal wishes to increase the number of value research on EFL, ESL learners, and native speakers of English language. This journal has a clear vision about the importance of research in the field of English language and literature and through this journal we hope to establish a forum of professional discussion to promote the development of links between the researchers.

### Mailing Address:

#### **Bulletin of Advanced English Studies (BAES)**



Bulding Ali altal-Floor 1, Abdalqader al Tal Street –21166 Irbid – Jordan

Tel: +962-27279055

**Email:** editorbeas@refaad.com , info@refaad.com

**Website:** <http://www.refaad.com/views/BAES/home.aspx>

## Table of Contents

#	Paper Name	Page #
<b>About The Issue</b>		
1	<b>Exploring the Socio-Religious Feminist Struggle of South Asian ThirdWorld Women Against the Labyrinthine Gossamer of Patriarchy in Selected Bangladeshi Fiction</b>	<b>55</b>
2	<b>The Editor's Art: A Stylistic Study of the Daily Trust Editorial of September 3, 2015 on Military Debt</b>	<b>66</b>
3	<b>Revisiting Brown and Levinson's Politeness Theory: A Middle-Eastern Perspective</b>	<b>73</b>
4	<b>Metaphoric Conceptualisation of "LOVE IS A PLANT" in Gikūyū: A Cognitive-Semantics Perspective</b>	<b>79</b>
5	<b>Interactive Whiteboard (IWB) Effectiveness in Vocabulary Achievement and Motivation: Saudi EFL Learners' Perceptions and Insights</b>	<b>90</b>
6	<b>Emerged Apartheid in Colonial South Africa: A Critical Commentary on Rosa Burger's Experience of Her Private Life and Public Life in Burger's Daughter by Nadine Gordimer</b>	<b>104</b>
7	<b>Language Policy and Planning in Nigeria: The Journey So Far</b>	<b>113</b>

## About The Issue

The Editorial Board of Bulletin of advanced English Studies is pleased to put into its readers the 4th issue of the volume 2, June 2019. This issue included seven thematic papers that were come from different countries. The subjects included two papers from literature field, 1 paper under teaching field, and 4 papers from Linguistics filed. On the publisher side, the parties varied from different countries like Saudi Arabia, Pakistan, Malaysia, Bangladesh, Nigeria, and Kenya,

The Editorial Board of Bulletin of advanced English Studies is keen to continue its policy of seeking to remain a leading journal at the local and regional level, and to be classified among the most famous global rules.

The Editorial Board of the Journal of Bulletin of advanced English Studies wants its readers to interact with it through its website and e-mail by giving their comments and presenting their suggestions, which they believe can have a good impact on the development and upgrading of the journal.

**Chief-Editor**

**Dr. Ibrahim F. Huwari**

## Exploring the Socio-Religious Feminist Struggle of South Asian Third-World Women Against the Labyrinthine Gossamer of Patriarchy in Selected Bangladeshi Fiction

Hassan Bin Zubair

PhD Scholar (English Literature)- Department of English-National University of Modern Languages- Pakistan  
hzb77@yahoo.com

**Abstract:** This research explores the oppression of patriarchy on women in Muslim orthodox community in the light of Feminist Theory. The research draws on the basic assumption of feminism and shows the relationship between the religion and patriarchy. It shows how the relationship helps in the oppression of the females in the society. This research is qualitative in nature. On the surface level, the novel *Wild Wind* seems to be the documentation of the major characters of everyday life. However, a deeper analysis, while citing the non-western feminist critics like Margot Badran and her book *Feminism in Islam* and Anitta Kynsilehto and her book *Islamic Feminism: Current Perspective* and their position on feminism, this research asserts that the patriarchy in Muslim society is deeper than it seems. And Taslima Nasreen's account of her youthful life unveils the patriarchal codes and myths to subjugate the woman. On the surface, this book reveals Taslima's tumultuous youth in a patriarchal family and social structure. The book seems to recount the youthful experience of a rebellious girl; her experience of adult life and the minute detailing of a family relationship. But a deeper analysis shows not only patriarchy but also religion functions as an apparatus of repression for the women. Hence, the present research attempts at finding how patriarchy and Muslim religion are in complicit relation; how religion and patriarchy are making each other powerful making it more difficult for the women of Islamic society.

**Keywords:** Women, Feminism, Patriarchy, Oppression, Society, Religion.



### 1. Introduction

Taslima's novel *Wild Wind* is one of the most famous literary texts and a controversial novel too. Since, the publication of the novel, it has received numerous copious appreciation and criticism from different forum of critical scholarship. Different critiques viewed their opinions differently; however, this research attempts to focus on the patriarchal domination and exploitation of the characters in the novel and its impact on the individual and the society. Taslima Nasreen controversial because she not only criticizes the Islam religion but also narrates private life of the people. Shirshendu Mukhopadhyaya says that Nasreen has written this book only for her own benefit that is to earn money. According to him, she has business aspect in her mind. He comments:

*“Taslima used her pen recklessly and hurt the sentiments of the common people. Also, Nasreen is an atheist. She was born in a Muslim family, but she became an atheist. Autobiographical books of Taslima raised controversy not only because of her criticism of Islam but also for narratives involving the private lives of the common people. Taslima candidly described her sexual relationship. She received criticism by progressive writers and intellectuals who described Wild Wind as a book written with the business aspect in the mind.” (Mukhopadhyaya, 2004, p.34)*

This view emphasizes Taslima Nasreen as the controversial writer. She was said to have inflicted insult on society and she could not stay in the city. Voll Kamth comments:

*“Nasreen's autobiographical writings have also proved to be provocative and have faced governmental sanctions in India as well as Bangladesh. She is accused of writing heinous and false facts about the most revered figure of Islam, Muhammad. She is criticized as an attention-seeker who is compulsively provocative and oversimplistic in her formulations on Islam and women. We condemned her for seeking trouble in India.” (Kamth, 1998, p.16)*

The view merely experiences the religious matter. The novel *Wild Wind* is considered as an anti-religious document. For these critics, Nasreen's writings are seeking trouble in her country and her religion. Critically examining the autobiographical book *Wild Wind*, next critic Mir Zohir Hussain claims:

*“This is an insult to Muslims. She is an insult to Islam because she smokes and wears clothes that Islam does not approve of. Her writings carry the feelings of anti-religion, which will break the belief of Muslims towards Muhammad.” (Hussain, 2000, p.18)*

Meer Nurul Islam is sympathetic towards Nasreen. According to him if we are angry towards bad norms and rules, we may raise tools. The tools such as axe, hammer and chisel to fight against such things but Nasreen has used her pain against such exploitations and, dominations. He argues:

*“Within the bounds of our closed society, darkness reigns so strongly, that there is no fissure to let in light or air. If one cannot make a chink through a needle or nail on that wall of darkness, one can only use a spade, or an axe, or a hammer and a chisel bore holes for light. Taslima has used her pen to bring change in the society, which is appropriate.” (Islam, 1991, p.7)*

It is evident from the review of the criticism available on the novel that none of the critics has thrown light in the novel from the perspective of feminist theory. That is why; feminist theory is a newer perspective to look at the text that helps to excavate the sufferings and exploitations of the characters. Feminism conjures up various images and ideas regarding the women's issues. In spite of diversity, feminism often represented as a single entity and somehow concerned with gender equality and freedom. Lois Tyson defines patriarchy as:

*“Patriarchy is thus, by definition sexist, which means it protects the belief that women are innately inferior to men. This belief in the inborn inferiority of woman is a form of what is called biological essentialism, because it is based on biological differences between the sexes that are considered part of our unchanging essence as men and women. A striking illustration is the word hysteria, which derives from the Greek word for womb and refers to psychological disorders deemed peculiar to women and characterized by overemotional, extremely irrational behavior.” (Tyson, 2006, p.86)*

This book *Wild Wind* deals with the issue of religion, gender inequality, the condition of a unemployed person in a society or even in his or her own house and many more perfectly. So, this book is not only an autobiography but also a document of a Muslim Orthodox society. The condition of Taslima and her mother and sister and all the female characters in her house is perfect example of gender inequality. This study makes significant contribution, mainly in the three areas of concern. First, this study brings in focus the relationship between patriarchy and religion especially in relation to Islam religion. For this, the researcher cites the examples of the holy Quran and analyzes in the light of new understanding womanhood and sexuality. Second, this research studies how patriarchy functions institutionally right from the family, with a case study of Taslima Nasreen and her family. Lastly, the study analyzes the testimony of a woman and highlights her space in an orthodox society.

The patriarchal structure of the society and its outlook is reinforced by the religion. Most of the major religions have justified the subordinating position of the women. Male domination in the institutionalization and doctrine formation of the religion prove that they have made it in their favors. It has been institutionalized so strongly that any form of rebel from the side of women is crushed. The *Wild Wind*, when published in Bangladesh for the first time, angered the patriarchal and religious authority. The religious leaders blamed it for breaking the code of the Almighty by writing 'obscene' youth experience and questioning god's authority. It sees in the light of Muslim Feminist Margot Badran and western feminist Simon De Beauvoir's idea how the gender is construct to subjugate women and analyzes the role of Taslima along with other female character in her autobiography. Although this study makes significant use of the concepts developed in Muslim Feminist theory, it does not offer a comprehensive analysis of feminist theories. Rather the concepts developed by Margot Badran and Anitta Kynsilehto remain the primary tool of this analysis. Since the major objective of the study is to study the exploitation and the oppression of the major characters in the novel *Wild Wind*, the other issues remain outside the scope of this project. Given the nature of research, available time, and resources, this study does not offer any analysis of feminist theory in its holistic approach although such an analysis would definitely contribute towards unearthing the female conditions and pangs of sufferings.

## 2. Research Objectives

- To show the steps taken by Nasreen against her traditional culture, and her totalitarian family systems.
- To analyze the repression of women in Muslim Orthodox Community. It also reveals the position of women in Islam.
- To reveal the experience of women in its crude form which otherwise could have been fabricated in other literary genres.
- To show, how gender is constructed culturally from the childhood.

## 3. Research Questions

- What are the inherent causes of oppression and domination to the females in the society?
- How Muslim women are exploited and dominated in Muslim community, presented in *Wild Wind*?

## 4. Theoretical Framework

As this study reveals the oppression of women in Muslim society through Nasreen's *Wild Wind*, in terms of feminist theory, it follows the theory of Islamic Feminists like Margot Badran and Anitta Kynsilehto. Margot Badran's *Feminism in Islam* and Anitta Kynsilehto's *Islamic Feminism: Current Perspective* are the theoretical tools for the elaboration of this research. The fundamental goal of this study is to reveal the suppression and oppression of women in Muslim society. Therefore, my project tries to invent the sufferings and exploitation of the major characters in the novel. A critical lens of Muslim Feminist theory places the spotlight on the important ways in which the research reveals the pathetic condition of women in different society especially the Muslim society. This research also reveals the relationship of Muslim religion and feminism.

### Islamic Feminism

Merlene LeGates in her book *Their Time: A History of Feminism in Western Society* finds it problematic to fix a particular date to the women's voice against patriarchal repression.

*“As historians have long recognized, neither women's consciousness of their own oppression nor the determination of individual and groups to combat*

*it was dependent on the birth of modern terminology. This consciousness is what I have looked for in early feminism.” (LeGates, 2001, p.15)*

However, what we generally understand is that the history of feminism is the history of feminist movement as well as its origin. Islamic Feminism that originated from 1980s and 1990s mainly focuses on the pangs and sufferings of the Muslim women whether they be in West or non-west. The main purpose of Muslim feminism or Islamic Feminism is dismantling the gender inequalities prevalent in the society. Islamic Feminism has played major role in raising voice against the major social evils prevalent in the society. Ziba Mir-Hosseini in her essay "Muslim Women's Quest for Equality: Between Islamic Law and Feminism" says:

*“Many Muslim women and their life choices whether they live in an Islamic state or as part of a diaspora in a Western liberal state are governed and shaped by a set of patriarchal beliefs. Only the elite and the minority of highly educated women have the luxury of choice, of rejecting or challenging these beliefs and laws. A movement to sever patriarchy from Islamic ideals and sacred texts and to give voice to an ethical and egalitarian vision of Islam can and does empower Muslim women from all walks of life to make dignified choices. This, in the end, is what Islamic feminism is about.” (Mir-Hosseini, 2008, p.645)*

In this way, she talks about the Islamic Feminism and tries to define Islamic feminism in a new way. It was first introduced in Iran by writers like Mir Hosseini and Najmabadi. The term was used to describe a new feminist paradigm. Margot Badran writes:

*“Islamic Feminism argues that woman may be heads of state, leaders, or judges. Islamic Feminism stands to benefit us all, Muslims of both sexes, as well as non-Muslims living side by side with Muslims everywhere.” (Badran, 2008)*

In her book *Feminism in Islam*, Badran further analyzes and explains about Islamic Feminism. Islamic feminism helps to that woman who is caught in between the patriarchal norms and values. Islamic feminism helps woman understand their gender discrimination and the exploitation within the family. Souad Eddouada in her essay "Implementing Islamic Feminism" argues:

*“With the growth of global religious fundamentalisms, rethinking religion has become a necessary path for feminist criticism within Muslim majority and minority Muslim countries. The achievement of a critique of religion from within, independently from the fundamentalist thought, is no longer a paradox, but a nowadays possibility. Accordingly, the deployment of social sciences tools of analysis is allowing Muslim feminists to build up multiple dialogic connections between Islam and feminism and disclaim both the orientalist and fundamentalist thesis of antagonism between an essential notion of Western feminism and a timeless Islamic patriarchy.” (Eddouada, 2008, p.37)*

In *Women and Sexuality*, Geetha Satpathy says, “Sex is considered a fact- one is born with either male or female genitalia. Gender is considered a social construction - it grants meaning to the fact of sex. Conversely, it could be said that only after specific meanings came to be attached to the sexes, did sex differences become pertinent” (Satpathy, 2000, p.45).

## **Patriarchal Grounds**

Lois Tyson defines patriarchy as:

*“Patriarchy is thus, by definition sexist, which means it protects the belief that women are innately inferior to men. This belief in the inborn inferiority of woman is a form of what is called biological essentialism, because it is based on biological differences between the sexes that are considered part of our unchanging essence as*

*men and women. A striking illustration is the word hysteria, which derives from the Greek word for womb and refers to psychological disorders deemed peculiar to women and characterized by overemotional, extremely irrational behavior.”* (Tyson, 2006, p.86)

Patriarchy fosters the gender-based inequalities that decide man as superior and woman as inferior, man as powerful and the woman as powerless. One of the American feminist Kate Millet sees, "Patriarchy as grotesque, increasingly militaristic, increasingly greedy, colonialist, imperialistic, and brutal, with a terrible disregard of civil liberties, of democratic forms" (Millet, 1970, p.511). Mary W. Wood in her book *The History of Feminism* defines patriarchy as:

*“Patriarchy is a social system, in which the father or eldest male is the head of the household, having authority over women and children. Patriarchy also refers to a system of government by male and to a system of government by male and to the dominance of men in a social or cultural system. It may also include title being treated through the male line.”* (Wood, 2001, p.12)

Lydia Falcon, a feminist critic in her article, “Feminism against Fundamentalism” says, “Patriarchy refers to the structure of society that is based upon the father ruled. Patriarchy is considered oppressive when it subordinates women at various levels by promoting masculine values and structures to maintain male privilege” (Falcon, 2001, p.4).

## Analysis

The feminist reading of *Wild Wind* puts an eagle eye on the social evils and cultural dissimilarities in terms of freedom, education, job, and so many other things. It also describes Nasreen's revolt against her family, society, and men who have become obstacles in her natural and instinctual desire and dream fulfillment. Above all, it is a woman's search of love, freedom, identity, and independence, which is not given to her because she is a woman. That is why Nasreen goes against the norms and values of the society and religion. The novel deals with the problem of women in general and Nasreen herself in particular. Since, her child age she has been facing many problems. A sense of inequality, domination and hatred to the woman by the male dominated society makes her cross the boundaries made for woman. She is not allowed to do the works according to her wishes; she finds many partialities between son and daughter not only by other people even by her father too. Her father has discriminatory attitude towards his daughters. When she wants to celebrate her birthday, it is very difficult to know her exact birth date. Her mother could not remember and father has kept record of his sons' date only but not hers and her sister's. She searches everywhere in the house. She writes:

*“There were two birthdates, Dada’s and Chhotada’s, written on the first page of father's book. There was no trace of Yasmin's (sister) and my birth dates or years in any corner of any one of the twelve hundred pages of the book. In fact, they would not be found in any scrap of paper in the house.”* (Nasreen, 2006, p.2)

Taslima Nasreen's *Wild Wind* recounts her tumultuous youth in an orthodox Muslim society and a traditional family. The book documents her life from her early teen to the middle of her youth. She has very sharply observed the world around her and documented it very vividly. Family is the closest world she has; and its member are the characters she comes into regular contact. In the text *Wild Wind*, she has a father, medical doctor by profession; mother, a younger sister and two elder brothers. Except them significant part of the autobiography tells us about her lover-turned husband Rudra and her friends. As the autobiography covers a significant time of her life, we can see the gradual change in her outlook and attitude to deal with the rest of the world. The biography minutely details the relationship among the family members providing enough incidents to look at the social and family structure. Her account gives enough peepholes to look at the position of women in her family in particular and the whole society in general. The relation between her father and mother, her

mother's status in the family, different familial code of conducts for herself and her brothers, her husband's outlook and the analysis of many other details makes it clear how latent patriarchy is operating in her family and society. Her sharp observation has already noticed the unequal and different status of her father and mother. She presents this unequal status of her mother and father in a very minute description. She writes:

*"It had often happened that Ma would wash and fold Baba's clothes on the stand, clean and mop the room the whole day, open all the closed windows and doors so that fresh air and light could enter, move Baba's bed from the corner to near the window, and spread a clean sheet on it. She would then await Baba's return, hoping Baba would come, see and like her arrangements. Baba would come home."* (Nasreen, 2006, p.253)

The Male Supremacy can be directly traced in her family. The source of ultimate economic and household power is exercised by Nasreen's father. Her father exercises the rights and freedom in her family and deprives other with even the basic things. The mother in the family plays subordinating role. She lacks economic independence. She is made to depend on her husband to run the family. She does not have a 'room' of herself. Therefore, she does not have the privacy of her, which makes her completely to depend upon father. Taslima notices it even in her early age. Once she describes a small feast of her sister's birthday:

*"That day too, the one who did not get to share even a single piece of Yasmin's cake was Ma. She had left the house in the afternoon to return only at dusk. In her hand was a brown paper packet, inside which was a red colored dress material for Yasmin. Ma was going to stitch a frilled frock for Yasmin herself. Having no money, she had, without telling anyone borrowed some from Hashem mama, and gone to Gaurahi Cloth House and bought three yards of the material."* (Nasreen, p.9)

The most submissive woman in the autobiography seems to be the author's mother. She is the greatest sufferer of patriarchy. She is culturally programmed to have an outlook determined by patriarchy. She accepts her submissive role as a universal rule. She is isolated. She does not share collective experience with any of the family member. She seems to be a mere shadow of her husband. In spite of extreme negligence by her husband, she is worried lest he is not after any other woman. Nasreen wants to get cure physically, aesthetically as well as socially in the infected life caused by the patriarchal society. Nasreen is confined and infected within the patriarchal woven society. To get freedom and cure from such problems she writes poems, articles, and novels against bad norms of her religion and culture. she says:

*"I did not follow all the rules and command of my father and culture. I went to see the world which I had not got chance to see before. The world meant the dozens of different people on the streets, the houses and courtyards of neighbors, the holy Tulsi corner ritual, the evening incense, and the singing of kirtans with the accompanying music of the cybals."* (Nasreen, p.41)

Nasreen and her sister had been given limited space in the family. They both could not go outside alone if anything was to be done she had to take permission from her father but her brothers were not in such rules, they were free to go anywhere outside where they like. Once a boy named Lutfur wrote a love letter to Taslima, after that she was kept strict by her father. She says, "I had to go school, escorted by guards. Borodada, grandfather was given the responsibility of escorting me to school in the morning, and taking me back home when school was over" (Nasreen, 2006, p.14). She believes that such types of boundaries limitations have been made for women because patriarchal society takes female as weak, emotional and so on. That is why she wants to be free from such things. The domination towards female is too much for her: she believes that superiority or authority is accorded in humanity but not to the sex. That is why she is not in a position to accept all the

doctrines and paths made for her rather she wants her thoughts herself. She is no one in her society that is why she wants to assert her identity as a female. For this, she is ready to blur the boundaries created for the female. She believes that superiority or authority has been accorded in humanity not to the sex because men also can be inferior not only women. Some women are superior to men. It does not mean that once there is a man he always becomes superior and perfect. It is the eyes of male dominated society, which always hegemonies people to think men good and women bad. She writes, "Both men and women can be editors. Some words have incorporated some unjustified gender distinctions which I do not want to use" (Nasreen, p.224). She does not believe on Allah, Rasoo or to believe on Allah, for her, is the work of mindless people. It is illogical to respect and pray the God. When Nasreen's mother prays the Allah she says, "Ma couldn't possibly have any brains, otherwise why did she believe in Allah Rsoo? If she did, why did she sit alone with Aman Kaka in the room and whisper under the pretext of giving him advice" (75)? It means she does not believe in God. Not to respect the god, she is against her religion. She takes cigarette, goes out of the house in the parks, watches movies, reads storybooks, recites poetry, and writes verses. "All third rate magazines carrying pictures were banned at home" (99). But, she does not do as her father's saying. When someone scolds her and asks to follow according to her father's command she would say, "Yes, he is my father. He is not me. My father and I are different we have different interest" (Nasreen, p.154). She wears the pants prohibited by her father. She does not like to wear 'odhna' to cover her face but her parents scold her. She writes, "I felt ashamed to wear this extra cloth to cover my breast. To me, this was the proof that something was hidden behind it, something soft, something modest, something one could not talk about. Whether I wore 'odhna' or not, people knew I had grown up" (Nasreen, p.123). So, she threw her 'odhna', which her father had covered her with. Writing letters to the boys, making love affairs, visiting outside park, such things were not allowed in her culture but she goes beyond that and does everything she prefers. She is in love with a man called Rudra who is a poet. She meets him several times in the Botanical garden, Canteen, and hotel. She goes with Rudra and lies she had gone to meet Chandana her friend. She writes poems, articles, and stories against patriarchal society.

Nasreen, wants to make herself free from the restrictions of her society that is why she not only crosses the boundaries of her culture but she also writes poems, articles against patriarchal society in her own magazine called *Shenjuti*. She has a friend called Chandana who also likes freedom and ready to deny her parents' suggestions and rules of society so both of them write against dominations. Nasreen thinks that even the dresses made to women make them difficult in working because dresses like Sari, Odhna etc. are difficult to wear. It disturbs while working. She, in this way, does not like to wear such dresses. She likes to wear the comfortable dresses that do not disturb while wearing and working. She, that is why, wore jeans in spite of her father's prohibition. "Put the buttons or zip in front not on the side. Put loops. If I want to wear a belt I will" (Nasreen, 2006, p.549). And she encouraged her sister to wear pants. She says, "wearing jeans did not mean she would become a boy" (Nasreen, 2006, p.549). In this way, she refuses the traditional concept of dresses for woman and she requests other too to wear the dress of their own. Nasreen's mother asks her to pray the God; she refuses because she has no faith in god. Her mother several times asks her to pray the Allah. She also nags her daughter all the time to respect the God. And she believes that if there is no respect and prey for Allah, he will get angry and the days of joys will end and the days of sorrow will begin. Painful life, sorrow, sadness everything is the result of not obeying Allah according to her mother. That is why she asks her daughter to prey and respect the Allah. Her mother says, "What are all these you are saying Nasreen? You have lost your faith!" (Nasreen, 2006, p.528).

## Discussion

The patriarchy takes women as an object. The male members think it is his right to do whatever he pleases to do with the body of a woman. In the case of Taslima, the oppression of a

woman is so extreme that it is at the level of violence and sexual harassment even in the public places. The females in Muslim society suffer a lot in patriarchal society. Males treat them as the aliens. She writes that she is sexually harassed before the public. This is common in the society where female's position is not valued. She seeks help from the family and other friends in the society. However, it is vain. Instead of getting help and support from the family, everyone ignores her. In a patriarchal family or in society boy child is preferred than a girl child. Because woman is seen as an inferior sex, parents want to have a boy. Taslima mentions an example of extreme hatred for girl child. Taslima has a friend Chandana whom she loves very much. But there is a heart rendering story behind her birth. In this case, Chandana is a Buddhist. But no matter what the religion is, the extreme hatred is seen in every community. Taslima gives the account of many women in her hospital labor room where women's anxiety and fear of child's gender is much more than the fear of delivery. There are feasts and sweets when a boy is born but wails and cry when a girl is born. Taslima describes many incidents in the present autobiography. Women's inferior role in the society is culturally produced and reinforced. This gets ever stronger because the decisive role in producing and reinforcing them is played by male. As they control over every social institution they make it even stronger.

*“However, if a daughter brought a complaint to Baba that her husband was beating her, Baba said, let him. Let the husband beat her, if he gave her a little daal and rice to eat from his earning, she should keep quiet and continue to look after her husband's household. This was the advice she was sent with. When a husband gave Talaq to his wife, and married for a second time, Baba was out to take away the husband's job.” (Naseren, p.192)*

Women's biological role as a child bearer, household worker, and dependent on the husband's earning is reinforced in the aforementioned example. The author's father thinks the role of male and female is biologically determined. As a representative of patriarchal male, he boasts at earning money for his family. Similarly, the success to provide economic support to the family is seen as matter of pride. Not just because they earn money, they have right to oppress their wives.

## FINDINGS

In a patriarchal ideology, good girls are those who do not violate the norms imposed by patriarchy. Lois Tyson writes, "It is patriarchy that will do the defining because both the roles are projections of patriarchal male desire: for example, the desire to own 'valuable' women suited to be wives and mothers, the desire to control women's sexuality so that men's sexuality cannot be threatened and the desire to dominate in all financial matter" (Naseren, p.90). According to this sexist category, Taslima is a "bad girl". She violates patriarchal sexual norms. She openly falls in a relationship with a poet Rudra. She lets it known by everyone in the family. Ironically, when her father makes extra marital affairs with Rajia, no one in the family calls him a "bad man". But when Taslima, as an adolescent girl falls in love with a man, she is called a "bad girl". In fact, women's feelings, perspective, and opinion do not count unless they are in tune with patriarchy. Consciously or unconsciously, women internalize that they are objects and their task is making their husbands pleased with their body. Of course, it is culturally programmed in their mind that they spent most of the time trying to find the way to please their husband. Taslima's mother tries to get attention of her husband by decorating herself with all the means at her disposal. The good girl is always talked about in the society. Lois Tyson writes, "To her are attributed all the virtues associated with patriarchal femininity and domesticity: she is modest, unassuming, self-sacrificing, and nurturing. She has no needs of her own, for she is completely satisfied by serving the family. She is the angel in the family" (Nasreen, 2006, p.90). So we can say that in a patriarchal society and family Taslima's mother is a good girl. The individual identity of a woman in a patriarchal society is quite impossible. The man wants woman to be a part of his identity. Taslima secretly gets married with the poet Rudra.

The moment they get married Rudra starts imposing rule over her. As mentioned earlier, patriarchy defines girls in two categories in terms of their sexual norms. The woman who breaks the patriarchal defined norms are called bad girl. Ironically, the man who sleeps with a bad girl is never called a bad boy. Lois Tyson writes, “We use the negative word slut to describe a woman who sleeps with number of men while we use the positive word stud to describe a man who sleeps with number of women. So the persistence of repressive attitudes toward women's sexuality is still visible in the language” (Naseren, p.91). Sex related ethics are more concerned with the women.

In Taslima's case, patriarchal norms are supported by the Islam religion. As Quran says, “God was declared male, and man was declared to be created in His likeness. Eve became the symbol of temptation and sin. The woman was consequently judged as a less likely candidate for salvation and an everlasting life in heaven than man” (Naseren, p.176). Young Taslima and her religious mother often get involved in discussion about the sexist presumption of Islam religion. After she gets frustrated and isolated in the family, Taslima's mother finds a "preacher" at Peerbaari. She goes there to listen to the sermon and sometime takes her daughters too. But sharp and educated Taslima finds the inconsistencies in Quran and debates with her mother. Taslima Nasreen in her text *Wild Wind* writes, “How can you accept you will not get the seventy-two nymphs in heaven, only your husband will, just because he is a man! If you are a witness in court, your sole witness will not do, two women witness are required. Yet a single man's witness will be acceptable, two men are not required” (Naseren, p.528). There are enough evidences that reinforce patriarchal values that undermine the women in Quran which Taslima brings forth while discussing with her mother. While discussing the rationale of Nabiji's getting married to six year old girl, she tries to convince that it is not justifiable action.

In case of Taslima, she has got married to an educated and learned poet, whose poetry advocates the equality of all kinds. His name was Rudra. Although she is married, she does not live in her in-law's house. Whenever she and Rudra want to meet, they two visit hotel or sometimes in Rudra's room. She does not inform her parents and takes all the decisions alone. She does not want to remain under the pressure and restrictions in the family. She repeatedly does not care about her religion or her social conduct. She thinks that patriarchal system makes woman weak and feeble; unhappy and restricted. Her husband Rudra turns out to be a hypocrite who just pretends to be a man of knowledge. He unveils his patriarchal self the moment his male pride is hurt. Taslima cannot go further in the relationship. She demands a divorce. But he thinks that she is her 'property' and can't go without his consent. “You are my lawfully wedded wife, you have to listen to whatever I say, come out, or I will call the police. No son of swine will be able to stop me” (Nasreen, 2006, p.655). Ultimately, she gets divorce and deserts her husband because she wants equality in her every steps of life. Had she been the traditional woman, she would have tolerated all the difficulties in her life thinking that they were her duty and religion, but she does not do so. She neither believes on her religion nor her social norms and values. In this way, Nasreen tries to recognize the female rights and to learn the social institution and personal power relation between the sexes. Naturally male and female are not given their particular and specified roles but it is the culture, which makes male and female different in every steps and stages. The right of equality and justice goes to both men and women. When we cannot get equality, we come to face domination and exploitation there will be the revolution.

## 5. Conclusion

The present research concludes that women are exploited and suppressed in the society where patriarchy rules in its highest point. Taslima Nasreen's autobiography *Wild Wind* exposes the oppression of patriarchy in an Islam family, which helps to understand that females have very pitiable and bitter experiences. They suffer a lot in a patriarchal society. On the surface, the book

seems a mere documentation of the author's daily life along with her observation of the world around her, but a deeper analysis exposes it to be the testimony of the women' subjugation by patriarchy. The autobiography covers the life of Taslima from her early teenage to the adulthood. By exploring the life activities of Taslima Nasreen and her suffering, the research concludes that females are exploited and oppressed in most of the traditional societies. Muslim society takes the cover of Islam religion and in the name of God, Allah, women are subjugated and they suffer. The researcher read the autobiography minutely and analyzed it with feminist touch. Taslima not only details her everyday life but also observes the lives around her. Moreover, her minute detailing of the world around her, the relationship among the family members and her own personal life gives readers the peephole to look at patriarchal social structure. The autobiography cannot be read just as a first hand story of a controversial writer. It is a lively documentary of an orthodox society where every woman has to suffer the physical, mental, social, and economic oppression of patriarchy. The present autobiography is the representation of hundreds of other woman whose echoes are never heard nor tried to hear ever. Although the autobiography *Wild Wind* was banned right after its first publication in Bengali language, it arose the sensation all over the world. The blame was that the book contains the obscene content and its blasphemy. Above all the charge was that the book posed the challenge against God, social hierarchy, and ethics. The rationale put forward by the orthodox community for fatwa order against author itself proves that the book is exposing the inhuman oppression of the women in a patriarchal society. Thus, the book opens up the possibility of feminist reading of the text to unveil the oppression of patriarchy and to analyze the pitiable condition of women. The research dwells on the general agreed upon definition of patriarchy, its apparatus, functioning and tools. Furthermore, the research establishes how it is reinforced through many male dominated social institutions. Taking into account different ideas of feminism the research presents the general ideas on patriarchy. The researcher has analyzed the role of Islam in reinforcing the patriarchy in subjugating women. Giving the evidence of different women character and their collective experience of oppression, the researcher establishes that the autobiography exposes the tyrant patriarchy operating in Taslima's society and family. In the same way, the research presents the different social, political, and cultural institutions that shape and make the patriarchy stronger. Thus, while analyzing the autobiography *Wild Wind* from the perspective of Muslim feminism the researcher has found that the patriarchy is prevalent in the society and family of Taslima Nasreen. Though it seems a mere autobiography, the deeper analysis brings forth how patriarchy is operating in an Islam society. The male chauvinism rules until today by neglecting the roles of females in the society.

## References:

- [1] Badran. M, *Feminism in Islam*, London: One World Publication, (2008).
- [2] Beauvoir. S. de, *The Second Sex*, London: Walflower Press, (1999).
- [3] Eddouada. S, *Implementing Islamic Feminism*, Ed. Anitta Kynsilehto, *Islamic Feminism: Current Perspective*, Tampere: Juvenes, (2008).
- [4] Falcon. L, *The New Politics*, Sydney: Black Swan Publication, (2001).
- [5] Hussain. M. Z, *Novels in Pakistan*, Islamabad: Khuftar Publishing House, (2000).
- [6] Islam. M. N, *Islam and Women, Tortures on Women*, Bangladesh: New Circle, (1991), 7-8.
- [7] Kamth. V, *A Selective Memory*, New Delhi: Oxford University Press, (1998).

- [8] Kynsilehto. A, *Islamic Feminism: Current Perspective*, Tampere: Juvenes, (2008).
- [9] LeGates. M, *Their Time: A History of Feminism in Western Society*, New York: Routledge Publication, (2001).
- [10] Millet. K, *Sexual Politics*: New York: Garden City Press, (1970).
- [11] Mir-Hosseini. Z, *Muslim Women's Quest for Equality: Between Islamic Law and Feminism* Ed. Anitta Kynsilehto, *Islamic Feminism: Current Perspective*, Tampere: Juvenes, (2008).
- [12] Mukhopadhyaya. S, *Reading Taslima Nasreen and her Wild Wind*, *The Critical Review* 4.1, (2004), 34-37.
- [13] Nasreen. T, *Wild Wind*, New Delhi: Shristi Publication Distributors, (2006).
- [14] Satpathy. G, *Women and Sexuality*, New Delhi: Orient Longman, (2000).
- [15] Tyson. L, *Critical Theory Today*, New York: Routledge, (2006).
- [16] Walby. S, *Theorising Patriarchy*, New York: Basil Blackwell, (1990).
- [17] Wood. M. W, *The History of Feminism*, Paris: new wave Publication, (2001).

## The Editor's Art: A Stylistic Study of the Daily Trust Editorial of September 3, 2015 on Military Debt

**Murana. Muniru Oladayo**

Department of European Languages- Federal University Birnin-Kebbi- Nigeria  
muranamunirul@gmail.com

**Abdul Wahab. Hafsat**

Department of English- Government Secondary School- Dakace- Zaria- Nigeria  
hafsymuran@gmail.com

**Abstract:** The task of persuasive writing is usually very demanding as the human target is a complex thinker. Editorials are presumably composed for the consumption of the elite with the aim of achieving a change in society. Consequently, issues of national relevance constitute the targets on which editorial opinions are written. The paper examines the September 3 edition of the *Daily Trust* newspaper of Nigeria to determine its stylistic devices for achieving impartiality in presenting the news it analyses, ensuring balanced analysis and providing convincing judgment. It finds that the editor employs flexible reporting style through his admixture of direct and indirect reportage strategies to ensure fairness; balances its argument through appropriate lexical choices; and displays critical resourcefulness through parallel and heavily beaded rhetorical questions, evaluative adjectives and unambiguous speech act verbs. The paper concludes that these devices constitute the editor's tools for enlightening the reader and motivating national development in relation to the topic of his composition.

**Keywords:** *stylistics, editorial, Daily Trust Newspaper*



### 1. Introduction

The modern society thrives on information which is central to awareness, literacy and education. A major sector that trades in collection, spread and analysis of information for the purpose of mass consumption is the newspaper company. The practice of news publishing preselects the target audience – the literate. The English medium newspapers particularly in English as Second Language situations are read by readers of varied levels of literacy. Perhaps the varieties of features in the newspaper such as politics, cartoon, sports news, photo news, obituary, health reports and editorial among others are to pave way for large readership accommodation.

The editorial is a genre of journalistic writing that arguably has a premeditated audience. Its readers, judging by its refined language of presentation, are competent readers. The editor's target is often to present and evaluate the news report in a way that leaves the readers with no other option than to be convinced. Achieving conviction involves planned persuasion whose basis resides in apt use of language. The editor's artistic engagement reflected in lexical and structural manipulations is the concern of this paper. It sets out to unfold how the editor maintains impartiality in the presentation of the primary report; how balanced analysis is achieved and the kind of strategies employed to convincingly articulate judgment.

## 2. The Newspaper Editorial

An editorial is a genre of the newspaper report that is evaluative in its orientation and referential in its discussion. It is particularly designed to give the editor's interpretation and opinion on reported or published news of national interest. It is a journalistic essay whose thrust is to inform or explain, persuade or convince or stimulate insight in a pleasing manner (Ogunwale, 2008). Depending on the news medium or the editor's preference, an editorial is called different names such as editor's comment, opinion and view each of which suggests that an editorial is a product of the editor's creative explication of a reported issue to which consistent references are made.

Ashipu (2013) notes that the editor's comments on news items of especially national interest which can be political, economic, educational, religious or general socio-cultural issues bordering on the people's welfare are called editorials. Thus, editorials are meant to shed light on 'trending issues' purposely to provide enlightenment (Jegede, 2019: 22). Their scope is therefore wide and this poses a challenge to the editor's stylistic ingenuity. As an evaluative writing, an editorial appeals to both the reader's mind and feeling and apt stylistic devices serve as its effective means of appraisal (<http://studfiles.net>).

The ideology of a newspaper can be easily gleaned from its editorials as they represent the paper's official opinions on issues analyzed (Afolabi, 2012; Duyile, 2005 and Medubi, 2007). This is perhaps why the editorial department of a newspaper company constitutes its intellectual powerhouse by comprising the elite corps of the media establishment (Ganiyu, 2004). The text of an editorial is therefore expected to be rich in its artistic composition and worthwhile in its content. This partly justifies the continuous interest of linguists in the study of editorials.

Alizera (2011) studies modality in newspaper editorials selected from an American newspaper – The New York Times, and a Persian English Daily – Tehran Times. The study reveals that modal auxiliaries, modal adverbs, evaluative adjectives, reporting verbs and generic phrases are the means employed to express modality in the editorials. It establishes the argument that editorials are not mere reports but judgments of the editors on the news reported. Though purely linguistic in its approach, the work is limited to the study of modality.

Ashipu (2013) examines the rhetorical devices in editorials selected from two popular Nigerian magazines – News watch and Tell. The paper studies the persuasive and emotional effects of the language use in editorial. Its thrust is the editors' deployment of tropes in their editorial compositions. It finds that simile; metaphor, hyperbole, personification and rhetorical question among others are carefully employed to achieve graphical presentation and consequently emotional arousal. It concludes that rhetorical devices serve to embellish the editors' thoughts. The rhetorical analysis is rather literary with its focus mainly on figures of speech.

Sajo (2014) similarly studies one editorial from each of two Nigerian newspapers. The first is from The Sun newspaper edition of 9<sup>th</sup> November, 2012 while the other is from the weekly edition of Leadership Hausa newspaper of 3<sup>rd</sup> October to 6<sup>th</sup> November 2012. The study attempts to establish the place of cohesive resources in media discourse effectiveness. It finds the preponderance of lexical and referential cohesive devices in the editorials and concludes that their apt use projects the editors' level of competence.

The editorial is a comment or a report on report and therefore a special text type targeted at achieving conviction. The studies reviewed focus on modality, rhetoric and cohesion and each is invariably a comparative study. The current study is perhaps a broader linguistic study and a fairly thorough analysis of general editorial style. Thus, its data is the Daily Trust editorial of September, 3, 2015.

### 3. The Concern of Stylistics

Stylistics is a branch of linguistics that emerges from the expansion in the scope of language study. Like pragmatics, discourse analysis, sociolinguistics and other areas of linguistic study whose motivation is the explanation of the functional use of language, stylistics is an interpretative study that thrives on the employment of linguistic constructs or models in the study of especially real texts. It is the study of the style conscious or otherwise that results in the composition of a text. The analysis of style involves a systematic examination of the formal features of a text and explanation of their functional essence in textual interpretation (Wales, 1989).

Stylistics began with the study of the language of literary text considered to be a deviation from the language of daily conversation but its focus from the current practice covers all forms of texts – written or spoken. Distinction is therefore drawn between literary and non-literary stylistics. Referring to the former, Fabb (1977) describes stylistics as the use of linguistics in the analysis of a particular literary text to reveal function and communicative value. Finch (2000), on the other hand, captures the focus of the latter as the use of methodology of linguistics to study the concept of style in language. The non-literary stylistics is also described as linguistic stylistics. The interface between the two forms is the application of linguistic principles in the explication of texts. Thus, stylistic analysis is an exercise intended to ‘find the artistic principles underlying the writer’s choice of language’ (Leech and Short, 1987:74) with the aim of prescribing or proffering an objective reading of the text. Reference is made in the analysis that follows to each paragraph (p) in the eight-paragraph editorial as considered necessary for ease of comprehension.

### 4. Stylistic Analysis of the Editorial: MDAs and Military Debt to Discos

The Daily Trust editorial of Thursday September 3, 2015 titled ‘MDAs and Military Debt to Discos’ presents the painful complaints by the Director, Research and Advocacy of the Association of Nigerian Electricity Distribution (ANED), Mr. Sunday Oduntan on the huge unpaid debt by military formation in Nigeria and Government ministries, departments and agencies (MDAs). The plight of the ANED which seems abnormal attracts the editor’s attention.

First, the issue is presented objectively through adequate references to its source as well as time and place of its report. Reporting verbs are used in good number to foreground and disclose the sources of the information on which the editor’s opinion is based. These include:

*‘Electricity distribution companies have threatened to...’ (p.1)*

*‘Speaking with the journalist in Abeokuta...’ (p.2)*

*‘Mr. Sunday Oduntan said that....’ (p.2)*

*‘A breakdown of electricity debts given by....’ (p.3)*

The various verbs – ‘threatened’, ‘speaking’, ‘said,’ and ‘given’, are employed to distance the editor from the report and relate it appropriately to ANED and particularly to her representative, Mr. Oduntan. The verbs especially the second and third also reveal the medium employed by the source as oral. The adverbial phrase ‘in Abeokuta’ functions to locate the place of the interaction.

Also, the two known techniques of reporting are employed by the editor to ensure objectivity. While the first three paragraphs include indirect report (reported speech style), the next two present verbatim report given by Mr. Oduntan through the device of direct report made graphologically obvious by quotation marks:

*‘Of all the money we are collecting from distributing electricity to the public...’ (p.4)*

*‘In the case of nonpayment, the greatest problem we have today is the military...’ (p.5)*

The quotation marks unless maliciously used are clear evidence of direct speech aimed at giving the report credibility. The first person personal pronoun ‘we’ in the quotations are equally complementary. Both are, therefore, apt in showing objective journalism.

In the sixth paragraph, the editor includes an additional piece of complaint lodged by his source in a way that is clearly transparent:

*'He also accused military men of beating up electricity workers whenever they want to collect electricity debts...'* (p.6)

The editor's preference for the reporting verb 'accused' shows his lack of prejudice and paves way for a rebuttal by the indicted military men.

Following the initial presentation of the report, the editor vigorously embarks on a critical analysis of the situation through lexical and structural predilections. First, the huge debt owed by the government agencies is described as 'unfortunate' (p.6) and 'embarrassing' (p.7). The two adjectives are pejorative. The first is morphologically transparent with its initiation by the negative prefix 'un-' while the second is semantically non complimentary. The two are apt in projecting the government agencies' act of discomforting the nation as awkward and generally condemnable. The editor's condemnation of the agencies' and government's stance is predicated upon the primacy of effective power supply in national development and shared morality demand.

The two words are therefore chosen to show a reversal of the citizenry's normal expectation. The government agencies are expected to exemplify compliance but they are the culprits. This contrast justifies the editor's choice. The analysis is advanced through heavy interrogative sentences with the first two presented in paragraph six:

*'If government agencies cannot pay their bills, what moral right will they have to insist that private companies and individuals pay debts? The amount being owed is enough to cripple the distribution company, so how can the same government claim that it is interested in improving power supply if it cannot compel its agencies to pay for what is consumed?'* (p.6)

The two questions are rhetorical as they require more of silent testimony than oral response by the reader of the editorial. Intense conviction is the motive behind the use of rhetorical question and it is also intended to provoke thought (Ashipu, 2013). The questions are philosophical and fundamental to the argument of the editor. Structurally, the questions are peculiar. The typical theme of an interrogative sentence is unmarked. Contrariwise, the unmarked themes in the two sentences are underplayed by their overt or covert initial conditional clauses constituting marked themes. This markedness foregrounds the premise against which each of the questions is to be understood as a powerful assertion rather than a demanding question. The overridden themes - 'why' and 'how' - are merely assertive or prognostic rather than interrogative. The initial clause in the second sentence is arguably an adverbial clause of condition like the one in the first clause of the first sentence. It can be initiated with 'if' and the two sentences are parallel in this regard. The editor is invariably arguing that the government has no moral right to insist that private companies and individual users pay for the electricity they consume since she has been defaulting in boosting power supply. The stylistic felicity achieved through parallelism and calculated dislocation justifies Agu's (2015) position that journalism is practiced by professionals in the art of information dissemination.

In an attempt to ensure balanced criticism, the editor acknowledges the fact that Nigerian power consumers are generally culpable through a generic statement: 'it is true that often times people do not want to pay bills because of the epileptic nature of supply' (p.7) but debunks the alibi in the next three clauses in the same sentence through the same device of rhetorical interrogative that:

*'...but how can the sector improve if payment is not made for what is supplied, however little?'* (p.7)

Through this question, the people's common argument is flawed and implication of their action tactically spelt out. The question is followed by another one in the editorial that is suggestive of misappropriation or corruption by the military. The editor asks:

*In the past few years, security agencies have been receiving huge sums in budgetary allocations; why then is the military the biggest debtor? (p.7)*

The question of the rationale behind the military's debt in spite of her huge budgetary allocation and security vote is at least suggestive of mismanagement. The editor is particularly disgusted about the status of the military as the leading defaulter, and finds this unacceptable. The question challenges the financial discipline capacity and or probity of the military and asks for explanation. Although similar in structure with the displacement of its wh- word or theme it is typically a demanding interrogative.

The last of the five questions that form the stylistic tool for the editor's probe borders on the military's act of beating up electricity marketers for demanding payment for their power consumption. Once again the editor predicates his argument on morality as he asks:

*'If this trend continues, what moral right would it have to step in and maintain law and order if the matter is between civilians and power distribution companies' (p.8)*

This question which concludes the editorial underlies the fact that the military action is contradictory to its law enforcement duty and can weaken its psychological basis. It is structurally parallel to the initial three in its introduction by the if-clause. It is equally rhetorical and as such it is a 'forceful statement' (Quirk and Greenbaum, 1973; 206). The parallel questions are premeditated and calculated at the articulation of undeniable opinion. Their function according to Chicogu and Ofuani (2014) include rhetorical emphasis, multidimensional representation, specification and particularization.

Apt lexical choices help the editor to present the report and express his precise critical opinion on it. The insincerity of the government agencies is matched by their description as 'biggest debtors' (p.7), 'greatest culprits' (p.6), and their action as meant to 'cripple distribution'(p.7). By describing the agencies as 'debtors', the editor characterizes them appropriately as financial defaulters punishable by law. The superlatives 'biggest' and 'greatest' are evaluative and they presuppose that the agencies culpability is unparallel while the legal register 'culprits' presents the government agencies as law breakers. Similarly, their crime is made more manifest in the editor's description of its implication as capable of crippling the system. The graphic transitive verb 'cripple' underlines the destructive effect of indebtedness of the agencies on power generation and distribution and also characterizes distribution appropriately as a lively activity. The choice is the verb 'cripple' in place of other lexical substitutes such as: reduce, affect and jeopardize involves deviation. 'Cripple' is more typically a register of physical disability and anatomy which is metaphorically employed in the discussion of commerce for stylistic efficacy.

The editor following critical analysis does not disguise his disapproval of the government agencies indebtedness to the electricity company. He unambiguously states:

*We therefore condemn the act and urge all affected ministries and agencies to pay up the debt (p.7)*

The editor's choice of the speech act or performative verbs – 'condemn' and 'urge' attests to the consciousness and commitment to his action a stylistic strategy to convince the readers. Both the condemnation and the consequent recommendation are presented as equally sacrosanct via the additive 'and'. Other recommendations are coded as urgent and not debatable through the editor's choice of the high modals as follows:

*Government at all levels must be responsive... (p.)*  
*The military must also understand that, ... it ought to comport itself appropriately (p.8)*

The choices of the positive high modal operators 'must' and 'ought to' in the two recommendations enables the editor to stress the obligations of the government and or its agencies and present such duties as urgent for the purpose of achieving effective persuasion.

## 5. Conclusion

The editorial studied reveals the editor's commitment to fair but critical analysis of the odd situation reported by the spokesman of the Nigerian electricity distributors. The editor's attention is caught by the report of the huge debt owed by the government in contradistinction to the constant claim of her resolve to improve power supply. The reader is unavoidably invited to read with candor through the editor's establishment of the source of the report. The opinion expressed is made quite convincing and acceptable too in a number of ways. The reader is made to share the thought of the editor through heavily modified rhetorical interrogatives. The immorality in the military's action is projected in a way that relates to the tenets of its profession through a complex interrogative sentence. Apt lexical choices with the right nuances of meaning are used to make the editorial balanced and desirable. The modalized recommendations are equally apposite both for their politeness and tone of urgency intended to lure the government to act responsibly. These constitute the editor's bases for the rigorous analyses.

## References:

- [1] Afolabi. S.O., A critical Discourse Analysis of Editorials from the Punch and Nigerian Tribune newspapers, *American Journal of Linguistics*, 1 (2)(2012), 40-46
- [2] Agu. I. E., A linguistic stylistic analysis of newspaper reportage, *International Journal of Research in Humanities and Social Studies*, 2(8)(2015), 20-27
- [3] Alizera. B., Linguistic manifestation of modality in newspaper editorials, *International Journal of Linguistics*, 3 (1)(2011), 1-13, <https://doi.org/10.5296/ijl.v3i1.799>
- [4] Asipu. K. B. C., A rhetorical analysis of selected editorials of News watch and Tell Magazines, *Studies in Literature and Language*. 6 (1)(2013), 48-53.
- [5] Chikogu. R. N., & Ofuani. A. O., Syntactic structure and aesthetic function in Ben Okiri's The famished road circle, *JALAL, Journal of Languages and Literatures*, 5 (1)(2014), 235-56.
- [6] Duyile. D., *Writing for the media: A manual for African journalists*, Lagos: Gong Communication, 2005
- [7] Fabb. N., *Linguistics and literature*, Oxford: Blackwell, (2007)
- [8] Finch. G. P., *Key concepts: Linguistic terms and concepts*, Tokyo: Palgrave; Macmillan, (2000)
- [9] Ganiyu. M., *Reporter's companion: A complete guide to news reporting and writing*, Ibadan: Emgee Books, (2004)
- [10] Jegede, O. O., Participant roles in selected Nigerian newspaper editorials, *Bulletin of Advanced English Studies*, 2 (1)(2019), 19-26, <https://doi.org/10.31559/baes2019.2.1.3>
- [11] Leech. G. N., & Short. M. H., *Style in fiction*, Harlow: Longman, (1981)
- [12] Medubi. O., The fundamentals of journalism, in Obafemi. O., Ajadi. G. A., and Alabi. V. A., (eds.) *Critical perspectives on English language and literature* (2007), 103-116, Ilorin: Department of English.

- [13] Ogunwale. T. A., Advanced editorial writing and specialized reporting, Ibadan: Penpriece press services, (2008)
- [14] Quirk. R., & Greenbaum. S., University grammar of English. London: Longman, (1973)
- [15] Sajo. M. A., Cohesive devices in Nigerian media discourse: A study of Leadership (Hausa) and The Sun newspaper.' in JALAL : Journal of Language and Literature 5 (1)(2014), 79-9.
- [16] Wales, K. A., Dictionary of stylistics, London: Longman, (1984)

## Revisiting Brown and Levinson's Politeness Theory: A Middle-Eastern Perspective

Tahani Saleh Alabdali

College of Languages and Translation- English Department- IMISIU Riyadh- Saudi Arabia  
s\_tahani@hotmail.com

**Abstract:** This article attempts to examine the theory of politeness proposed by Brown and Levinson in 1978. It presents its strengths and weaknesses from the point of view of many experienced linguists. Furthermore, the author contributes with her own observations and research results in relation to the theory and its applicability in Middle Eastern, particularly Arabic speaking communities. This article tackles the theory from a Middle Eastern perspective, when so far it has been mainly discussed in Western or Far Eastern cultures. The findings suggest that certain factors need to be added to the formula which Brown and Levinson (1978) have put forward as a means to calculate the weightiness of face-threatening acts. Such factors relate to the specific religious, environmental, and gestural aspects of different speech communities. Nevertheless, the theory proved to be applicable to a wide range of Western as well as Eastern cultures.

**Keywords:** Pragmatics, Brown and Levinson, politeness, critical review, Middle East, Arabic culture.



The politeness theory proposed by Brown and Levinson (1978) is one of the most comprehensive and widely tested theories in the field of pragmatic politeness. It covered many areas and proved to be highly applicable in most cultures. However, the theory is assumingly Western-biased, and lacks the inclusion of elements which are more related to many Middle-Eastern cultures and speech communities (Bharuthram, 2003; Nwoye, 1992; Shum, 2008). That does not mean, in any way, that the theory is not suitable for such cultures. However, expanding the theory to include some effective elements in the presentation and perception of politeness in these cultures would probably contribute to the universality of the theory. Therefore, this paper attempts to fill the gap existing in the theory in relation to Middle-Eastern cultures.

### Summary of the theory

The theory reviewed in this article was first developed in 1978 by Penelope Brown and Steven Levinson. It was published as an article in the journal 'Questions and politeness: Strategies in social interaction' (Brown & Levinson, 1978). Later, it was issued as an independent book in 1987 (Brown & Levinson, 1987). This review is based on the latest printed edition, which is dated 2011.

Brown and Levinson developed their theory in an attempt to identify the universal social principles and their effect on reshaping grammar. They intended to do that through understanding the reasoning behind speakers' and hearers' choices in their everyday interaction. They primarily relied on the concepts of 'face' and 'rationality' in their account of speakers' linguistic behavior, claiming universality for these two concepts. They assumed that one of the most common reasons for flouting

one or more of Grice's maxims (1975) is to be polite. This assumption, I believe, is logical especially when considering situations where abiding by these maxims results in impolite utterances.

The theory they came up with accounted for cultural similarities, and even differences, in polite linguistic usage. They based their model on the analysis of the speech of a Model Person (MP), an assumed fluent speaker of a natural language who is endowed with rationality and face; both positive and negative faces. The speaker (S) and the addressee or hearer (H) are both considered MPs. B&L (1987) analyzed speech in light of speech act theory, i.e. they treated utterances as acts which are used to convey certain meanings and carry out certain functions. They also assumed that certain acts are intrinsically face threatening either to the face of S or H. Such acts are termed face-threatening acts FTAs.

In normal situations, interactants employ different sorts of strategies to avoid the bad effect of FTAs either to H's face or to S's face. They are usually motivated by a number of socio-cultural factors for using specific strategies in particular situations in what B&L believe to be a universal fashion. B&L (1987) proposed five superstrategies, which are considered the general methods S would choose from in a particular interaction.

In their theory, B&L (1987) explained the factors influencing people's choices of the strategy to be used. They argued that speakers in different societies and cultures tend to use certain strategies in similar circumstances because such strategies would afford desired payoffs or advantages. They assumed that the nature of the payoffs of different strategies as well as the relevant social and cultural circumstances of the context, i.e. the interactants' social distance (D), relative power (P), and the ranking of the imposition of an act in a particular culture (R), are the most influential factors in people's decision of which strategy to use. B&L believed that in all cultures, S's assessment of the seriousness of an FTA involves these three contextual factors, D, P, and R, which are context-dependent in the sense that their value changes according to the situation even if S and H remain constant.

Thus, the computation of the weightiness of an FTA is both culture- and context-dependent. And as the weightiness of an act increases, a rational agent would tend to use the higher-numbered strategies. For example, a rational speaker would take the least risk to minimize face-threats by using one of the higher-numbered strategies when talking to a stranger (high D value), a dominant member of the community (high P value), or when making a serious imposition (high R value).

The theory has been reviewed by many linguists (Eelen, 2001; Fraser, 1990; Frey, 1999; Kasper, 1990; Leech, 2005; Mills, 2003). One of the most-commonly criticized points is the claim of universality, which was considered ambitious since the original theorists, i.e. B&L, lacked extensive work to prove such a conclusion. However, despite their criticism of the theory in many aspects, some are shared among a few of them, these critics agreed that B&L's theory of politeness (1987) is one of the most comprehensive, highly influential theories in the field. Some of their critical points will be discussed hereafter alongside the author's own.

## Review of the theory

Although one of the most apparent strengths of this theory is its attempt to come up with a universal theory of politeness, yet it was the area where it was criticized the most (Al-Duleimi, Rashid, Abdullah, 2016; Al-Hindawi, Alkhazaali, 2016). In their attempt, Brown and Levinson (1978) followed a Generative Linguistic approach, assuming that the internal linguistic and social capacities of humans from different cultures and linguistic backgrounds are the same. Thus, it is assumed that people from different cultures tend to behave in similar ways under the same circumstances (Antovic, 2007). This assumption leads us to believe that it is possible to overcome interactive obstacles arising from varying backgrounds. However, limiting the affecting variables to the contextual P, D, and R is a bit over-simplistic, an opinion I share with both Fraser (1990) and

Kasper (1990). Factors relating to the idiosyncrasy of individual interactants need to be taken into consideration in any politeness theory. For example, the speaker's social class, level of education, urbanity, age and gender are all factors affecting the way individuals speak. These factors may affect not only the use of polite expressions, but also the definition of what is polite and what is not in a given culture or speech community.

In addition to strongly believing in the necessity of including the factor of age in any politeness theory as a factor influencing the frequency and type of use of polite expressions, I believe that age contributes more to the definition of what constitutes a polite expression more than to when to be polite. It sometimes causes conversational breakdowns among people of different generations within the same speech community. So, what is considered polite or impolite most probably differs from one generation to another.

Moreover, B&L (1987) assumed rationality for their Model Person. Any rational speaker would take into consideration the status of the addressee, not only in relation to their P, D, and R, but in relation to the same idiosyncratic factors mentioned earlier, little to say about the effect of bystanders and their relationship with both S and H. Some of the above factors, however, might be effective in one culture but not the other. For example, the gender of the addressee was found effective in many Middle Eastern communities but not in Western ones (Al-Qahtani, 2009; Tawalbeh, & Al-Oqaily, 2012). Moreover, some of these factors seem to have an overriding effect over others. If a young doctor, for instance, was treating an old patient, who would be more polite to the other? Ide (1982), for example, claimed that the patient would be more polite towards the doctor which is a reflection of how P has a strong effect on the verbal interaction of participants in the Japanese culture.

I also believe that there are other factors which need to be taken into consideration in any politeness theory. Environmental factors, such as political revolutions, were found to be influential in redefining polite expressions in some middle eastern societies (Omar, Ilyas, and Kassem, 2018). Moreover, Religious beliefs proved indispensable in the representation of politeness expressions of many speakers in the Muslim world (Akbari, 2002; Al-Adaileh, 2007; Al-Khatib, 2006; Hamed, 2014). Such expressions were classified in different ways by different researchers; as in-group identity markers (Al-Qahtani, 2009), as hedges (Nureddeen, 2008), or as gifts to H (Akbari, 2002; Alabdali, 2015). Religious expressions used for politeness purposes can be found in other cultures as well. Therefore, their use should be included as an independent output strategy.

Some other linguistic and extra-linguistic factors need to be taken into consideration in any universal theory of politeness. Facial expressions, body language, intonation and its varying representations in a given speech community, the medium of the interaction, and the discourse type are elements that may influence the production and interpretation of polite expressions.

One of the interesting assumptions made by B&L (1987) is that an utterance is rated as more or less polite than other similar utterances conveying the same act based not only on the actual expressions produced by S but also on the internal organization of the utterance. Thus, if we have two utterances produced for the same purpose in the same circumstances with the same wording, we still could judge one of them as being more polite than the other if the word order and topicalization of the two utterances are different. When S pays more attention to the face needs of H by topicalizing the polite expression, their utterance is considered more polite than an utterance where the main act is topicalized. This point highlights the significance of the psychological factor in the production and perception of the act, a factor which importance was emphasized by many politeness critics (Eelen, 2001; Leech, 2005).

One of the drawbacks of the theory under investigation is lacking precise definitions of the sociocultural factors. B&L's definition of the P variable, for example, was much clearer than their definition of the D and especially the R variables. The D variable, for example, did not account for cases where the interactants are not total strangers yet not acquaintances, such as the case when you know the look of someone from work or school but you do not even know their names. The R

variable, which refers to the rank of an act in a specific speech community, was left solely to the understanding and evaluation of the reader or the researcher applying the model. It definitely needed to be explained more thoroughly in terms of the parameters contributing to its evaluation.

B&L (1987) also explained how speakers are capable of manipulating the social roles of the interactants, especially in the mind of a third party, by their marked use of polite expression. So, they assumed that when S gives an order to H, it is assumed that S has a higher P status than H, even if that is not true. This shows how polite expressions can influence the future relationships of the interactants. What B&L dismissed, however, was the influence of the interactants' history and future relationship on the politeness level of their present interaction. A speaker would tend to speak more politely than expected with someone of less power if they think that H would have different P status in the future (Alabdali, 2015).

In their discussion of saving face, B&L focused on H's face. They claimed, that S's intention is mainly to save H's face. They mentioned that sometimes strategies are utilized for the saving of S's face, yet in the discussion of their model, they mainly highlighted how these strategies are used to save H's face. However, I believe that the main purpose of speakers manipulation of their speech is to serve their own needs; their need to be understood, to be attended to, to be served, and to be respected and not humiliated or rejected. In other words, by being polite, S is mainly saving their own face.

In the discussion regarding the effort put into a polite expression, B&L assumed that the more effort S puts into an expression, by combining two strategies of the same type in one utterance for instance, the more polite the expression is rated. However, I believe that putting more effort than expected in an utterance gives the same result as choosing a higher risk strategy for a small FTA. In both cases, H might deduce that the FTA is riskier, or more face threatening, than it actually is. Therefore, I suggest that the effort put into the formulation of a polite utterance be treated as an independent strategy to redress H's and/or S's face just like negative, and positive politeness strategies.

Keeping in mind the social factor, which refers to the influence the society has on the polite choices of its members (Leech, 2005), and the rationality of the speakers, I believe that producing polite expressions is the expected norm in normal circumstances in any given speech community. Therefore, the scope of politeness should include, in addition to defining specific politeness repertoires in different speech communities, the study of intrinsically impolite expressions with surface polite utterances. This might be understood as referring to FTAs as used in B&L's theory. However, I believe that in many situations S uses a polite expression with an impolite intention to serve personal purposes, like being sarcastic or sounding clever. Therefore, I second Kasper (1990) in criticizing the theory for assuming that human interaction is based on conflict-avoidance which is rather a pessimistic view of human relations and human interactions.

One of the points that received criticism was the ranking of the superstrategies. B&L assumed that they are ranked as follows, starting with the least polite: bold-on-record, positive politeness, negative politeness, off-record, and finally do not do the act. Blum-Kulka (1987) conducted a study on the Israeli culture that contradicted this hierarchal order. One of the findings of his study was that in some cases direct requests and conventionally indirect requests are considered more polite than indirect requests which correspond to the off-record superstrategy.

Fraser (1990) and Kasper (1990) criticized B&L's model for its oversimplicity. I believe, however, that over-simplicity is a pre-requisite of the universality trait. A universal theory would be over complicated if it analyzes all the details of the investigated phenomenon. In order to allow for the inclusion of all linguistic verities and/or cultures, a theory (or a model) better attempts to explain the main factors contributing to the phenomenon, leaving sufficient margins for cultural and linguistic differences.

Finally, I believe that B&L's model might be insufficient in explaining how the analysis process can be carried out. For example, it does not discuss how factors like the elements

contributing to the background information of the interactants (S's and H's age, gender, class, education, their potential future relations etc..) in addition to the analyst's own linguistic and cultural background can contribute to the analysis of conversations. Therefore, a modified version of the model needs to take into consideration not only the actual words used in the interaction, i.e. the utterance, but all the background factors of the interactants in particular and the setting in general which affect, and might be affected in the future by, the production of the utterance.

In conclusion, I believe that the politeness model proposed by B&L (1987) was adequately comprehensive and thoroughly exemplified to account for the politeness phenomenon in many cultures. The model was applicable, in most part, even in studies that claimed that the model was Western-biased and exclusive of non-Western cultures (Bharuthram, 2003; Nwoye, 1992; Shum, 2008). The actual over-generalized aspects of the model, I believe, are the proposed relation between indirectness and politeness (Blum-Kulka, 1987), and the hierarchy of politeness super-strategies. Therefore, the model needs to be reconsidered, especially in these two areas, with the potential for including more output strategies, and a consideration of other extra-linguistic factors in the judgement of politeness in utterances.

### Recommendations:

The following points need to be considered in a revisited version of the theory:

- [1] The assumed direct relation between the level of indirectness and the level of politeness should no longer be finalized.
- [2] More output strategies with cultural and religious connotations need to be added to include speech communities that are more attached to traditions and religious beliefs.
- [3] Some effective elements need to be added to the equation of politeness. For example, the speaker's assumption of his right in performing the act, the presence of bystanders, and the contribution of extralinguistic factors, like body language and facial expressions, to the overall politeness level of the interaction.

### References

- [1] Akbari, Z., The realization of politeness principles in Persian, *Karen's Linguistic Issues*, 2, 1-22(2002), doi:10.1.1.507.4135
- [2] Alabdali. T, *Strategies of Politeness in Requests as Used by Najdi Female Speakers* (doctoral dissertation). King Saud University, Saudi Arabia, (2015)
- [3] Al-Adaileh. B., *The speech act of apology: A linguistic exploration of politeness orientation in British and Jordanian culture* (doctoral dissertation). The University of Leeds, England, (2007)
- [4] Al-Duleimi. H., Rashi. S. & Abdullah. A., A Critical review of prominent theories of politeness, *Advances in Language and Literary Studies*, 7(6)(2016)
- [5] Al-Hindawi. F & Alkhazaali. M., A critique of politeness theories, *Theory and Practice in Language Studies*, 6(8)(2016), 1537-1545, <https://doi.org/10.17507/tpls.0608.03>
- [6] Al-Khatib. M. A., The pragmatics of invitation making and acceptance in Jordanian society, *Journal of Language and Linguistics*, 5(2)(2006), 272-294.
- [7] Al-Qahtani. H., *Female use of politeness strategies in the speech act of offering: A contrastive study between spoken Saudi Arabic and spoken British English* (Master's thesis), King Saud University, Saudi Arabia, (2009)
- [8] Antovic, Mihailo, Half a century of generative linguistics\_ What has the paradigm given to social sciences? *Linguistics and Literature*, 5(1)(2007), 31-46.

- [9] Bharuthram. S., Politeness phenomena in the Hindu sector of the South African Indian English speaking community, *Journal of Pragmatics*, 35(10-11)(2003),1523-1544, [https://doi.org/10.1016/s0378-2166\(03\)00047-x](https://doi.org/10.1016/s0378-2166(03)00047-x)
- [10] Blum-Kulka. S., Indirectness and politeness in requests: Same or different?, *Journal of Pragmatics*, 11(2) (1987), 131-146, [https://doi.org/10.1016/0378-2166\(87\)90192-5](https://doi.org/10.1016/0378-2166(87)90192-5)
- [11] Brown. P., & Levinson. S., Universals in Language usage: Politeness phenomena. In E. N. Goody (Ed.), *Questions and politeness: Strategies in social interaction*, 8(1978), 56-289. (Cambridge: Cambridge University Press)
- [12] Brown. P., & Levinson. S. C., *Politeness: Some universals in language usage*, Cambridge University Press, Cambridge, (1987)
- [13] Eelen. G., *A critique of politeness theories*, St. Jerome Publishing, Manchester, (2001)
- [14] Fraser. B., Perspectives on politeness, *Journal of pragmatics*, 14(1990), 219-236, [https://doi.org/10.1016/0378-2166\(90\)90081-N](https://doi.org/10.1016/0378-2166(90)90081-N)
- [15] Frey. H., *Politeness: Theoretical approaches and language practice- Brown and Levinson reviewed*, Druck and Bindung, Germany, (1999)
- [16] Grice. H. P., *Logic and conversation*. (In P. Cole & J. L. Morgan, *Syntax and Semantics* (Eds.): *Speech Acts* 3, (pp. 41-58). Academic Press, New York, (1975)
- [17] Hamed. A. M., *A contrastive study of politeness and impoliteness strategies in British and Arab sports media discourse* (Master's thesis), Fayoum University, Egypt, (2014)
- [18] Ide. S., Japanese sociolinguistics: Politeness and Women's language. *Lingua*, 57(2-4)(1982), 357-385, [https://doi.org/10.1016/0024-3841\(82\)90009-2](https://doi.org/10.1016/0024-3841(82)90009-2)
- [19] Kasper. G., Linguistic politeness: Current research issues, *Journal of Pragmatics*, 14(2)(1990), 193-218, [https://doi.org/10.1016/0378-2166\(90\)90080-W](https://doi.org/10.1016/0378-2166(90)90080-W)
- [20] Leech. G., Politeness: Is there an East-West divide?, *Journal of Foreign Languages*, 6(2005), 1-30, DOI:1004-5139
- [21] Mills. S., *Gender and politeness*, Cambridge University Press, Cambridge, (2003)
- [22] Nureddeen. F. A., Cross cultural pragmatics: Apology strategies in Sudanese Arabic, *Journal of Pragmatics*, 40(2)(2008), 279-306, <https://doi.org/10.1016/j.pragma.2007.11.001>
- [23] Nwoye. O. G., Linguistic politeness and socio-cultural variations of the notion of face, *Journal of Pragmatics*, 18(4)(1992), 309-328, [https://doi.org/10.1016/0378-2166\(92\)90092-p](https://doi.org/10.1016/0378-2166(92)90092-p)
- [24] Omar. A., Ilyas. M. & Kassem. M., Linguistic Politeness and Media Education: A Lingua-Pragmatic Study of Changing trends in 'Forms of Address' in Egyptian Media Talk Shows, *Journal of Social Studies Education Research*. 9(2)(2018), 349-365
- [25] Shum. A. O. N., Being Positively polite: Women making requests in Hong Kong workplaces, *LCOM*, 2(2008), 27-43
- [26] Tawalbeh. A., & Al-Oqaily. E., In-directness and politeness in American English and Saudi Arabic requests: A cross-cultural comparison, *Asian Social Science*, 8(10)(2012), 85-98, <https://doi.org/10.5539/ass.v8n10p85>

## Metaphoric Conceptualisation of “LOVE IS A PLANT” in Gĩkũyũ: A Cognitive-Semantics Perspective

Moses Gatambuki Gathigia

Lecturer in the Department of Humanities and Languages at Karatina University- Kenya  
[gatambukimoses@gmail.com](mailto:gatambukimoses@gmail.com)

Joseph Nyehita Maitaria

senior lecturer in the Department of Humanities and Languages at Karatina University, Kenya

**Abstract:** Starting from the premise that a metaphor is a cognitive mechanism in which one experiential domain is partially mapped onto a different experiential domain, this paper examines the metaphoric conceptualisation of “LOVE IS A PLANT” in Gĩkũyũ from a cognitive-semantics perspective. In order to achieve this objective, the study adopted the fundamental tenets of the Conceptual Metaphor Theory (CMT). An interview schedule was administered to 48 speakers of Gĩkũyũ by the researcher assisted by two research assistants of different gender. The data collected were subjected to the Metaphor Identification Procedure *Vrije Universiteit* (MIPVU) to find out whether the lexical items collected were metaphorical or not. Using four annotators, including the researcher, the study identified nine plantosemic metaphors which play a pivotal role in the understanding of love in Gĩkũyũ. The study concludes that plantosemic metaphors are conceptual phenomena which are integral component of the Gĩkũyũ cultural milieu expressed in language. Further, the study also notes that gender is an important variable through which males and females conceptualise love in Gĩkũyũ.

**Keywords:** Metaphor, love, plant, Gĩkũyũ, Gender



### 1. Introduction

Research on metaphor from the late 1990s and 2000 onwards has completely shifted focus from viewing metaphor as a primarily cognitive phenomenon, stressing "the importance of language use in understanding metaphor" (Cameron & Deignan, 2006, p.672). In this new "emergentist perspective" metaphor is viewed as a combination of linguistic, conceptual and socio-cultural aspects (Cameron & Deignan, 2006, p.674). Etymologically, the word “metaphor” comes from the Greek word ‘*meta*’ meaning “beyond” or “above” and the word ‘*pherein*’ meaning “carrying” or “bearing”. Glucksberg (2001, p.3) has pointed out that “[f]rom this deceptively simple root, metaphor<sup>1</sup> has come to mean different things to different people, so much so that specialists in the area are often temporarily confounded when asked for a definition of metaphor”. In contrast to the classical or Aristotelian view, which stigmatizes metaphor as a mere grammatical or rhetorical device, cognitive linguistics treats metaphor as a conceptual phenomenon which pervades both language and thought (Lakoff, 1987, 1993)<sup>2</sup>. As Kövecses (2002) says, “metaphor plays a role in human thought,

<sup>1</sup> Metaphor has been extensively discussed in the cognitive literature. Among the most influential works are Lakoff and Johnson’s *Metaphors We Live By* (Lakoff & Johnson, 1980), which changed the entire view of metaphor. Other linguists who have discussed the phenomenon of metaphor include: Lakoff (1993); Lakoff and Turner (1989); Gibbs (1994); Clausner and Croft (1999); Grady (1997) and Glucksberg (2001).

<sup>2</sup> For more detailed discussions of cognitive linguistics see, for example, Talmy (2000), Langacker (1987) and Clausner and Croft

understanding, and reasoning and beyond that, in the creation of our social, cultural, and psychological reality (p. x-xi)<sup>3</sup>. However, Lakoff (1993) argues that metaphors have something to do with our abstract thinking and can help us conceptualize our thoughts in the concrete domain. Similarly, Lakoff and Johnson (1980) opine:

*For most people, metaphors are a device of the poetic imagination and the rhetorical flourish – a matter of extraordinary rather than ordinary language. Metaphors are pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature (p.3).*

The above quotation not only shows how important metaphors are, but also show how metaphors are “a way of thinking and a way of seeing” (Morgan, 2006, p. 4), as well as a cognitive process that helps people understand abstract phenomena. Thus, according to Hendricks, Demjén, Semino and Boroditsky (2018), an extensive body of work shows that the metaphors used to describe many complex concepts shape the way people think about them (as the concept of love in the present study).

According to Jankowiak and Fischer (1992), love is abstract phenomenon. Researchers have increasingly documented the existence of romantic love across many different cultures, giving credence to the belief that romantic love is a universal experience (Buss, 2006; Diamond, 2003). The existence of metaphors in the phenomenon of love is premised on the postulation of Kövecses (2010), who, working on the language and conceptualization of emotion, observes that “emotion concepts such as anger, fear, love, happiness, sadness, shame, pride, and so on are primarily understood by means of conceptual metaphors” (p. 23). However, the choice of love as a subject of study is because according to Kövecses (2010), love is the most highly ‘metaphorized’ emotion concept. Romantic love has also been identified as a human universal (Jankowiak & Fischer, 1992; Fisher, 1998; Hatfield & Rapson, 1996). The universality of romantic love is buttressed by Jankowiak and Fischer’s (1992) study in which 147 out of 166 sampled cultures described having an experience that fit into the rubric of romantic love.

According to Kövecses (2002), plants are sometimes used to conceptualize abstract phenomena. Kleparski (2008) argues that the process of transference of plant names to refer to various qualities of human beings and / or with reference to humans is known as plantosemy. In other words, plantosemy means that names of plants are employed to denote human qualities (Grząśko, 2015). Plantosemy is thus a form of metaphoric semantic change. Since metaphor has both universal and cultural specific conceptualizations (DeLamater, 1991), this study zeroes in on Gikūyū. This is because compared with the vast literature in English on metaphor; metaphor research in Gikūyū is just emerging and has not been extensively studied from such a cognitive-semantics perspective. In addition, DeLamater believes that “the disposition to fall in passionate love with another person is the result of socialization” and thus “heavily influenced by the culture” within which one lives (p. 57). This paper, therefore, discusses the metaphoric conceptualisation of “LOVE IS A PLANT” in Gikūyū from a cognitive-semantics perspective.

## 2. Theoretical Framework

The theoretical framework on which the present study relies are derived from the cognitive model of Conceptual Metaphor Theory (hereafter CMT), initially developed by Lakoff and Johnson in their seminal work *Metaphors We Live By* (1980). Lakoff and Johnson claimed that we talk about

(1999).

<sup>3</sup> According to Lakoff (1993 p.203), metaphor is defined as “a cognitive mechanism whereby one experiential domain is partially ‘mapped’, that is, projected, onto a different experiential domain, so that the second domain is partially understood in terms of the first one”.

things the way we conceive them, and this is grounded in our experience and culture. From this standpoint, metaphor is defined as “a cross-domain mapping in the conceptual system” (Lakoff, 1993, p.203); that is, a mapping or set of conceptual correspondences from a source domain (the realm of the physical or more concrete reality) to a target domain (the more abstract entity, in our case, love)<sup>4</sup>. Thus, the source domain is used to understand and structure the target domain. In other words, the CMT is a theory of cognitive semantics which explains the motivation for particular mappings as grounded in experientialist connections between domains. These experiential domains are normally referred to as the *source domain* and *target domain* (Lakoff & Johnson, 1999, p.45-49). These terminologies in cognitive semantics will be used to analyse the metaphors of love in this paper. In CMT, the term *domain* refers to “a body of knowledge that organizes related concepts” (Evans & Green, 2006, p.190), where “the source is a more physical, and the target a more abstract kind of domain” (Kövecses, 2006, p.117). This implies that metaphor facilitates the understanding of target domains that are normally more vague and abstract, via source domains that are more tangible and concrete.

### 3. Methodology

This study adopts the qualitative methodological approach because the objective is not to generalise but to understand how respondents perceive love in Gikūyū within a Cognitive Linguistics perspective. Thus, the current study is a qualitative analysis of responses which a sample of 48 speakers of Gikūyū (24 men and 24 women) gave to the following interview question: (i) “How is love conceptualized in Gikūyū? (Give at least 5 such words / expressions / metaphors you would use to refer to Love). For example, “Love is.....” (ii) Why is the word /expression / metaphor used?”<sup>5</sup> The 48 respondents were purposively sampled native speakers of Gikūyū who could read and write in English and Gikūyū. The study considered a sample of 48 Gikūyū speakers representative because Ritchie, Lewis and Elam (2003) note that qualitatively inclined samples should often “lie under 50” (p.84). The dichotomy of gender was factored in since according to Gathigia and Ndūng’ū (2011), gender is one of the variables that influences the usage of euphemisms. The respondents’ responses are arranged in several tables: Table 1 highlights the mappings of LOVE IS A PLANT in Gikūyū as reported by 20 native speakers while Table 2 displays the metaphors of LOVE IS A PLANT in Gikūyū.

The metaphors collected were subjected to inter-rater agreement reliability check in which four annotators including the researcher carried out the Metaphor Identification Procedure *Vrije Universiteit* (MIPVU). With the exception of the researcher, the three annotators were PhD students of English and Linguistics with experience in metaphor studies. Each lexical unit was annotated as a metaphor-related word if its contextual meaning contrasted with its basic meaning (Goatly, 1997). When the four annotators disagreed with the identification of a metaphor, they discussed its meaning and categorized it once there was an agreement (Steen et al., 2010). Although there are other procedures employed by cognitive linguists<sup>6</sup>, this simple procedure was employed by this study to measure the inter-rater agreement<sup>7</sup>.

<sup>4</sup> The commonly used notation in CMT is a capitalized mnemonic for the set of correspondences, with the target domain stated first and linked to the source domain via the “copula” or “as” (Lakoff & Johnson, 1980).

<sup>5</sup> The full interview schedule is given in the appendix.

<sup>6</sup> Other procedures include: the Fleiss' kappa which measures the inter-annotator agreement (Artstein & Poesio, 2008) and Cochran's Q (Dunn, 1989) which looks at analyst bias and checks whether one or more analysts are behaving significantly differently than the others.

<sup>7</sup> The inter-rater agreement was on a case-by-case basis of the lexical units. According to Cameron (2003), the inter-coder reliability rate should only be considered to be acceptable if it is 75% or more. This implied that three annotators out of four in the study had to come to a consensus for a lexical unit to be considered a metaphor. Since there were four annotators, each annotator had to allocate 25% or 0.25 points to every lexical unit that was metaphorically related for

## 4. Research Findings / Results

### 4.1. LOVE IS A PLANT

Table 1 below displays the ontological mappings of LOVE IS A PLANT in Gikūyū. Some of the ontological mappings highlighted below are adopted from the SOCIAL ORGANIZATIONS ARE PLANTS (Kövecses, 2002). The stages of plant growth are systematically mapped onto the stages of love development as highlighted in Table 1 below:

**Table (1): Mappings of LOVE IS A PLANT**

NO	TARGET DOMAIN (LOVE)	SOURCE DOMAIN (PLANT)
1	Love	Plant
2	The early stages of a love relationship / nascent feelings of love starting to grow	The sprouting period
3	The blossoming of love	Growth of a plant / the budding of a plant
4	Death of love	Death of a plant / withering
5	Love requires attention for growth	A plant requires fertilizer, manure, water, et cetra
6	Love involves emotional growth.	Plants involve physical growth
7	The origin of love	The root of the plant
8	Reducing love	Removing a part of the plant
9	The most successful period of a love relationship	The flowering of a plant
10	Beneficial consequences of a love relationship, for example, children	The production of fruits
11	Wooing and enticing	Planting a seed, a seed undergoing a dormant period before germination
12	A relationship with a strong bond	A strong plant
13	A relationship with a weak bond	A weak plant

The conceptual metaphor LOVE IS A PLANT accounts for nine of the metaphors of love in Gikūyū. Table 2 below displays the metaphors of LOVE IS A PLANT:

**Table (2): Metaphors of LOVE IS A PLANT**

NO	Gikūyū	Gloss	Gender	
			M (If)	F (If)
1	Wendo nī mūmera	Love is a plant	9	9
2	Wendo nī mūtī ūrakūra	Love is a tree that is growing	6	9
3	Wendo nī ihūa	Love is a flower	15	16
4	Wendo nī ithangū	Love is a leaf	4	2
5	Wendo nī mbembe ya githigū	Love is a maize variety that has big grains and is resistant to pests and diseases	5	4
6	Wendo nī mūgua	Love is thorns	5	5
7	Wendo nī rwamba rwa kigunyū kana mūtī	Love is like a plant's bristles / caterpillar's bristles	0	1
8	Wendo nīta kīgwa	Love is like a sugarcane	4	3
9	Wendo nīta itunda	Love like a fruit	6	3
<b>Total Lexical Frequency</b>			<b>54</b>	<b>52</b>

Most metaphors in this conceptual equation have strong positive evaluations. Kövecses (2002) found that plants are one of the most common source domains for metaphorical mapping. Plants provide humans with shelter, food, medicine, clothing and so on. Since the Agikūyū are

unanimous on metaphoricity to be achieved. That is, the agreement between annotators was computed as follows: If 3 annotators agreed that a lexical unit is a metaphor; the study would multiply 3 with 0.25 in order to get 0.75. This was marked as not unanimous although acceptable since it is 75%. If all the four agreed that a lexical unit is a lexical unit, then this was marked as unanimous since when you multiply 4 with 0.25 you will get 1.00 or 100% (cf. Appendix B).

mainly agriculturalists (Ishii, 1997) and plants are an important part of their ecosystem, this forms the basis of their conceptualization of love as below:

(1) “Wendo nĩ mūmera” - love is a plant,

(2) “Wendo nĩ mūtĩ ūrakūra” - love is a tree that is growing.

According to Esenova (2007), emotion metaphors like love are motivated by human experience of plants. This is the basis of metaphors (1) and (2) above in relation to emotion. A plant growing bigger may be comparable to an intensifying emotion while a deeply rooted plant maps with a strongly felt emotion. In addition, the plant is mapped with the heart while the physical pain caused by thorns is the emotional pain experienced in a love relationship. Therefore, according to metaphors (1) and (2) above, a strong plant may be compared to a relationship that has a strong bond. Esenova argues that some emotions or states like acquaintance, friendship and love are seen as different points lying on the same continuum of a plant development.

Human beings have strong positive feelings associated with metaphor (3) below. A flower is a source of pleasure and it induces feelings of happiness. Evidence from data shows that in modern world, flowers are normally given out during the most important events of life like weddings and funerals in the Agĩkũyũ community. So, when the metaphor of a flower as a symbol of love is used, it implies that love is an important and valuable thing. For instance:

(3) “Wendo nĩ ihūa” -love is a flower.

A flower also has specific mappings like the fluorescence of the flower corresponding to the fast development of a love relationship; the flower’s full bloom or beauty corresponding to the love relationship reaching its pleasant stage, and the scent or fragrance of the flower corresponding to the sweetness of the love relationship. In addition, just like a flower opens up and then withers after sometime, the same case may happen to love. This implies that love can blossom and wither or die with time. The aspect of ephemerality of love is, therefore, implicit in the metaphor (3) above.

Metaphor (4) below is also used to conceptualize love despite its contradictory interpretations. Thus:

(4) “Wendo nĩ ithangũ” - love is a leaf.

First, unlike flowers (metaphor 3 above) whose blossoms are always so short-lived, leaves take a longer period of growth from the tender bud, to the small but rapidly growing leaflet to the mature and robust leaf. The metaphor also has the implicit meaning of ephemerality of love since most leaves do wither and die. Therefore, the metaphor above acquires a powerful message of both the fragility and the durability of life.

The metaphor of maize below may be said to be a novel imaginative metaphor representing a new way of thinking. According to Lakoff and Johnson (1980), a novel metaphor is a metaphor not used to structure part of our normal conceptual system but as a new way of thinking about something. Maize (*zea mays*) is one of the world’s most important crop plants (Iken & Amusa, 2004). Like many other grasses, maize is wind pollinated and is a natural cross-pollinator. However, maize is particularly amenable to genetic analysis owing to its monoecious floral development, wherein unisexual male and female flowers are borne on separate stems (Iken & Amusa, 2004). Among the Agĩkũyũ, maize is the staple food and which can be roasted or boiled on the cob when fresh, although usually the grains are removed from the cob boiled together with maize to make *gĩtheri*. Further, maize is also used to make porridge and *ugali*. Thus:

(5) “Wendo nĩ mbembe ya gĩthigũ” - love is a maize variety that has big grains and is resistant to pests and diseases.

*Mbembe ya gĩthigũ* is that type of maize that produces big and broad grains and is resistant to tough weather conditions, diseases and pests. Despite weed infestation, this maize variety, interestingly, does not reduce its yields or production. When one says that love is *mbembe ya gĩthigũ* the implication behind this metaphor is that this is love that continues to blossom despite disappointments, miseries, pain, calamities or other unpleasant challenges. It is a relationship that

stands almost insurmountable problems to succeed.

Esenova (2007) notes that some plants, especially roses, bear sharp and woody thorns. The metaphor of thorns normally has strong negative connotations since we experience a sharp physical pain if the thorns prick us. This metaphorical conceptualization stems from a more general metaphor, EMOTIONAL PAIN IS PHYSICAL PAIN. This experience has been carried over to the domain of emotions and we speak of emotional pain in terms of physical pain caused by thorns. Therefore:

**(6) “Wendo nĩ mĩgua” - love is thorns.**

The metaphor of thorns may, therefore, also symbolize physical grief, bitterness, hurt and irritation in a relationship. The expression *wendo nĩũrĩ mĩgua*, ‘love has thorns’, is a warning to people that there is misery, disappointment and disagreeable experiences of life occurring at every stage of a love relationship. That is, we need to be careful that love is not all about pleasure. The metaphor above has strong negative connotations unlike Charteris-Black’s (2004) argument that plant metaphors are normally associated with strong positive evaluations.

A caterpillar has spiny bristles or long fine hair-like setae (Soble, 1995). The bristles on a caterpillar are also called setae or urticating hairs (Malaque et al., 2006) and are a defence measure against predation. Some plants like napier grass too have bristles that lodge in the skin or mucous membranes and cause irritation. It is because of this discomfort caused by the bristles that people conceptualize love negatively as in the expression below:

**(7) “Wendo nĩ rwamba rwa kĩgunyũ kana mũtĩ” - love is a plant’s bristles / caterpillar’s bristles.**

Contact with either a caterpillars’ bristles or a plant bristles causes local symptoms such as intense heat, pain, itching or a sharp stinging sensation. Skin rashes are the most common symptoms of the caterpillar’s or plant’s bristles. The skin reaction may cause a high degree of discomfort. The metaphor, therefore, warns lovers of the unpleasant consequences of being in love.

The sensory modality of gustatory (taste) is also instantiated when giving meaning to love in Gikũyũ. The word “kĩgwa” (sugarcane) alludes to food and the sense of taste and play an important role in the conceptualization of love. Consider the plant metaphor below:

**(8) “Wendo nĩ kĩgwa” - love is sugarcane,**

Metaphor (8) above is also relevantly mentioned in the context of love. Gathigia and Ndung’u (2011) note that “kũrĩa kĩgwa” (eating the sugarcane), is a euphemism for sexual intercourse among the Agikũyũ. Therefore, “kĩgwa” for ‘sugarcane’ may also be understood as a metaphor for love or sex.

The appropriateness of metaphor (9) below can be explained by the fact that fruits were considered an important source of food in human evolution (Esenova, 2007). For example, as in the metaphor:

**(9) “Wendo nĩ itunda” - love is a fruit.**

The plant metaphor above for love may be interpreted in two distinct ways. For example, less intimate forms of emotions are normally associated with an unripe fruit and more intimate forms with ripe fruit. That is, the initial stage of an emotion correlates with an unripe fruit and later stages of a relationship with a ripe one. Positive and negative emotions may, therefore, be associated with sweet and bitter fruits, respectively, and such associations may stem from our experiences in our evolutionary past. That is why the metaphor is germane to the discussion of this conceptualization.

## 5. Discussion

First, the conceptual metaphor LOVE IS A PLANT accounts for nine metaphors of love in Gikũyũ. This shows that metaphor is a useful cognitive mechanism of conceptualizing love in Gikũyũ. The same view is shared by McGlone (2007, p.113) who notes that metaphor provides a way to “piggyback” our understanding of abstract concepts on the structure of concrete concepts.

Past researches also corroborate the finding that metaphor is a basic and indispensable linguistic feature of human understanding (Cienki, 2005; Kövecses, 2002; Ramanathan, Hoon & Paramasivam, 2018). Specifically, Kövecses (2002) posits that the plant domain is a common source domain in the conceptualization of abstract phenomena. Thus, in the PLANT metaphor, the stages of plant growth are systematically mapped onto the stages of love.

Second, this study notes that the MIPVU is an effective framework of identifying metaphors of love in Gikūyū. This finding resonated with Krennmayr's (2008) view that the MIPVU not only provides explicit steps for researchers to follow when identifying metaphor, but also a reliable criterion of identification which coders used in reliability checking exercises. This study concurs with Steen et al. (2010) and Vierkant, (2008) conclusion that the MIPVU is effective for the identification of Metaphor Related Words.

Third, the study notes that the metaphors used to refer to love are well accounted for in terms of the Conceptual Metaphor Theory (CMT) as propounded by Lakoff and Johnson (1980). The CMT acted as a tool for the identification of the various conceptual mappings of metaphors of love. The presence of nine metaphors of love confirms the fact that a single idea can also be explained by a number of metaphorical expressions (Charteris-Black, 2004). As Cienki (2005, p. 1) notes, metaphor provides “a tool for reasoning about one thing in terms of the other”.

Fourth, the paper also notes that there is a triadic relationship between language (metaphor), culture and body which is congruent with most Cognitive Linguistics studies (Gibbs, 2006; Gibbs & Wilson, 2002; Lakoff & Johnson, 1999). This interaction between language, culture and body which is the main statement of the embodiment theory in Cognitive Linguistics (Gibbs, 2006; Lakoff & Johnson, 1999), as exemplified in metaphor (6), for example, which stems from the general metaphor, EMOTIONAL PAIN IS PHYSICAL PAIN is something worth noting. The study, therefore, notes that there are culture / language-specific metaphors that are grounded in Agikūyū cultural salience or cultural embodiment.

Lastly, this study concludes that males have slightly higher lexical frequencies for LOVE IS PLANT than females. This is consistent with past studies which have shown that although the capacity for love is likely to be universal (Fischer, 1998), love manifests differently across individuals in an adaptively patterned fashion. Similarly, Galperin and Haselton (2010) posit that individual differences could be rooted in biological sex, culture and other variables. Gender, therefore, comes out as a dominant variable that provides people with lenses through which they view love (Galperin & Haselton, 2010; Oliver & Hyde, 1993).

## 6. Conclusion

Based on the findings and discussion above, this study concludes that metaphor is so pervasive in the expression of love that it appears to play an indispensable role in our understanding of it. Second, the study concludes that metaphors of love in Gikūyū are well accounted for in terms of the Conceptual Metaphor Theory. Third, this study concludes that the MIPVU is an effective method of identifying metaphors of love in Gikūyū. This finding is consonant with Shenkar, Luo and Yeheskel's (2008) view that metaphors, theories, and methods can have a symbiotic existence. The plant metaphors identified have also been accounted for by the use of the Conceptual Metaphor Theory. The study, therefore, concludes that it is a natural thing for human beings to find similarities between plants and themselves. Further, the study concludes that the gender variable is intertwined with love in Gikūyū since males have 50.94% and females 49.06% of the lexical frequencies as far as the LOVE IS A PLANT metaphor is concerned. However, this is a slight differential that may not be considered significant.

**References:**

- [1] Artstein. R., & Poesio. M., Inter-coder agreement for computational linguistics, *Computational Linguistics*, 34(4)(2008), 555–596, <https://doi.org/10.1162/coli.07-034-r2>
- [2] Buss. D. M., The evolution of love. In R. J. Sternberg & K. Weis (Eds.), *The new psychology of love* (pp. 65-86). New Haven, CT: Yale University Press, (2006)
- [3] Cameron. L., *Metaphor in educational discourse*, London: Continuum, (2003)
- [4] Cameron. L., & Deignan. A., The emergence of metaphor in discourse, *Applied Linguistics*, 27(4) (2006), 671- 690, <https://doi.org/10.1093/applin/aml032>
- [5] Charteris-Black. J., *Corpus approaches to critical metaphor analysis*, London: Palgrave Macmillan, (2004)
- [6] Cienki. A., Metaphor in the “Strict Father” and “Nurturant Parent” cognitive models: A test case for two models of metaphors, *Journal of language and politics*, 3(2005), 409-440.
- [7] Clausner. T., & Croft. W., Domains and image schemas, *Cognitive linguistics*, 10(1)(1999), 1-31, <https://doi.org/10.1515/cogl.1999.001>
- [8] DeLamater. J., The social control of human sexuality. In K. McKinney & S. Sprecher (Eds.), *Human sexuality: The societal and interpersonal context* (pp. 30-62). Norwood, NJ: Ablex, (1989)
- [9] Diamond. L., What does sexual orientation orient? A bio-behavioral model distinguishing romantic love and sexual desire, *Psychological Review*, 110(1)(2003), 173-192, <https://doi.org/10.1037//0033-295x.110.1.173>
- [10] Dunn. G., *Design and analysis of reliability studies. The statistical evaluation of measurement errors*. New York: Oxford University Press, (1989)
- [11] Esenova. O., Plant metaphors for the expression of emotions in the English language, *Beyond Philology*, (2007), 7-21.
- [12] Evans. V., & Green. M., *Cognitive linguistics: An introduction*. Edinburg: Edinburg University Press, (2006)
- [13] Fisher. H., Lust, attraction, and attachment in mammalian reproduction, *Human Nature*, 9(1)(1998), 23-52, <https://doi.org/10.1007/s12110-998-1010-5>
- [14] Galperin. A., & Haselton. M., Predictors of how often and when people fall in love, *Evolutionary Psychology*, 8(1)(2010), 5-28, <https://doi.org/10.1177/147470491000800102>
- [15] Gathigia. M., & Ndūng’ū. R., *A cognitive linguistics analysis of Gikūyū euphemisms*. Saarbrücken, Germany: VDM Publishing House Ltd, (2011)
- [16] Gibbs. R.W., *The poetics of mind: Figurative thought, language, and understanding*, New York: Cambridge University Press, (1994)
- [17] Gibbs. R. W., *Embodiment and cognitive science*. New York: Cambridge University Press, (2006)
- [18] Gibbs. R., & Wilson. N., Bodily action and metaphor comprehension, *Style*, 36(2002), 524-540.

- [19] Glucksberg. S., Understanding figurative language: From metaphors to idioms. Oxford: Oxford University Press, (2001)
- [20] Goatly. A., The language of metaphors, London: Routledge, (1997)
- [21] Grady. J., Foundations of meaning: Primary metaphors and primary scenes (Unpublished doctorate thesis), University of California, Berkeley, (1997)
- [22] Grząśko. A., On the semantic history of selected terms of endearment, *Linguistics Beyond and Within*, 1(2015), 104-118.
- [23] Hatfield. E., & Rapson. R., Love and sex: Cross-cultural perspectives, New York: Allyn & Bacon, (1996)
- [24] Hendricks. R.K., Demjén. Z., Semino. E., & Boroditsky. L., Emotional implications of metaphor: Consequences of metaphor framing for mindset about cancer, *Metaphor and Symbol*, 33(4)(2018), 267-279, <https://doi.org/10.1080/10926488.2018.1549835>
- [25] Iken. J.E., & Amusa. N.A., Maize research and production in Nigeria, *African Journal of Biotechnology*, 3(6)(2004), 302-307, <https://doi.org/10.5897/ajb2004.000-2056>
- [26] Ishii. Y., Birth control and reproduction in the Kikuyu society: The case from Murang'a District in Kenya, *African Study Monographs*, 18(3, 4)(1997), 191-201.
- [27] Jankowiak. W.R., & Fisher. E.F., A cross-cultural perspective on romantic love, *Ethnology*, 31(2)(1992), 149-155, <https://doi.org/10.2307/3773618>
- [28] Kleparski. G.A., The joys and sorrows of metaphorical consumption: mozarellas, prostisciuttos, mutttons and yum-yum girls – foodsemy with a romance accent, *z e s z y t y n a u k o w e u n i w e r s y t e t u r z e s z o w s k i e g o*, seria filologiczna studia anglica resoviensia 5(2008), 45-59.
- [29] Kövecses. Z., *Metaphor: A practical introduction*, Oxford: Oxford University Press, (2002)
- [30] Kövecses. Z., *Language, mind, and culture: A practical introduction*, Oxford: Oxford University Press, (2006)
- [31] Kövecses. Z., A new look at metaphorical creativity in cognitive linguistics, *Cognitive Linguistics*, 21(4) (2010), 663-698, <https://doi.org/10.1515/cogl.2010.021>
- [32] Krennmayr. T., Using dictionaries in linguistic metaphor identification. In N. L. Johannesson & D.C. Minugh (Eds.), *Selected Papers from the 2006 and 2007 Stockholm Metaphor Festivals* (pp. 97–115). Stockholm: Department of English, Stockholm University, (2008)
- [33] Lakoff. G. (1987), *Women, fire and dangerous things. What categories reveal about the mind*, Chicago: The University of Chicago Press.
- [34] Lakoff. G., The contemporary theory of metaphor. In A. Ortony (Ed.), *Metaphor and thought* (2<sup>nd</sup> ed.) (pp. 202-251). Cambridge: Cambridge University Press, (1993), <https://doi.org/10.1017/cbo9781139173865.013>
- [35] Lakoff. G., & Johnson. M., *Philosophy in the flesh. The embodied mind and its challenge to Western thought*, New York: Basic Books, (1999)
- [36] Lakoff. G., & Johnson. M., *Metaphors we live by*, Chicago: University of Chicago Press, (1980)
- [37] Lakoff. G., & Turner. M., *More than cool reason. A field guide to poetic metaphor*, Chicago: University

- of Chicago Press, (1989), <https://doi.org/10.7208/chicago/9780226470986.001.0001>
- [38] Langacker. R.W., Foundations of cognitive grammar: Theoretical prerequisites, Stanford, California: Stanford University Press, (1987)
- [39] Malaque. C., Andrade. L., Madalosso. G., Tomy. S., Tavares. F.L., & Seguro. A.C., Short report: A case of hemolysis resulting from contact with a *Lonomia* caterpillar in southern Brazil, *American Journal of Tropical Medicine and Hygiene*, 74(5)(2006), 807-809, <https://doi.org/10.4269/ajtmh.2006.74.807>
- [40] McGlone. M.S., What is the explanatory value of a conceptual metaphor?, *Language & Communication*, 27(2)(2007), 109–126, <https://doi.org/10.1016/j.langcom.2006.02.016>
- [41] Morgan. G., Images of organizations, Thousand Oaks, CA: Sage, (2006)
- [42] Oliver. M., & Hyde. J., Gender differences in sexuality: A meta-analysis, *Psychological Bulletin*, 114(1)(1993), 29-51, <https://doi.org/10.1037//0033-2909.114.1.29>
- [43] Ramanathan. R., Hoon. T.B., & Paramasivam. S., Metaphors in political tweets during national elections, *Pertanika Journal of Social Sciences & Humanities*, 26(2)(2018), 929 - 944.
- [44] Ritchie. J., Lewis. J., & Elam. G., Designing and selecting samples. In J. Ritchie & J. Lewis (Eds.), *Qualitative research practice, A guide for social science students and researchers* (pp.77-108). Thousand Oaks, CA: Sage, (2003)
- [45] Shenkar. O., Luo. Y., & Yehekel. O., From “distance” to “friction”: substituting metaphors and redirecting intercultural research, *Academy of Management Review*, 33(4)(2008), 905–923, <https://doi.org/10.5465/amr.2008.34421999>
- [46] Soble, M., *The lepidoptera: Form, function and diversity*, Oxford: Oxford University Press, (1995)
- [47] Steen. G., Dorst. A. G., Herrmann. J. B., Kaal. A. A., Krennmayr. T., & Pasma. T., A method for linguistic metaphor identification: From MIP to MIPVU, Amsterdam: John Benjamins, (2010), <https://doi.org/10.1075/celcr.14>
- [48] Talmy. L., *Toward a cognitive semantics. Vol. II: Typology and process in concept structuring*, Cambridge, MA and London, (2000)
- [49] Vierkant. S., Metaphor and live radio football commentary. In E. Lavric., P. Gerhard., S. Andrew & S. Wolfgang (Eds.), *The linguistics of football* (pp.121-132). Tübingen: Gunter Narr Verlag, (2008)

## Appendix A: Interview Schedule

### Introduction

The purpose of this interview schedule is to get your views on metaphors of love in Gĩkũyũ. Any information that you give will be treated with confidence and will only be used for the success of this academic research.

### Section A

Your name (optional) .....

Your sex

(Tick the appropriate box)

Male

Female

### Section B

**1. How is love conceptualized in Gĩkũyũ? (Give at least 5 such words / expressions / metaphors you would use to refer to Love). For example, “Love is.....”**

i. \_\_\_\_\_

*Why is the word /expression / metaphor used?.....*

.....

ii. \_\_\_\_\_

*Why is the word /expression / metaphor used?.....*

.....

iii. \_\_\_\_\_

*Why is the word /expression / metaphor used?.....*

.....

iv. \_\_\_\_\_

*Why is the word /expression / metaphor used?.....*

.....

v. \_\_\_\_\_

*Why is the word /expression / metaphor used?.....*

.....

*(Is / are there other word (s) / expression (s) / metaphor(s) for love in Gĩkũyũ?)* \_\_\_\_\_

*Why is / are the word (s) / expression (s) / metaphor (s) used?.....*

.....

**Thank you for your participation**

### Appendix B: An Inter-rater Agreement Reliability Measurement Form

NO	Gĩkũyũ	Gloss	Reliability Measures				
			Coder 1	Coder2	Coder3	Coder4	Total
1	Wendo nĩ mũmera	Love is a plant	0.25	0.25	0.25	0.25	1.00
2	Wendo nĩ mũtũ ũrakũra	Love is a tree that is growing	0.25	0.25	0.25	0.25	1.00
3	Wendo nĩ ihũa	Love is a flower	0.25	0.25	0.25	0.25	1.00
4	Wendo nĩ ithangũ	Love is a leaf	0.25	0.25	0.25	0.25	1.00
5	Wendo nĩ mbembe ya gĩthigũ	Love is a maize variety that has big grains and is resistant to pests and diseases	0.25	0.25	0.25	0.25	1.00
6	Wendo nĩ mũigua	Love is thorns	0.25	0.25	0.25	0.25	1.00
7	Wendo nĩ rwamba rwa kĩgunyũ kana mũtũ	Love is like a plant's bristles / caterpillar's bristles	0.25	0.25	0.25	0.25	1.00
8	Wendo nĩta kĩgwa	Love is like a sugarcane	0.25	0.25	0.25	0.25	1.00
9	Wendo nĩta itunda	Love like a fruit	0.25	0.25	0.25	0.25	1.00

# Interactive Whiteboard (IWB) Effectiveness in Vocabulary Achievement and Motivation: Saudi EFL Learners' Perceptions and Insights

**Waqar Ahmad**

University of Jeddah- KSA  
waqar22@gmail.com

**Zuraina Ali**

Center for Modern Languages and Human Sciences- University Malaysia Pahang- Pekan Campus-Malaysia  
zuraina@ump.edu.my

**Abstract:** English language teaching in Saudi Arabia has witnessed an enormous change with the introduction of modern technological equipment in the preparatory year program in Saudi universities. The new generation of digital natives have certain expectations about the use of technology, such as the Interactive Whiteboard (IWB) in their EFL classrooms. The current research study conducted at a Saudi university, involving two intact groups from the preparatory year EFL learners, aimed at understanding the perceptions and insights of the learners while providing them intervention with the help of Interactive Whiteboard (IWB) for 6 weeks. The data was collected at the end of the intervention, through a Likert-scale questionnaire designed for this study. The data attained showed that Saudi EFL learners' experiences about the effects of Interactive Whiteboard (IWB) on their vocabulary achievement and their motivation were positive. Whereas the experiences of both the male and female participants were similar.

**Keywords:** *Interactive Whiteboard(IWB), Saudi EFL learners' perceptions, motivation, vocabulary achievement.*



## 1. Introduction

Modern technological tools and devices now form an integral part of the individuals' lives in the 21<sup>st</sup> century and these tools and devices are now used for business, education, entertainment, communication, and other daily life activities. The technological tools and devices are also widely used amongst the new generations, particularly the university students. This extensive use of technological tools and devices have certainly made a huge impact on the way people learn and interact with each other. Thus, technological tools and devices have caused a revolution in the world of communication and networking and have also changed the ways people learn and access the profusion of wealth of information that surrounds them and their societies. Modern technological tools and devices have also caused a paradigm shift in education all over the globe resulting in emphasis on new parameters in education such as collaboration, personalization as well as user-generated content.

The data and figures on the website of Communication and Information Technology Commission (CITC) Saudi Arabia confirms that the use of computers, technology and internet has shown a vertical growth. The statistical data states that in 2000; only 0.9 % of the population had

access to the internet and modern communication services, while in 2016 it has increased dramatically to 64.07% of the population. The growth verifies the claim that computers and technologies are now used in every sphere of the life, and education is not an exception.

The development of technology and computer applications has a role in educational field and especially the language learning as Beatty (2013) has mentioned. The computers before were available at research facilities on university campuses and the learners have to travel to a computer for instruction. Presently computers and modern technological equipment are available in all schools, colleges and universities. Saudi Government is spending a huge sum of money on education, which is around 13% of the Gross Domestic Product (GDP) every year, and one of the major projects that are being undertaken at most of the educational institutions, throughout the kingdom is to uplift the classrooms by incorporating modern technologies in the classrooms.

In spite of fact that millions of dollars are being spent on the English language programs run at most of the universities as preparatory year program, the linguistic outcome suffers significantly (Elyas, 2014; Elyas & Al Grigri, 2014; Elyas & Picard, 2012; Mahboob & Elyas, 2014). The lack of motivation in Saudi EFL learners is one of the major factors for the failure of the EFL programs in Saudi Arabia (Al-Khairy, 2013; Aldosari, 2014; Khan, 2011). Similarly, Saudi EFL learners' inability to grasp the appropriate and suitable vocabulary learning techniques is also considered crucial for the lack of interest in their EFL classes and their language development (Alsaif & Milton, 2012; Guduru, 2014; Nosidlak, 2013).

Several studies have documented that computers and technologies are now essential elements of education, especially in the field of language learning and teaching (Khan, 2011; Oyaid, 2009). According to Mahdi and Al-Dera (2013) the Saudi government is committed to providing most educational institutions with computers and networking. The Education ministry is also committed to set up Learning Resources centres at the schools, colleges, and universities. The aim of setting up these centres is to enable the educational institutions to adapt technological advances and to incorporate these technological advancements in the classroom.

It is inevitable that this new generation of digital natives have certain expectations about the way they believe learning should be practiced and how it should evolve to have these technologies as an integral part of this learning process. With this fast growing and rapid change in the world of technological advancement, culture pedagogy and developments in knowledge, it is crucial for the teacher in this era to be familiar with such new educational changes, mainly those changes that relate to technology. One such addition is the integration of the Interactive Whiteboard (IWB) in the English language classrooms. An Interactive Whiteboard (IWB) is described as a system made up of a computer connected to a data projector and a board. It is a large, touch-sensitive, interactive display system that formulate a connection between a teaching platform and a projector and computer (Miller & Glover, 2010; Vita, Verschaffel, & Elen, 2014). Along with it, the Interactive Whiteboard (IWB) being touch sensitive, displays the projected illustrations, and allows the teachers and students to control and manipulate them. According to Durán and Cruz (2011) a normal Interactive Whiteboard (IWB) has the capability to transfer data from the board to the computer immediately after the screen is touched.

With these challenges in mind and the fact that modern day technologies have gained recognition globally for their success in supporting second language acquisition, Ministry of Higher Education in Saudi Arabia aspire to provide most educational institutions with modern equipment for integrating technology into the EFL classrooms. Several studies conducted to understand the role of Interactive Whiteboard (IWB) have revealed positive attitudes of the teachers and students (Jelyani, Janfaza, & Soori, 2014; Rajabi & Khodabakhshzadeh, 2015). The researchers have also suggested that it increased interest and motivation among students and teachers (Hockly, 2013; Vita et al., 2014). However, a thoughtful review of the available literature has revealed the point that these studies were limited to the teachers and learners' perceptions; and the value of Interactive Whiteboard (IWB) in the teaching and learning process (Balta & Duran, 2015; Ersoy & Bozkurt,

2015; Jelyani et al., 2014; Rajabi & Khodabakhshzadeh, 2015). The current research study thus, endeavoured to understand the perceptions of the Saudi EFL learners about the effects of Interactive Whiteboard (IWB) on the EFL learners' vocabulary achievement and motivation while studying English at a Saudi university preparatory year program.

## 2. Literature Review

Since the advent of 21st century, computers and technologies have significant role in the field of English language teaching and learning. Several studies have been undertaken concerning the role of different technologies in ELT and that how it affects the development of language. It has been found by researchers that the use of technology inside or outside the EFL classroom tends to make the class more interesting. The researchers have also suggested that using a variety of technological materials has been shown to increase student interest and motivation. Generally, the literature that has been reviewed for this study tells us that both the teachers and students have positive attitude and beliefs about the role of Interactive Whiteboard (IWB) in the process of foreign language teaching.

A study by Mathews-Aydinli and Elaziz (2010) determined the attitudes and beliefs of EFL learners and teachers in Turkey on the use of Interactive Whiteboard (IWB). Researchers have reported that both the students and teachers have shown positive attitudes towards the use of Interactive Whiteboard (IWB). The teachers and the students ensured strong belief about the usefulness of this technology and thus recommended the extensive use of this technology in the teaching and learning process. A similar kind of study was conducted by Durán and Cruz (2011) and they have concluded that when the teachers used the Interactive Whiteboard (IWB) during their lessons were more liked by the learners as the learners marked those lessons to be thrilling and exciting and that learners were feeling more motivated. Similarly, the findings of a study by Barber, Cooper, and Meeson (2007) confirmed the results of the studies mentioned earlier. The authors stated that the Interactive Whiteboard (IWB) when utilized in the classrooms, helped to boost, motivate and encourage the learners. Several students also favoured the technology as it helped them in refining their handwritings.

Correspondingly, a study by Sadeq, Akbar, Taqi, and Rajab (2016) also explored the influence of Interactive Whiteboard (IWB) on the language usage of a primary school students as perceived by teachers in Kuwait. The study also explored the obstacles that hinder the implementation of the Interactive Whiteboard (IWB). The assumptions drawn by the researchers of this study showed that although the teachers produced occasions for the children to engage in physical contact with the board by taking advantage of audio-visual aid presentations, the opportunities to take part in the dialogic interaction beyond the production of one or two-word utterances were limited. The researchers concluded that using the Interactive Whiteboard (IWB) in the teaching and learning process is a hindering rather than an aiding tool.

Similarly, a research conducted by Shams and Ketabi (2015) explored the perceptions of teachers and students of the effectiveness of the Interactive Whiteboard (IWB) in the teaching and learning process in Iran and it has been concluded that it plays a positive role and should be incorporated in the teaching and learning process in the classrooms. Instead Schmid (2016) and Millum and Warren (2014), have added that the progressive and positive role of the Interactive Whiteboard (IWB) in the language classrooms should not only be dedicated consecrated and dedicated only to the device or the technology, but the recognition and credit should be given to the teachers who were able to make an effective use of this technology.

Bahadur and Oogarah (2013) conducted a feasibility study to determine the learners and teachers' perceptions of the potential benefits and disadvantages of using the Interactive Whiteboard (IWB) in the teaching and learning environments in Mauritius. Data for the learners' perspectives was gathered from 3 classes of 2 different schools, where Interactive Whiteboard (IWB) was used by conducting the pre-test and post-treatment surveys. While the data for the teachers' perspective was

collected by administering questionnaires to 125 teachers in 13 primary schools. The data analysis of the learners' data found no major difference between the learners who learned with the Interactive Whiteboard (IWB) and those who studied with the traditional pen and paper method. However, the data collected from teachers showed that most of the teachers considered Interactive Whiteboard (IWB) to be an effective tool which can benefit all types of learners. The data also portrayed that Interactive Whiteboard (IWB) has a positive effect on the attention and motivation of the learners as the students always welcome the new technology. However, it should be noted that the study has based its results on the assumptions of the teachers and during the study it has been found that some of the teachers have used the Interactive Whiteboard (IWB) for a very short duration of their class time. The study is based on the perceptions of the learners and teachers mainly from the primary schools, however, the current study is based on the university adult students. Meanwhile, the current study has focused mainly on the EFL learners' perspective by conducting a thorough investigation. Also, in the current study, Interactive Whiteboard (IWB) has been used for learners for the whole duration of the treatment time, i.e. six (6) weeks.

A study carried out by Toscu (2013) explored the connection between classroom interaction and Interactive Whiteboard (IWB) use in EFL classes at tertiary level in Turkey. The researcher matched the types of interaction patterns that appeared in both types of classes; the first one equipped with Interactive Whiteboard (IWB) and the second one with just conventional whiteboards. Her results showed that there were not any significant differences of interaction patterns between the two groups of EFL learners and teachers. The results suggested that the Interactive Whiteboard (IWB) technology on their own does not illustrate any decisive role in stimulating classroom interaction for EFL learners. According to Hockly (2013) there is not much reference to any specific improvements in student attainment due to the use of the Interactive Whiteboard (IWB) in the language classroom. This statement is also supported by the findings of some researchers who report that students and teachers have to develop positive attitudes toward the use of Interactive Whiteboard (IWB) (Türel and Johnson, 2012; Türel, 2011) and that it increases interest and motivation among students and teachers (Johnson, Ramanair, & Brine, 2010; Mathews-Aydinli & Elaziz, 2010).

Türel and Johnson (2012) in their study surveyed teachers' opinions about the use of Interactive Whiteboard (IWB) technology for teaching and learning in Turkish primary and high schools. The results of their study have shown that in order to facilitate learning and instruction teachers should use the Interactive Whiteboard (IWB) in their classrooms on regular and systematic basis. They further suggested that the teachers should be trained to make use of this technology more efficiently and effectively. The teachers should also collaborate among each other to learn from the experiences of other teachers. A research conducted by Xu and Moloney (2011) explored the perceptions of teachers and students of the effectiveness of the Interactive Whiteboard (IWB) technology in the teaching and learning process of Chinese language and it has been concluded that it plays a positive role and should be incorporated in the teaching and learning process in the classrooms. On the other hand, Durán and Cruz (2011) have added that the progressive and positive role of the Interactive Whiteboard (IWB) technology in the language classrooms should not only be dedicated consecrated and dedicated only to the device or the technology, but the recognition and credit should be given to the teachers who were able to make an effective use of this technology.

Several researchers have conducted their studies to understand the beliefs of the teachers and students in the language classes about the benefits and advantages of the Interactive Whiteboard (IWB) technology; however, they have reported that the teachers and students were not fully convinced about these benefits and they just considered it a tool that might be helpful in some cases. For instance, a study by Schmid and Schimmack (2010) investigated the attitudes of teachers towards the use of Interactive Whiteboard (IWB) technology in the language classrooms and the findings of the study have revealed that the participants did not find the use of Interactive Whiteboard (IWB) to be of much use as it did not bring any positive change in the attitudes of the students. The researchers have mentioned some benefits of the Interactive Whiteboard (IWB) as reported by the participants,

such as the easy access and availability of the internet. But the fact is, as mentioned by researchers, that this feature could be achieved by a simple projector and there is no need for such an expensive tool to be installed in the classroom. A study by Coyle, Yanez, and Verdú (2010) also explored the impact of Interactive Whiteboard (IWB) on the language usage of a primary school teacher and a group of native and non-native speaker children in an English language immersion classroom. The conclusions drawn by the researchers of this study showed that although the teacher produced occasions for the children to engage in physical contact with the Interactive Whiteboard (IWB) by taking advantage of audio-visual aid presentations, opportunities to take part in the dialogic interaction beyond the production of one or two-word utterances were limited and largely restricted to the native speakers' children in the group only.

Keeping in view, the importance of technology in our everyday life and also the standing position of the Interactive Whiteboard (IWB) in the present educational contexts, researchers emerge to validate the view that foreign language teachers need special training and skills in the effective use of Interactive Whiteboard (IWB) in the language classroom. According to Schmid and Schimmack (2010) a major impediment to the utilization of technology such as Interactive Whiteboard (IWB) in foreign language classrooms is the fact that the language teachers are not sufficiently trained to integrate the technology into their language teaching and learning activities. Most of the training sessions provided for language teachers on the integration of technology are usually one-day workshops which neither accord the teachers sufficient time to learn nor offer follow-up services to the school and classroom levels. This view is supported by Tosuntaş, Karadağ, and Orhan (2015) who investigated the new competencies that EFL teachers need to acquire in order to be able to use Interactive Whiteboard (IWB) to develop their practice. The results of her study demonstrated that various competencies are required to integrate the technology into teaching: (a) the ability to design Interactive Whiteboard (IWB)-based materials which support opportunities for learner interaction with the Interactive Whiteboard (IWB) and with the learning content; (b) the appropriate management of interaction around Interactive Whiteboard (IWB) in a way that ensures all learners are provided with opportunities to become actively involved; and (c) the ability to find the 'right balance' of technology use. This means that investment in good-quality teacher training is essential and especially pre-service language teacher education programs play a central role in enabling teachers to use the Interactive Whiteboard (IWB) technology towards a socio-cognitive approach to technology enhanced language teaching. On these grounds, it can be argued that training for Interactive Whiteboard (IWB) use should start in pre-service foreign language teacher education programs and continue in in-service training programs.

An extensive review of the available literature Interactive Whiteboard (IWB) in major research databases revealed that there was a scarcity of research in the field of Interactive Whiteboard (IWB) in EFL and Saudi context. As far as the studies on Interactive Whiteboard (IWB) are concerned, the majority of the previous studies had some limitation either in terms of sampling, some of these studies were conducted at school levels, while other used a very small sample size, while other selected only junior or secondary high school students. Even, no such research has been found in the available reviewed literature that corresponds to the effects of Interactive Whiteboard (IWB) on EFL learners' motivation and vocabulary achievement while learning English as a foreign language. In fact, there is not enough empirical research evidence regarding the effectiveness of the Interactive Whiteboard (IWB) technology in foreign language teaching and learning. The current study thus tends to apprehend the perceptions of the PYP Saudi EFL learners about the effects of Interactive Whiteboard (IWB) use in EFL classrooms on learners' motivation and vocabulary achievement at a Saudi university.

### 3. Research Questions

The key research questions under investigation in this study are:

1. How do EFL learners' experience the use of Interactive Whiteboard (IWB) and its impact on their vocabulary achievement and their motivation?
2. Is there any significant difference between the male and female EFL learners' experiences about the effects of Interactive Whiteboard (IWB) on their vocabulary achievement and motivation?

### 4. Methodology

The research study was undertaken with the preparatory year program (PYP) students at a public-sector university in Kingdom of Saudi Arabia. Due to the separate university campuses for male and female students in Saudi Arabia, an equal proportion of male and female EFL learners were included in the study for the collection of data. Two intact groups of the PYP students enrolled in Pre-Intermediate level were selected, one from the male campus and the other from the female campus. The use of the intact group according to Creswell (2012), is undertaken in situations when the researcher does not have full control to make their own group. In the current research study, the groups are already formulated by the university management, and therefore intact groups were used to serve the purpose of the study. Thus, the study included 62 EFL learners of the PYP enrolled in Pre-Intermediate level. 31 students were in the male group while another 31 students were in the female group.

This investigation explored the Saudi EFL learners' perceptions and insights about using the Interactive Whiteboard (IWB) and its impact on learners' motivation and achievement, and for that purpose a questionnaire was used. The researcher studied and evaluated Dörnyei and Ushioda (2011) where a number of research instruments investigating motivation has been provided. The researcher also evaluated other questionnaires used in the studies that examined the relationship of certain computer applications and their impact on the motivation of EFL learners, such as Al-Khairy (2013), Alzayid (2012), and Javid, Al-Asmari, and Farooq (2012); however, no instrument was found to be appropriate that could cover the scope of the current study. The researcher therefore developed a questionnaires for the context of the current study, keeping in view the guidelines from Dörnyei and Ushioda (2011).

Oppenheim (2000) emphasises the advantages of using a questionnaire and explains that as an instrument, questionnaire needs little time, there is no extended writing, it is easy to process, makes group comparisons easy, and is useful for testing specific hypothesis. Likert-scale items were used to collect the data which according to Turner (1993) are a useful and effective mean of determining opinions and attitudes. According to Dörnyei and Taguchi (2010), the Likert scale is the most common used scaling technique, as the number of research studies employing this technique has certainly reached a six-digit figure, and which is due to the fact that the method is simple, versatile and reliable.

The purpose of questionnaire was to explore the perceptions of the Saudi EFL learners about the effects of the Interactive Whiteboard (IWB) on EFL learners' achievement and motivation; therefore, it was considered essential to provide intervention to the learners with Interactive Whiteboard (IWB). And for that purpose, the EFL learners in both the groups were taught the course book with the help of the Interactive Whiteboard (IWB). The duration of the module is 6 weeks, so the Interactive Whiteboard (IWB) was used for the whole duration of the module and the teachers teaching these two groups were provided necessary training to use the Interactive Whiteboard (IWB) in their classes effectually.

The questionnaire used in the study, consisted of four (4) background items about the participants' gender, faculty, age, and level of study and 26 Likert type items, for which the scale of

1 to 6 (Strongly Disagree to Strongly Agree) were used. The 26 Likert type items in questionnaire are divided into four (4) sections. The first section is about the dimensions of learning; the second section about the effectiveness of Interactive Whiteboard (IWB) when learning vocabulary; the third section about learners' motivation; and the fourth section about findings regarding the difference from traditional whiteboard. To provide necessary help and scaffolding to the participants of the study in understanding the statements in the questionnaire, it was translated into the participants native language, with the help of two (2) colleagues. Thus, the Arabic versions of the questionnaires were administered to both of the male and female groups after they have completed studying with the help of Interactive Whiteboard (IWB). The questionnaire was validated in terms of contents or face validity and also construct validity, by two (2) lecturers from the public sector university in Saudi Arabia. Moreover, Cronbach alpha was used to measure the internal consistency of the questionnaire, and it was calculated as ( $\alpha = 0.891$ ) which means that the instrument was found reliable. The data collected through the questionnaires was analysed through the Statistical Packages for Social Sciences (SPSS) for Windows v20.

## 5. Results and Analysis

This research set out to understand the perceptions and attitudes of the Saudi EFL learners about the effects of the Smartboard on the EFL learners' vocabulary achievement and motivation at a Saudi university. All the EFL learners involved in the study belonged to the preparatory year program which is a pre-requisite for all the university students to complete before they could be admitted to the faculty for their four-year graduation program.

Research question 1 is related to the experience of the EFL learners about the use of Interactive Whiteboard (IWB). In order to explore the perceptions and attitude of the EFL learners about the effects of the Interactive Whiteboard (IWB) on their vocabulary achievement and their motivation, a questionnaire was administered at the end of the study. To comprehend the attitudes and perceptions of the EFL learners about the effects of Interactive Whiteboard (IWB), descriptive statistics of the frequency percentage of different responses of the participants of the study are presented in Table 1.

**Table(1): Descriptive Statistics**

Frequency %	N	Strongly Disagree (1)	Disagree (2)	Slightly Disagree (3)	Partly Agree (4)	Agree (5)	Strongly Agree (6)
Male Participants	31	3.47	9.68	12.53	24.69	30.27	19.35
Female Participants	31	3.10	8.44	12.16	23.95	31.76	20.60
All Participants	62	3.29	9.06	12.34	24.32	31.02	19.98

To understand the results of the questionnaire in a more simplified way, the overall negative and positive responses are combined under one heading. Thus, the responses from 'Strongly disagree' to 'Slightly disagree' are all combined under overall negative responses and responses from 'Partly agree' to 'Strongly agree' are combined under overall positive responses. Table 2 exhibits the summary percentages of participants' responses on questionnaire. The overall positive responses rate or the overall percentage of agreement responses was 75.31%. On the other hand, 24.69% of the participants reported their disagreement respectively. The summary percentages of the responses of the participants to questionnaire indicated that majority of the participants agreed to the statements in questionnaire. Only 25 percent of the participants expressed their disagreement to the statements in questionnaire.

**Table(2): Frequency Percentage of Male and Female participants**

Frequency%	N	Overall Negative Responses	Overall Positive Responses
		(From Strongly Disagree to Slightly Disagree)	(From Partly agree to Strongly Agree)
Male students	31	25.68	74.32
Female Students	31	23.70	76.30
All Participants	62	24.69	75.31

Nevertheless, the responses of both of the male and female EFL learners involved in the study, were similar. Overall 25.68% of the responses of the male students were in the zone of 'Strongly disagree' to 'Slightly disagree', whereas 74.32% of the responses were in the zone of 'Partly agree' to 'Strongly agree'. On the other hand, the responses of the female students that fell in disagreement zone were 23.70%, whereas 76.30% were in the zone of agreement. This clearly advocates the similarities in the experiences of the EFL learners about the effects of the Interactive Whiteboard (IWB) on their vocabulary achievement and their motivation.

As discussed earlier, the questionnaire focused four (4) major themes, that were closely related to the focus and objectives of the study and thus Table 3 illustrates a detailed analysis of the four (4) different sections of the questionnaire. The first section was about the findings regarding the dimensions of learning; the second section about the effectiveness of Interactive Whiteboard (IWB) when learning vocabulary; the third section about findings regarding learners' motivation; and the fourth section about findings regarding the difference from traditional whiteboard.

**Table(3): Detailed analysis of Questionnaire**

Frequency %	N	Strongly Disagree (1)	Disagree (2)	Slightly Disagree (3)	Partly Agree (4)	Agree (5)	Strongly Agree (6)
Dimensions of Learning	62	3.83	8.67	10.48	24.40	33.27	19.35
Effectiveness of IWB in learning Vocabulary	62	1.61	11.83	13.98	24.73	28.76	19.09
Learners Motivation	62	2.42	6.72	9.68	26.88	32.26	22.04
Difference from traditional WB	62	5.11	9.14	15.86	21.24	29.03	19.62

While Table 4 demonstrates the overall positive and negative frequencies of the four (4) sections.

**Table(4): Detailed analysis of Positive and Negative frequency percentage**

Frequency%	N	Overall Negative Responses	Overall Positive Responses
Dimensions of Learning	62	22.98	77.02
Effectiveness of IWB in learning Vocabulary	62	27.42	72.58
Learners Motivation	62	18.82	81.18
Difference from traditional WB	62	30.11	69.89

The comparison of the positive and negative responses of the EFL learners of experimental group indicates that the positive responses rate or the percentage of agreement responses for all the four sections was 75.31 % (where positive responses rate for learners' motivation was 81.18%, the highest positive responses rate). On the other hand, overall 24.69% of the participants reported their disagreement respectively (where the negative response rate for the difference from the traditional whiteboard was 30.11%, which is the highest negative response rate).

The aim of the Research question 2 was to find out if there is any significant difference between the male and female EFL learners' experiences about the effects of Interactive Whiteboard

(IWB) on their vocabulary achievement and their motivation, and therefore, the comparison of the male and female EFL learners is presented.

Table 5 shows the comparison of the male and female EFL learners experiences about the effects of Interactive Whiteboard (IWB) on their vocabulary achievement and their motivation.

**Table(5): Mean & Standard Deviation of the Post-treatment survey results**

	N	Mean	SD
Male Participants	31	4.36	.21
Female Participants	31	4.45	.20

The mean score of the female students 4.45 is higher than the mean score of the male students 4.36. The standard deviation for the female students is .20 whereas for the male students is .21. The statistical analysis will demonstrate if the difference between the male and female students' experiences about the effects of the Interactive Whiteboard (IWB) on their vocabulary achievement and motivation is a significant or not.

A one-way ANOVA was used to compare the mean score of the survey results of the of the male and female participants, and for that purpose, a null hypothesis was initiated:

H<sub>01</sub>: There is no significant difference between the mean score of the male and female EFL learners' experiences about the effects of Interactive Whiteboard (IWB) on their vocabulary achievement and their motivation.

**Table(6): Results of one-way ANOVA of Post-treatment survey results**

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.12	1	.12	2.75	.102
Within Groups	2.69	61	.04		
Total	2.82	62			

The results of one-way ANOVA as shown in Table 6 for the questionnaire results of the male and female EFL learners establish that the difference between the two groups is not significant at 0.05 level ( $p=0.102>0.05$ ), and consequently the null hypothesis is rejected. Thus, it can be concluded that EFL learners' experiences about the effects of Interactive Whiteboard (IWB) on their vocabulary achievement and their motivation were similar at a Saudi university.

Table 7 illustrates a detailed analysis of the male and female EFL learners' experiences about the effects of Interactive Whiteboard (IWB) on their vocabulary achievement and their motivation and demonstrate the differences between the mean score of the two groups.

**Table(7): Detailed analysis of Questionnaire B**

Elements	Group	N	Mean	SD	t	Sig.
Dimensions of Learning	Male Participants	31	4.36	.50	1.09	.28
	Female Participants	31	4.49	.42		
Effectiveness of IWB in learning Vocabulary	Male Participants	31	4.36	.46	.24	.81
	Female Participants	31	4.39	.41		
Learners Motivation	Male Participants	31	4.38	.38	1.37	.17
	Female Participants	31	4.53	.49		
Difference from traditional WB	Male Participants	31	4.33	.44	.30	.76
	Female Participants	31	4.36	.38		

- Dimensions of Learning: The comparison of the male and female EFL learners shows that there is a difference between the mean score of the two groups. The mean score of the female EFL learners' (4.49) is higher than the mean score of the male EFL learners' (4.36). The statistical analysis of the results shows that the difference is not significant at .05 level as ( $p=0.28>0.05$ ).
- Effectiveness of Interactive Whiteboard (IWB) when learning Vocabulary: The comparison of the male and female EFL learners exhibits that there is a difference between the mean score of the two groups. The mean score of the female EFL learners' (4.39) is higher than the mean score of the male EFL learners' (4.36). The statistical analysis of the results shows that the difference is not significant at .05 level as ( $p=0.81>0.05$ ).
- Learners' Motivation: The comparison of the male and female EFL learners indicates that there is a difference between the mean score of the two groups. The mean score of the female EFL learners' (4.53) is higher than the mean score of the male EFL learners' (4.38). The statistical analysis of the results shows that the difference is not significant at .05 level as ( $p=0.17>0.05$ ).
- Difference from Traditional Whiteboard: The comparison of the male and female EFL learners discloses that there is a difference between the mean score of the two groups. The mean score of the female EFL learners' (4.36) is higher than the mean score of the male EFL learners' (4.33). The statistical analysis of the results shows that the difference is not significant at .05 level as ( $p=0.76>0.05$ ).

Therefore, it can be concluded that there is no significant difference between the mean scores of the male and female EFL learners' experiences about the effects of Interactive Whiteboard (IWB) on their vocabulary achievement and their motivation. Majority of the participants of both the groups, i.e. male and female EFL learners reflected upon their experience of the Interactive Whiteboard (IWB) to be positive, optimistic and encouraging.

The findings of the present research study substantiate Öz (2014) investigation who conducted a study to understand the perceptions of the Turkish high school students and teachers about the use of the Interactive Whiteboard (IWB) in their English courses. Similar to the current study, Öz (2014) also used a large sample of 164 EFL students and the data was also collected by employing a questionnaire. Öz (2014) study dedicated on the four (4) themes, however, two of the themes were related to the perceptions of the EFL learners, which are perceived learning contribution, and motivation. The current study also focused on four (4) themes, and all of these are related to the EFL learners' perception and attitudes and therefore provide a more comprehensive illustration of the topic under discussion.

The present findings also support Han and Okatan (2016) who investigated the Turkish high school students attitude and experiences in EFL classrooms equipped with Interactive Whiteboard (IWB) and found positive attitudes of the students towards the Interactive Whiteboard (IWB). The authors however reported that there are some technical challenges in the Interactive Whiteboard (IWB) classrooms, such as the equipment breakdown, unavailability of the technician and other related issues. The data obtained from the questionnaire in the current study found that the EFL learners of both the groups considered the opportunity to interact and share with the Interactive Whiteboard (IWB) as the most significant and pleasant feature. The learners also reinforced the importance of Interactive Whiteboard (IWB) in increasing their motivation and confidence. The participants considered the Interactive Whiteboard (IWB) lessons as beneficial in terms of immediate opportunity to access students' knowledge and therefore perceived that the use of the Interactive Whiteboard (IWB) and its features to be effective and valuable.

Regardless of whether the EFL learners ascertain the Interactive Whiteboard (IWB) more or less positively, one result is critical and pivotal. A clear majority prefer a course that incorporate and integrate the Interactive Whiteboard (IWB) in the teaching and learning process of the English language. This is probably due to the realization of an even greater majority that the Interactive Whiteboard (IWB) benefits them to learn better and faster, and also to learn and retain vocabulary for a longer time and in a more convenient and appropriate way. Learning with the Interactive

Whiteboard (IWB) is seen as easy as most of the participants of the study consider that it is entertaining and fun. When the questionnaire address motivation, and how learners react to it, the picture becomes impressive. Approximately, more than half of the learners reported that their motivation had increased.

## 6. Conclusion

To sum, the participants of the experimental group reported positive attitudes and perception towards the Interactive Whiteboard (IWB) use in their English classes. The participants of the current study expressed their high levels of satisfaction regarding different features of the Interactive Whiteboard (IWB). In fact, 75.31% of all the participants of the study reported positive attitudes and perceptions. Therefore, it can be concluded that the Saudi EFL learners' experiences about the effects of Interactive Whiteboard (IWB) on their vocabulary achievement and their motivation were affirmative. Majority of the participants reflected upon their experience of the Interactive Whiteboard (IWB) to be promising and encouraging.

## References

- [1] Al-Khairy. M. H., English as a Foreign Language Learning Demotivational Factors as perceived by Saudi Undergraduates, *European Scientific Journal*, 9(32)(2013), 365-382.
- [2] Aldosari. H. S., The Entwined Effects of Attitude, Motivation and Gender on EFL learning: A Correlation Study, *Studies in Literature and Language*, 8(1)(2014), 1-5.
- [3] Alsaif. A., & Milton. J., Vocabulary Input from School Textbooks as a Potential Contributor to the Small Vocabulary Uptake Gained by English as a Foreign Language Learners in Saudi Arabia, *The Language Learning Journal*, 40(1)(2012), 21-33, <https://doi.org/10.1080/09571736.2012.658221>
- [4] Alzayid. A. A., The Role of Motivation in the L2 acquisition of English by Saudi students: A Dynamic Perspective. (Unpublished Master's thesis). Southern Illinois University, Carbondale, (2012)
- [5] Bahadur. G. K., & Oogarah. D., Interactive Whiteboard for Primary Schools in Mauritius: An Effective Tool or just another Trend?, *International Journal of Education and Development using Information and Communication Technology (IJEDICT)*, 9(1)(2013), 19-35.
- [6] Balta. N., & Duran. M., Attitudes of Students and Teachers towards the Use of Interactive Whiteboards in Elementary and Secondary School Classrooms, *The Turkish Online Journal of Educational Technology (TOJET)*, 14(2)(2015), 15-23.
- [7] Barber. D., Cooper. L., & Meeson. G., *Learning and Teaching with Interactive Whiteboards: Primary and Early years*, Exeter: Learning Matters Ltd, (2007), <https://doi.org/10.4135/9781446278734>
- [8] Beatty. K., *Teaching & Researching: Computer-Assisted Language Learning*, (2nd Edition), New York: Routledge, (2013), <https://doi.org/10.4324/9781315833774>
- [9] Coyle. Y., Yanez. L., & Verdú. M., The impact of the interactive whiteboard on the teacher and children's language use in an ESL immersion classroom. *System*, 38(4)(2010), 614-625, <https://doi.org/10.1016/j.system.2010.10.002>
- [10] Creswell. J. W., *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (4th Edition), Boston: Pearson, (2012)

- [11] Dörnyei. Z., & Taguchi. T., Questionnaires in Second Language Research: Construction, Administration, and Processing (2<sup>nd</sup> ed.). New York: Taylor & Francis, (2010)
- [12] Dörnyei. Z., & Ushioda. E., Teaching and Researching Motivation (2<sup>nd</sup> ed.). Harlow: Pearson Education Limited, (2011)
- [13] Durán. A., & Cruz. M., The Interactive Whiteboard and foreign Language Learning: A Case Study, *Porta Linguarum*, 15(2011), 211-231.
- [14] Elyas. T., Exploring Saudi Arabia's EFL Student Identity: A Narrative Critical Approach, *International Journal of Applied Linguistics and English Literature*, 3(5)(2014), 28-38, <https://doi.org/10.7575/aiac.ijalel.v.3n.5p.28>
- [15] Elyas. T., & Al Grigri. W. H., Obstacles to teaching english in saudi arabia public schools: Teachers' and supervisors' perceptions, *International Journal of English Language Teaching*, 2(3)(2014), 74-89,
- [16] Elyas. T., & Picard. M. Y., Towards a globalized notion of English language teaching in Saudi Arabia: A case study, *Asian EFL Journal*, 14(2)(2012), 99-124.
- [17] Ersoy. A., & Bozkurt. M., Understanding an Elementary School Teachers' Journey of Using Technology in the Classroom from Sand Table to Interactive Whiteboard, *International Electronic Journal of Elementary Education*, 8(1)(2015), 1-20.
- [18] Guduru. R., An Overview of Saudi EFL Learners' Self-assessment of Vocabulary Learning Strategies, *Language In India*, 14(5)(2014), 242-260.
- [19] Han. T., & Okatan. S., High School Students' Attitudes and Experiences in EFL Classrooms Equipped with Interactive Whiteboards, *GiST Education and Learning Research Journal*, 13(2)(2016), 148-165, <https://doi.org/10.26817/16925777.317>
- [20] Hockly. N., Interactive Whiteboards, *ELT Journal*, 67(3)(2013), 354-358, <https://doi.org/10.1093/elt/cct021>
- [21] Javid. C., Al-Asmari. A. R., & Farooq. U., Saudi Undergraduates' Motivational Orientations Towards English Language Learning along Gender and University Major Lines: A Comparative Study, *European Journal of Social Sciences*, 27(2)(2012), 283-300.
- [22] Jelyani. S. J., Janfaza. A., & Soori. A., Integration of Smart Boards in EFL Classrooms, *International Journal of Education & Literacy Studies*, 2(2)(2014), 20-23, <https://doi.org/10.7575/aiac.ijels.v.2n.2p.20>
- [23] Johnson. E. M., Ramanair. J., & Brine. J., 'It's not necessary to have this board to learn English, but it's helpful': student and teacher perceptions of interactive whiteboard use, *Innovation in Language Learning and Teaching*, 4(3)(2010), 199-212, <https://doi.org/10.1080/17501229.2010.513444>
- [24] Khan. I. A., Learning Difficulties in English: Diagnosis and Pedagogy in Saudi Arabia, *Educational Research*, 2(7)(2011), 1248-1257.
- [25] Mahboob. A., & Elyas. T., English in the Kingdom of Saudi Arabia, *World Englishes*, 33(1)(2014), 128-142, <https://doi.org/10.1111/weng.12073>
- [26] Mahdi. H. S., & Al-Dera. A. S. a., The Impact of Teachers' Age, Gender and Experience on the Use of Information and Communication Technology in EFL Teaching, *English Language Teaching*, 6(6)(2013), 57-67, <https://doi.org/10.5539/elt.v6n6p57>
- [27] Mathews-Aydinli. J., & Elaziz. F., Turkish students' and teachers' attitudes toward the use of interactive whiteboards in EFL classrooms, *Computer Assisted Language Learning*, 23(3)(2010), 235-252. <https://doi.org/10.1080/09588221003776781>

- [28] Miller. D., & Glover. D., Interactive whiteboards: A Literature Survey. In M. Thomas & E. C. Schmid (Eds.), *Interactive whiteboards for education: Theory, research and practice* (pp. 1-19). New York: IGI Global, (2010)
- [29] Millum. T., & Warren. C., *Sharing not Staring: 21 Interactive Whiteboard Lessons for the English Classroom* (2<sup>nd</sup> ed.). New York: Routledge, (2014)
- [30] Nosidlak. K. M., Vocabulary Learning Strategies of the Advanced Students, *Journal of Language Teaching & Research*, 4(4)(2013), 655-661, <https://doi.org/10.4304/jltr.4.4.655-661>
- [31] Oppenheim. A. N., *Questionnaire Design, Interviewing and Attitude Measurement*, London: Bloomsbury Publishing, (2000)
- [32] Oyaid. A., *Education policy in Saudi Arabia and its relation to secondary school teachers' ICT use, perceptions, and views of the future of ICT in education*, Ph.D. Thesis. University of Exeter, (2009)
- [33] Öz. H., Teachers' and Students' Perceptions of Interactive Whiteboards in the English as a Foreign Language Classroom, *The Turkish Online Journal of Educational Technology (TOJET)*, 13(3)(2014), 156-177.
- [34] Rajabi. A., & Khodabakhshzadeh. H. (2015), The Effect of Implementation of Smart Board on Iranian Lower-Intermediate EFL Learners' Reading Comprehension and their Intrinsic Motivation in Reading, *Mediterranean Journal of Social Sciences*, 6(4), 281-289, <https://doi.org/10.5901/mjss.2015.v6n4s1p281>
- [35] Sadeq. T. M., Akbar. R. S., Taqi. H. A., & Rajab. V., Interactive White Board (IWB): Luxury or Hurdle in Kuwaiti Schools, *International Journal of Vocational and Technical Education Research*, 2(4)(2016), 1-17.
- [36] Schmid. E. C., Interactive Whiteboards and Language Learning. In F. Farr & L. Murray (Eds.), *The Routledge Handbook of Language Learning and Technology* (pp. 281-295). New York: Routledge, *Interactive White Board (IWB): Luxury or Hurdle in Kuwaiti Schools*, (2016)
- [37] Schmid. E. C., & Schimmack. E., First steps toward a model of interactive whiteboard training for language teachers. In M. Thomas & E. C. Schmid (Eds.), *Interactive whiteboards for education: Theory, research and practice* (pp. 197-214). New York: IGI Global, (2010)
- [38] Shams. N., & Ketabi. S., Iranian Teachers' Attitudes towards the use of Interactive Whiteboards in English Language Teaching Classrooms, *Journal of Applied Linguistics and Language Research*, 2(3) (2015), 84-99.
- [39] Toscu. S., *The impact of interactive whiteboards on classroom interaction in tertiary level English as a foreign language classes*. (Unpublished master's thesis). Bilkent University, Ankara, (2013)
- [40] Tosuntaş. Ş. B., Karadağ. E., & Orhan. S., The Factors Affecting Acceptance and Use of Interactive Whiteboard within the scope of FATIH Project: A Structural Equation Model based on the Unified Theory of Acceptance and Use of Technology, *Computers & Education*, 81(2015), 169-178. <https://doi.org/10.1016/j.compedu.2014.10.009>
- [41] Türel. Y. K., An interactive whiteboard student survey: Development, validity and reliability, *Computers & Education*, 57(4)(2011), 2441-2450, <https://doi.org/10.1016/j.compedu.2011.07.005>
- [42] Türel. Y. K., & Johnson. T. E., Teachers' Belief and Use of Interactive Whiteboards for Teaching and Learning, *Educational Technology & Society*, 15(1)(2012), 381-394.

- [43] Turner. J., Using Likert Scales in L2 Research, Another Researcher Comments, TESOL Quarterly, 27(4) (1993), 736-739, <https://doi.org/10.2307/3587409>
- [44] Vita. M. D., Verschaffel. L., & Elen, J., Interactive Whiteboards in Mathematics Teaching: A Literature Review, Education Research International, (2014), 1-16, <https://doi.org/10.1155/2014/401315>
- [45] Xu. H. L., & Moloney. R., Perceptions of interactive whiteboard pedagogy in the teaching of Chinese language, Australasian journal of educational technology, 27(2)(2011), 307-325, <https://doi.org/10.14742/ajet.972>

## Emerged Apartheid in Colonial South Africa: A Critical Commentary on Rosa Burger's Experience of Her Private Life and Public Life in Burger's Daughter by Nadine Gordimer

Rashid, A.K.M. Aminur

Assistant Professor- Department of Languages- College of Arts and Sciences- IUBAT- International  
University of Business Agriculture and Technology- Bangladesh  
[akmaminur.rashid@iubat.edu](mailto:akmaminur.rashid@iubat.edu)

**Abstract:** In her novel, *Burger's Daughter*, Nadine Gordimer (1923) treats the theme in the light of the historic apartheid movement in the then South Africa. The novel primarily focuses on how the black race got severely segregated from the white race in terms of rights in the same land. The novel presents its protagonist, Rosa Burger, who is, actually, the writer's mouthpiece. Rosa wants to put an end to the totalitarian system dreaming of a free South Africa that undertones Gordimer in its fullest. In this process, Rosa has to go through her experiences of being public from her private life. She waits in the line to meet her parents outside the jail, where her parents are kept captivated. She realizes the feeling being "The Other" in her own land because her parents are arrested for their being on the anti-apartheid movement. Being a daughter of a political family, Rosa has also become public to help her parents. During her journey to free her parents, she also experiences the internal colonialism and corruption. Ultimately, she becomes a public figure, realizing the maltreatment she receives from the white Africans and developing her sentiment for the "Black Conscienceness" during the Apartheid hours.

**Keywords:** *Apartheid, Bildungsroman, Subjectivity, Private and Public Life, Colonialism.*



### 1. Introduction

You see, writing for me is not a political activity. Before anything else, I am a writer. But because the society in which I live is so permeated with politics, my work has become intimately connected with the translation of political events, of the way politics affect the lives of people. I imagine that the South African government considers me a political adversary—as if I were someone utilizing my profession to combat it. But I myself would not call what I do a political activity, because even if I lived elsewhere, I would still be a writer.

– Nadine Gordimer, 1979 (Servan-Schreiber, 108).

Nadine Gordimer was born at Transvaal in South Africa in 1923. She extensively dedicates her life to writing regarding South African issues, that is to say, apartheid, racial prejudices and colonialism. Her *Burger's Daughter* constantly focus on South African political issues and segregation in its nation. As noted by the critics, Ileana Dimitriu (2016) says that this novel "bears the marks of politically 'overdetermined' times" (p. 1046) She becomes the mouthpiece of her society reflecting how the nation is torn between two identities, that is to say, the White and the Black. Her prolific writing about this socio-cultural politics is relevant *Burger's Daughter*. This novel is a piece of work that remarks apartheid as a force of displacement that clarifies lacks of transculture in harmony. As claimed by Mikhail Epstein (2009),

*Transculture cannot be described in positive terms, as a set of specific cultural symbols, norms, and values; it always escapes definition. It is an apophatic realm of the "cultural" beyond any specific*

*culture or cultural identity. ... It does not "have place" anywhere: it is a force of displacement (p. 332).*

In this novel, she presents a female character, Rosa Burger, whose father Lionel Burger is sentenced for he is involved in the anti-apartheid activities. After his death, Rosa is confronted with uncertainty of life and gradually begins to understand to survive in this estranged land of South Africa.

In short, Gordimer (1923) describes a journey of Rosa from innocence to experience. She is against the totalitarian government of South Africa and dreams of a free land. Through presenting the violence between two races, her works also convey a hint of redemption as a message because she wants to bring an end to such violence and redeem humanity. She creates an intimate relationship with her people and believes in equal right of everyone. She realizes a sort of psychological detachment of her own people due to the racial conflict which creates territorialization in the same society, that is to say, the White territory and the Black territory. For her narrative technique, Gordimer (1923) is considered to be a great artist of her time and can also be considered as a representative literary figure in African literature for her transcultural novel. Arianna Dagnino (2015) defines,

*A novel whose main characteristic includes the creation, recreation, and interweaving of diverse cultural landscapes through which the writer and readers are able to see things from a different perspective and through which empathic and mental states of proximity and interconnectedness are being generated (p. 202).*

## 2. Tradition of Bildungsroman

Bildungsroman is the term used in the African novels, which at the same time implies a historical account in a story. In *Burger's Daughter*, the author narrates Rosa Burger's life but her life also connects the historical apartheid in South Africa. Gordimer (1923) prepares a fictional story of her and shows how she develops a political idea and thus combines both private and public life in her character. She is Conrad's beloved, but at the same time a growing political figure. Bildungsroman is actually a literary tradition in which the authors are identified playing double roles. For example, Nadine Gordimer (1923), Ngugi Ngũgĩ wa Thiong'o (1938), Nuruddin Farah (1945) and many of the other are artists and at the same time critics who not only narrate stories but also find out the social illnesses and inform the readers. They use dialogue which is intensely engaged in its historical context, and their main characters convey political ideologies of their own and bring out the facts and the historical account.

## 3. Influence of South African Apartheid on the Private Life of Rosa

Nadine Gordimer's (1923) *Burger's Daughter* deals with the early years of apartheid in South Africa. As the novel unfolds, there is always a difference between the whites and the other casts according to the past records. Gordimer (1923) sees this kind of separation and territorialization in her own land, South Africa. Beck (2000) writes in "History of South Africa" that "Only White South Africans, however, were truly citizens. Asian, Coloreds and specially Africans might as well have lived in another world" (p. 101). In *Burger's Daughter*, Gordimer (1923) shows how Rosa's father suffers from being "Other" in his own land. He is an anti-apartheid activist who is caught by police several times and is finally sentenced. This word, "Other" is a significant term in literary uses. It indicates that being a failure to operate as a subject. In this respect, John Sturrock (1979) describes "The Other",

*in each of its incarnations it is that which introduces 'lack' and 'gap' into the operations of the subject and which, in doing so, incapacitates the subject for selfhood, or inwardness, or apperception, of plenitude; it guarantees the indestructibility of desire by keeping the goal of desire in perpetual flight. (p. 134)*

South Africa has then been a police state where blacks and other casts' have no voice except the White. This is the white government policies which are made to oppress the other casts and suitable for whites. Gordimer (1923) protests this and brings forth the idea of "privilege" and "ignorance". She tells through the third person voice that "the white people in general in our country, worship the God of justice and practise discrimination on grounds of the color of skin; profess the compassion of the Son of Man, and deny the humanity of the black people they live among" (p. 19). She notices the unlawful privileges the Whites are taking at the expense of the Blacks, who are defined to be the other from the Lacanian perspective. Rosa being a child of the black clan has also suffered from this sense of being the other. Her struggle to free her parents and to define an identity exemplify Lacan's reasoning of subjectivity what Lacan (1977) remarks "the discourse of the Other" (p. 285). Lacan pays attention to a person as subject in the society. Rosa's position as a subject raises an indication of lack leading to unconscious what from the Lacanian viewpoint is "discourse of the Other".

However, the novel opens with the girl, Rosa Burger, a fourteen year old girl waiting outside the prison to visit her father like others. The persons who are in prison are surely related to public matters and Rosa's waiting for visiting her father initially places her between public and private. In addition, Gordimer (1923) very tactfully juxtaposes Rosa's private life with the public because the author's third person voice presents her as a "school girl" which is private, but the family, from where she comes has a strong political background. Her father's sentence traces the significance of the South African domination over other casts. After winning the general election, the South African party is confronted with some new general issues. The party has to consider some important issues such as a new form of government, job facilities, racial discriminations and the internal problems in South Africa. But the party installs dominion over the internal affairs of the South Africa. They retain the domination over the blacks as they think that the blacks are the inferior race. In this regard, Pramod K. Nayar (2013) can be quoted to deepen Rosa's experiences. Rosa's situation is complicated owing to the class struggle and racial tension, which a white woman lacks because she emerges from the white dominance. Pramod K. Nayar (2013) is of the opinion that "One should not immediately assume that such writing ignores social and political problems in favour psychological explorations of the 'women condition'" (p. 118).

In fact, the way the white South African retains the power is the beginning of the internal colonialism and it becomes more intense when they take over the economy, job reservations and facilities. Lionel Burger observes this privilege of the whites as the direct oppression on the blacks. In this way, Lionel Burger along with his wife finds themselves involved in the anti-apartheid movement. Rosa's responsibility increases after her parents are arrested. She takes care of them and supports their anti-apartheid behavior. In this case, Gordimer (1923) finds out an internal link between Rosa's personal life and her parents' public politics. When her parents are in distress in jail, she rushes to them, which signifies her growing sympathy towards her parents. As a result, her personal life is dedicated to her parents who are the political personnel and gradually Rosa also becomes publicly known. Describing Rosa's struggle, Karen Halil (1994) assimilates,

*Her journey is an arduous one, for she must establish her textual flexibility not only between the oppositions of personal and political discourses, but also between the complex network of political discourses which construct her. As an Afrikaner woman she must explore race and gender; she must travel the world "round as a navel" to learn to be at "home" in her body as a private woman and to find her "home" as a political subject in South Africa. (p. 32)*

Moreover, the first section of the novel is the public explanation of Rosa's family and life while the second section moves to a more private life but interestingly both the sections are mixed with private and public. In this respect, Rosa's sympathy for her father who is in jail is her private feeling, but her feeling for him is also public because she also desires for a free South Africa which is political. Her parents' constant struggle against the apartheid makes life uncomfortable and uncertain not only for themselves but also for Rosa. Therefore, her private life completely turns to be

public at the end. She wants to meet her half-brother in Northern Tanzania but “the administration knew who she was and would not give her permission to live in a black ‘homeland’” (p. 31). Even her passport is seized and when Flora says to Rosa that “maybe they’re in the mood to relent and give you a passport” Flora’s husband reacts against her and shouts “Don’t be absurd, Flora” (p. 33). Because of her father’s becoming a public figure, she is also affected by it. Rosa’s experience of private mixed with public encounters can be compared with the life of Warringa in *Devil on the Cross* and with Ebla in *From a Crooked Rib*. Like Rosa Warringa is also affected by Kenya’s internal colonialism and corruption. Ngugi (1938) presents a horrifying picture of the contemporary Kenya, where, like South Africa, it gets involved in a conflict with its own nation.

In addition, he narrates a story of the colonial male race, which becomes dominant over the female race economically and politically. Warringa is confronted with the internal colonialism in Kenya, where women are considered as the “Other” like Lionel Burger. There is no job and political right for women in that time. The male oppression does not stop only depriving the female of their human right, but the women have to sacrifice their purity to earn livelihood. The author says that “The Modern Love *Bar and Lounge* has become the main employment bureau for girls, and women’s thighs are the tables on which contracts are signed” (p. 19). Warringa’s personality undergoes insult at this judgment of the male society. To survive in such society, she must surrender her body to Boss Kihara and she will become almost like a prostitute. This is the code by which women are ruled. Thus, in the internal colonial system in Kenya, many of the women like Warringa are brought into public and are deprived of privacy. Actually, in the world of business “private” and “public” are inseparable. Similarly, Ebla in *From a Crooked Rib*, written by Nuruddin Farah (2003) also fights for retaining her identity in the world of colonial administration. She has no way to escape, which means she is trapped in the world she lives in. Her private life is affected by the business world of Somalia. She asks herself “how to escape, where should she escape to, whom should she go” (p. 11). That severe condition of women is further realized when Rosa remarks in the novel,

*But real awareness is all focused in the lower part of my pelvis, in the leaden, dragging, wringing pain there. Can anyone describe the forces in the menstruation of early puberty? The bleeding began just after my father had the internal landscape of my body turns me inside out in that public place on that public physically I had one. (p. 16)*

From a Marxist viewpoint, the exercise of colonial power always rests on humiliating others especially the weaker. Ebla’s cousin gives her hand to a stranger only for some money as he tells her “the broker paid him some money for your hand. As dowry or something” (p. 70). This means that she is sold; sold like cattle. Therefore, the stories of Warringa and Ebla can be seen in the light of Rosa’s life in the time of apartheid. Rosa cannot distinguish her private life from the public because she is Rosa Burger. She acknowledges that “I have no passport because I am my father’s daughter. People who associate with me must be prepared to be suspect because I am my father’s daughter” (p. 59). She suffers from this South African apartheid mostly and loses her privacy under public politics. This is an identity crisis promoted by the white Africans what in the words of Arianna Dagnino (2016), a power that “allows individuals to adopt new ways of self-identification” (Dagnino, 2016, p. 2)

#### 4. Rosa’s Cultural Identity in Public and Her Private World

In *Burger’s Daughter*, the portrayal of “Cultural Identity” and the “Private World” are relevant in the characters of the novel especially in Rosa. In 1948, the apartheid in South Africa confuses human’s private and public relationship. Although private and public should be separated but as M. Keith Booker (1998) argues that “many Marxist critics have seen the creation of a sense of separation between public and private life to be the central effects of capitalism and one of the crucial tools through which the bourgeoisie maintain their power in capitalist society” (p. 136). The capitalist attitude of the white South Africans creates a sense of cultural identity between the nation

and, as a consequence, a conflict takes place in the country on the issue of racial identity and the government starts arresting and sentencing the protestors. Rosa's father is a political activist against this segregation and fragmentation. For his work against the socio-political segregation, he is taken into prison. But he leaves behind his daughter who doubts her free existence. She doubts if she has any privacy or if there is any private place for her. Her father is convicted and as his daughter, she is also suspected. She is treated in the way the Blacks, the Colourds and the Asians are treated. She is also considered to be "other" by the government. Being "Other" in the society, Rosa is seen to have no privacy. The denial of her privacy is the proof of her being public in general. She cannot go beyond her name which makes her "Other" because Lionel's blood runs through her veins. If her father is convicted, she is also same in this case. This is the idea of typification of which Lukacs says that "the great realist novelists achieve their connection between public and private realms primarily through the technique of 'typicality'" (p. 136).

Rosa's father is the typical representative of the cultural apartheid of his time and thus, according to Lukacs, he embodies both private and public energies in a single figure. Rosa's being the daughter of Lionel Burger, who suffers and later dies in jail also means to have the same typical embodiment of both private and public in her 'being'. She is not only restricted in the country for being Rosa Burger rather for her being a typical representative of the Burger family by birth which cannot be reconstructed and changed. She says, "I am like my father- the way they say my father was. I discover I can take from people what I need" (p. 193). Her name does also typify her social position. For example, her first name, 'Marie' is taken from her grandmother's name, 'Marie' which is private, but the Surname, 'Burger' is taken from her father, a political activist which is public. Hence, her identity is fixed, that is to say, an identity she inherits will never be faded. Fats' wife introduces Rosa, telling "this is Lionel Burger's daughter" (p. 146). Everywhere, she is known by her father's name as if she had no personal existence or private identity. Nobody cares what she wants because everybody thinks that she should be like her father.

In *Devil on the Cross* Warringa's identity is also fixed as the "sugar girl" by the culture she lives in. She is used as if she were a product which a man purchases. The author of this novel wonders that the internal colonialism which is prevailing in Kenya does not regard women as human beings rather she is like a "new necklace" which is thrown away when the necklace becomes old. "Didn't I tell you one doesn't go to a dance wearing old scentless perfume? Kareendi, my new necklace" (p. 22). To use a woman as usable product is the very public matter in contemporary Kenya at that time and many of the young girls like Warringa feel trapped in that public affairs. In the Devil's feast, all of the members disclose their amount of money, brand new cars, girl friends and many of the others. Through their discourse, it can be understood that they are corrupt and oppressive. Ngugi's (1938) presentation of Warringa's social position results in the very colonial culture which disturbs individuality and private world. If a girl gets nude, she has a job, flat, car but on second thought, this happiness lasts as long as she is liked by her employer like Boss Kihara. Boss Kihara says to Kereendi who is Warringa herself "if you keep me happy with all earthly delights, I will buy you a small basket for the market, for shopping. I think an Alfa Romeo is the kind of car that would be fitting for a bride" (p. 22). The so-called money minded society destroys all internal affairs, personal values in Kenya rather it brings everything in public. The situation is created in such a way both in Kenya and South Africa that both Warringa and Rosa have no other way but remain in that world. Rosa says, "Lionel-my mother and father-people in that house, had a connection with Blacks that was completely personal. In this way, their communism was the antithesis of anti-individualism" (p. 138).

Therefore, the relation to blacks overthrows the Burgers along with Rosa from their white identity and imposes upon them a kind of more restricted form of life. Similarly, in *From a Crooked Rib* Farah (1945) portrays a similar restricted form of life for women like Ebla. She is seen to escape from her grandfather's house. Her grandfather wants to give her hand to an old man but she denies. She runs away from there, but she is again trapped in her cousin's house. From there she elopes with

Awill, a young lover, but she is humiliated by him. She is seduced by him, though he marries her. Awill goes to Italy, leaving her behind. She makes a relation with an old man called Tiffo because she feels vulnerable being lonely. In this way, she cannot be a wife, but becomes almost like a prostitute. She says, "I wonder if I am a prostitute; I wonder how many people think that I am one" (p. 140). This is a patriarchal system in which she is used by men. The society Ebla lives in is colonized by patriarchy and women have been silenced. In this novel women's life is seen to have been shaped by men. The woman has nothing to do with whom she will marry and how she will behave. Similarly Ebla does not have any personal opinion. All she has to do is to follow the rules of patriarchy which is public. Although she escapes from her grandfather, she cannot do this all the time because everywhere there is a male for her. In the opening of part two of the novel Farah (1945) quotes from Samuel Beckett, "There's a man all over for you, blaming on his boots the faults of his feet" (p. 19). At last, she realizes that she can never escape any more. At the end of the novel she reconciles herself to Awill's sexual urge. Ebla's private feeling to be wife is fulfilled, but, at the same time, her social position as a weaker sex is also noticeable which is public.

In *Burger's Daughter*, Rosa grows watching her parents' constant struggle and matures watching her father's sentence and death. She experiences a fight between the non-whites who are weak and the whites who are strong. To retain the power, the whites even sentence a white man, Lionel Burger because he fights for the liberty of the blacks which is not possible in the bourgeois economic system of South Africa. Rosa also experiences that Katya leaves Lionel for another man because she finds out no future with that man since he can be arrested and sentenced to death any time. Rosa sees how Katya's private life is affected by Lionel's public affairs. He dies at last but Rosa dies every time since she still remains in the shade of her father. In short, her public identity lies at the bottom of her root. She can never avoid her reality even if she tries thousand times to avoid. Anyone who will see her must say that she Rosa Burger. Indeed, her given identity and her private world are different.

## 5. Rosa's Insight of Fusion of Her Private and Public Life

Rosa, at last, finds an outlet to be free from her inner anxiety and frustration. She understands that she is going to be a political figure like her father. Hence, her private world declines and she begins to realize her role as a public figure. Booker (1998) argues that "the dialectical 'synthesis' of the book thus involves not only Rosa's ultimate ability to understand that the public and the private can be reconciled, but also Rosa's decision, in the last section of the book, to continue to pursue the ideals espoused by her parents" (p. 142). At first, although she is affected by her father's ideology, she accepts those ideologies at last. Actually Lionel's anti-apartheid behavior combines both modernism and realism in the field of South Africa's internal colonialism. All he wants to do is to bring an end of the racial conflict in his country. Rosa realizes that her father's taking steps to bring equality in the country is his modern thinking of liberalism, but his conflict with the white's censorship in the country is the sociocultural problem which is a public affair of his time. Rosa thinks that she should take her father's dream ahead. She comes to know about the social realism in her country, that is to say, the Black Consciousness.

To comment on the fusion of private and public in Rosa's character, it can be said with Head that "one of the primary ways Gordimer engages with history is in her examination of the way both public history and private individual identities are constructed via 'ideological discursive practices'" (p. 142). Rosa's fusion occurs through a conflict within her. She wonders if she allows her father's philosophy, but practically her subjectivity is processed through the development of her age and experience. She understands that "the white have got nothing but their horrible power" (p. 257). They can do what is good for them, but not for others who are ignorant of facilities and privileges. Many people are arrested and detained and some whites are also arrested. When Rosa is arrested by policemen she is thought to be realizing her position in the society. The captain Van Jaarseveld

reminds her that “he had known her father well” (p. 366) which seems to have signified that he doubts if Rosa will be like her father. Moreover, she has a contact with the Leftist leaders; attends a rally and finally postpones going to exile in France. She becomes what her parents want, that is to say, she becomes Lionel’s heir who is putting the latest strategy of the struggle.

In *From a Crooked Rib*, Farah (1945) also shows a sort of reconciliation of Ebla with Awill. Ebla’s sense of being inferior to her husband torments her, but she compromises with her life because she loves life, life with her husband. Ebla does not react strongly at her husband’s relationship with a white girl in Italy rather she accepts him when he comes back. Farah exposes in the novel Ebla’s disappointment who relentlessly seeks a life partner, but she has to be dependant everywhere. Awill makes a space between them when he says to Ebla that “you know how you were created? Ebla says “from clay like you (p. 162). In fact, Farah’s viewpoint is to show the power relation between man and woman and, thus, presents the idea of realism in her novel. The contemporary social condition in Somalia is public in general, while Farah’s description of Ebla and her evaluation in the society is modern and private. Ebla’s acceptance of Awill, at the end, complicates her idea of woman’s right which is her private opinion. Farah juxtaposes Ebla as private and Awill as public. Therefore, the last line of the novel can be seen as an indication of fusion of both Ebla and Awill.

In fact, *Burger’s Daughter* by Nadine Gordimer (1923) is the ardent example of this fusion of private and public. In this novel she juxtaposes literature and politics and fuses them with each other. She breaks the so-called tradition of literature and presents her works almost like a documentary of some historical events. She creates a story of a girl, Rosa Burger, who is the product of Gordimer’s (1923) imagination and at the same time is private, but the political setting in the novel is a public matter of her time. In this way, *Burger’s Daughter* is the presentation of not only a good piece of literary work but also an actual political document. Gordimer (1923) can be seen as a follower of Marxist who insists on that literature must reflect the histories of the past. Gordimer wins in this attempt. Booker (1998) argues that “this use of an actual political document sets up a dialectic connection between this real-world pamphlet and the fictional world of Gordimer’s novel, breaking down the perceived barrier between politics and literature that exemplifies the separation between public and private” (p. 143). Similarly, Ngugi and Farah also break this barrier between literature and history. Ngugi’s (1938) reflects in *Devil on the Cross* Kenya’s internal colonial history through an imaginative story of a young girl, Warringa.

However, his novel, *Devil on the Cross* signifies the political corruption and the social unrest in Kenya. The author is, vividly, understood to be more historic rather than to be a storyteller in her treatment. Through a close reading, Stephen Clingman (1986) encounters Gordimer connecting her story to the happenings in the past. Clingman addresses,

*Not only has she made direct use of basic political and historical texts ... but she also undertook interviews with people connected with Fischer and his times. So the figure of Burger acts as a bridge in the novel between fact and fiction, and past and present, as the methods of the novelist and a more orthodox historian coincide. (p. 172)*

Gordimer (1923) describes an actual fact or political document in a story and the reader can easily detect that structure in which the historical events are placed. In fine, *Burger’s daughter* along with *Devil on the Cross* and *From a Crooked Rib* is almost like the testament in which the author takes the role of a historian and at the same time a literary artist. All of these works cite the historical account through the imaginative stories. They mix both past events and literary imagination and create a combination of both genres, private and public.

## 6. Conclusion

The novel, *Burger’s Daughter* is the exposure of the relationship between her private and public life. The author’s aim in this novel is to focus on the prevailing environment of social

injustices and cultural separation. She emphasizes on the aspect of private and public in a single figure. Her main character, Rosa Burger is an embodiment of both private and public. She is presented in the novel in her social and political history. Booker observes that “a supporter of the African National Congress, Gordimer (1923) worked tirelessly against the censorship that often prevailed in South Africa, advocating the right to free expression for all citizens of the country, regardless of race” (p. 150). Gordimer (1923) adopts a notion of the cultural life force in the people of her time. Rosa is presented as a revolutionary girl in South Africa, but presenting her as revolutionary, Gordimer (1923) relates her subjectivity to the objective world of apartheid. She is seen to behave subjectively and objectively. Rosa can be psychologically alienated, but there is a purpose.

To divulge the historically disturbed past, she has to take the help of this device, Bildungsroman. She gives Rosa a ‘national identity’ which is both private and public because she is a girl and also *Burger's Daughter*. To give some more examples of Bildungsroman, *Devil on the Cross* and *From a Crooked Rib* can be referred to. In these two novels, both Ngugi (1938) and Farah (1945) use Bildungsroman to bring forth their ideas. Ngugi (1938) comments on the cultural oppression in Kenya while Farah accuses contemporary gender discrimination in Somali society. In this way, they personalize the impersonal matters in their works and, thus, reconstruct a new literary genre, that is to say, Bildungsroman, a compound of both private and public. Although these three novels are thematically different, all of them share the theme of private life and of public life of their central characters.

## References:

- [1] Barrett. S., What I say will not be understood’: Intertextuality as a Subversive Force in Nadine Gordimer’s *Burger’s Daughter*, *E-rea* [En ligne], 2(1)(2004), 7, <https://doi.org/10.4000/erea.491>
- [2] Beck. Roger B., *History of South Africa*, U.S.A: Greenwood Publishing Group, (2000)
- [3] Booker. M. Keith., *The African Novel in English*, Portsmouth: Heinemann, (1998)
- [4] Clingman. S., *The Novels of Nadine Gordimer: History from the Inside*, London: Allen and Unwin, (1986)
- [5] Dagnino. A., *Transcultural writers and novels in the age of global mobility*, West Lafayette, IN: Purdue University Press, (2015)
- [6] Dagnino. A., Re-discovering Alessandro Spina’s transculture/ality in *Te young Maronite*, *Humanities*, 5(2)(2016), 42, <https://doi.org/10.3390/h5020042>
- [7] Dimitriu. I., Ten and now: Nadine Gordimer’s *Burger’s daughter* (1979) and *No time like the present* (2012), *Journal of Southern African Studies*, 42(6)(2016), 1045–1057, <https://doi.org/10.1080/03057070.2016.1247553>
- [8] Epstein. M., Transculture: A broad way between globalism and multiculturalism, *American Journal of Economics & Sociology*, 68(1)(2009), 327–351, <https://doi.org/10.1111/j.1536-7150.2008.00626.x>
- [9] Farah. Nuruddin., *From a Crooked Rib*, United Kingdom: Penguin Books, (2003)
- [10] Gordimer. N., *Burger’s Daughter*, New York: Penguin, (1979)
- [11] Gordimer. N., *Burger’s Daughter*, London: Bloomsbury Publishing, (2000)

- [12] Halil. K., Travelling the “World Round as Your Navel”: Subjectivity in Nadine Gordimer’s “Burger’s Daughter”, *ARIEL: A Review of International English Literature*, 25(2)(1994), 15.
- [13] Lacan. J., *Ecrits: a Selection*. (Alan Sheridan, Trans.), London: Routledge, (Original work published 1966)
- [14] Nayar. P.K., *Postcolonial Literature: An Introduction*, New Delhi: Pearson, (2013)
- [15] Servan-Schreiber. Claude., *Nadine Gordimer: A White African Against Apartheid*. In Nancy Bazin & Marilyn Seymour (Eds.), *Conversations with Nadine Gordimer* (pp. 108-121. Jackson: University Press of Mississippi, (1990)
- [16] Sturrock. J., *Structuralism and Since: From Levi Strauss and Derrida*. Oxford: Oxford UP, (1979)
- [17] Wa Thiong’o. Ngugi, *Devil on the Cross*. Johannesburg: Heinemann, (1980)

## Language Policy and Planning in Nigeria: The Journey So Far

**Acheoah, John Emike**

Department of European Languages- Federal University- Birnin-Kebbi- Nigeria  
actualemike@gmail.com

**Olaleye, Joel Iyiola**

Department of English- Waziri Umar Federal Polytechnic- Birnin-Kebbi- Nigeria

**Abstract:** This study is an incisive overview of issues bordering on language policy and planning in multi-lingual Nigeria. British rule in Nigeria marked the beginning of doom for Nigerian languages. This was because English was entrenched constitutionally in sensitive and significant spheres of nation-building: education, administration, politics and international diplomacy. Language policy in Nigeria was partly aimed at assigning roles to the major languages (Hausa, Igbo and Yoruba) so as to curb the excess dominance of English over them. No significant attention was given to the numerous minority languages. In this study, Nigeria's ethnography is not only discussed, but its implications on forward-looking language policy for Nigeria is examined. The study concludes that language problems in Nigeria linger because apart from not being clearly articulated, language policies in post-colonial Nigeria are not implemented with truisms and tenacity.

**Keywords:** *Language planning, language policy, Nigeria, multilingualism, English, indigenous language*



### 1. Introduction

This study engages the concept of language in a multilingual nation. In this regard, Nigeria's language issues are examined within the context of language planning and policy. Dada (2010, p. 417) submits that "language is a unique property that belongs to the human race. It is a means of communication between two or more people and to a very large extent, the development of man politically, socially, economically, etc., depends on the use of language. Indeed, language permeates all aspects of human endeavor. Language is an integral part of culture, a reflection of many features of a given culture thus, like culture itself, it is a leader of behavior, which can be enhanced through direct or indirect contact. The formal and functional complexity of language is such a distinctive human trait that many scholars think the designation "homo loquat" (man the speaking animal) to be a better way of identifying the species than any other simple criterion (Such as tool using) that has been suggested." Given the significance of language in human existence, its implications on nation-building, cannot be relegated to the background.

## 2. Literature Review

The literature is replete with critical perspectives on language policy for nation-building. In this section of the paper, we examine the ethnography of Nigeria as well as the implications of the dominance of English over indigenous languages in the country.

### 2.1 Nigeria's Ethnography

According to Dada (2010, 418), "the recent 2005 Ethnologic Data listed 521 languages for Nigeria. Of these, 510 are living languages, 2 are second languages without mother tongue speakers, and 9 are extinct." Research submits that Nigerian languages are grouped as "major languages, state languages and local languages based on their status as dominant languages, their territorial spread and the population that speaks them" (Cf. Brain, 1992, cited in Dada, 2010, p. 418).

On Nigeria's ethnography, Dada (2010, p. 418) reports that "indeed, going by the Ethnologic Data report for Nigeria, some of these five hundred and ten living Nigerian languages have as low as 400-100 speakers. Examples include: Janji, Benue-Congo, language spoken in Bassa LG, Plateau State, Jibe, Afro Asiatic language spoken in Borno State, Ndunda, Nigerian-Congo language spoken in Taraba State etc. Thus, such languages can be rightly categorized without sounding derogatory anyway as minor language used mainly at home, village and local community levels. About 75 percent of the total figures of the Nigerian indigenous languages belong to this core." Igboanusi (2001, p. 13) notes that Nigerian languages are classified into major and minor ones based on: population of speakers, educational consideration, geographical expanse of speaking territories and publications in different disciplines.

### 2.2 English in Nigeria

According to Christine Iyetunde Ofulue (2017, p. 4) "on the African content the implantation and localization of English was one of the major sociolinguistic outcomes of contact with Europe occasioned by trading expeditions, missionary activities, and East Africa are major sites where English has thrived as a direct consequence of British colonization. Its postcolonial history is now more than half a century in countries such as Nigeria, Ghana, Gambia, Tanzania..."

The position of English as the language of instruction in Nigeria is informed by the Education Ordinance of 1882. Thus, in 1896, the Certification System was introduced, and Credit Pass in English became a compulsion in schools. The Article 114(1) of the Littleton Constitution legislated English as an Official Language. As expected, people aspired for mastery in the language that became a major determining factor for success in their career. Positive attitudes towards English propagated it the more in formal education and nationhood. Parents encouraged their children to learn the language. Job opportunities were tied to it. It was a basis for administrative and political appointments.

### 2.3 Language Policy and Planning in Nigeria

Different language policies have been evolved for post-colonial-multilingual Nigeria. Weinstein (1980, p. 56) defines languages planning as "a government authorized long term sustained and conscious efforts to alter a language." For Koul (2006, p. 27) language planning "denotes a deliberate attempt in resolving language-related problems necessary for the development of a particular language." Defining language policy, Akindele and Adegbite (1999, p. 59, cited in Egwuogu, 2017, p. 51) submit that it is "a set of deliberate activities systematically designed to select from, organize and develop the language resources of a community in order to enhance the utilization of such resources for development. Language planning is necessitated by the multilingual states... to integrate the region or country and promote encompassing development."

The 1991 Constitution of the Federal Republic of Nigeria evolved language policy that is widely criticized for its vagueness and non-definitive stance. For example, the two paragraphs below respectively capture Sections Fifty One and Ninety One:

*The business of the National Assembly shall be conducted in English and Hausa, Igbo and Yoruba when adequate arrangements have been made.*

*The business of a House of Assembly shall be conducted in English but the House may in addition to English conduct the business of the House in one or more other languages spoken in the state as the House may by resolution approve.*

Three perspectives that have been evolved as far as language policy in Nigeria is concerned are worthy of scholarly attention (Cf. Morakinyo, 2015, pp. 157-158):

### **The Nationalist Orientation**

Proponents of the Nationalist Orientation argue that engaging Nigerian language as a National Language to replace English is a nationalist move – an expression of national pride in Nigeria’s sovereignty and socio-cultural nuances.

### **The Internationalist Perspective**

Those who contend for this perspective hold the view that English is neutral and satisfactorily developed to perform two roles: unite the people of Nigeria and cope with the challenges of globalization. The critics of this view believe that the dominance of English in Nigeria is inimical to the future of indigenous languages in the country.

### **The Neutralist Position**

The Neutralist view is advocated, with the suggestion of Nigerian Pidgin as a National Language due to its neutrality, communicative potential in casual discourses and potency in national cohesion. However, some scholars do not think Nigerian Pidgin is suitable as Nigeria’s National Language, given its stigma as sub-standard language.

Language policies evolved so far for Nigeria have not been feasible. Policies should not be evolved for “cosmetic reasons”. They have to be viable, potent and forward-looking. Egwogu (2017, Pp. 54-56) cites Farinde and Ojo (2005, p. 47) who examine language policies that have been proposed for Nigeria:

### **The African Option**

Swahili was proposed by Wole Soyinka in 1977 at the International Festival of Arts and Culture (FESTAC). Unfortunately, critics of this proposal hinged their criticism on the fact that Swahili is not a Nigerian language.

### **The Artificial Option**

There is the belief that an artificial language is ethnically neutral, and can therefore perform a unifying role in multilingual Nigeria. Unfortunately, an artificial language cannot cope terminologically – given its limited lexicon – with the challenges of globalization.

### **The Endoglossic Option**

A well-developed Nigerian language – in terms of lexicon, grammar and literary publications – is believed to be suitable as a National Language. However, there are those who contend that all Nigerian languages have divisive potential.

## Pidgin Option

Proponents of Nigerian Pidgin as a National Language strongly hold the view that Pidgin is neutral and is widely spoken across social class. Many scholars agree that it plays vital roles in national cohesion and nation-building.

## The Exoglossic Option

Scholars who contend for an exoglossic option as a language policy for Nigeria, want English to be entrenched as Nigeria's National Language because apart from being void of ethnic sentiments, its vocabulary and grammar are developed. But critics think English remains a colonial heritage, and a danger to Nigerian languages.

## The Indexop Option

Another language policy proposed for Nigeria is the Indexop Policy. Egwogu (2017, p. 56) contends that this policy gives equal opportunities to endoglossic languages in status and corpus planning. See Egwuogu (ibid.) for insights on this policy.

Despite the language policy evolved for Nigeria, English studies have not been impressive. The view has been expressed that failure to use indigenous languages effectively as medium of instruction in schools, is responsible for poor teaching of various subjects including English. The National Policy on Education (1977) which was revised in 1981 and 2004 legislated the use of the three major Nigerian languages alongside English at different levels of formal education. The role of English was legislated clearly in formal education, but the role of indigenous languages is continually de-emphasized. Below are some of the flaws of the National Policy on Education as cited in Dada (2010, p. 421):

- [1] Don't the statements on language constitute just a statement of intent rather than a serious programme for implementation?
- [2] If the mother tongue (MT) or the language of the immediate community is considered so important at the pre-primary level as an integral part of the child's culture and the link between the home and the school, why should it be "principal" and not "solely" used at this level?
- [3] How do people identify the language(s) of the immediate community in pluralistic settings like urban centres or international communities like universities?
- [4] Aren't the pronouncements on the three major languages vague and effeminate?
- [5] Further on the choice of language, by whom and at what level is the choice of one of the three languages to be made? By the Federal, State or Local Government? By the parents, the school, or the pupils?
- [6] If the government is serious about implementing the policy, shouldn't there be a definite program for all states to follow in the implementation of the language provisions couched in cautious escape phraseology: 'subject to the availability of teachers'?
- [7] If the government considers the learning of the three crucial for national integration, where are the legal and other sanctions for defaulting Federal, State and Local Governments or their agencies?
- [8] Practically, all Nigerian languages can be used as mother tongues or language(s) of immediate communities. Is it pedagogically feasible to organize initial literacy in 400 odd languages?
- [9] How do just three or the major languages serve the need of the educational process and become the media for preserving the people's cultures?
- [10] The total number of teachers required in 1988 for the three major Nigerian languages was 55, 237. Only 6, 383 or 11.6 % of these were available. How and where are the remaining 48, 854 teachers to be produced? Is the recruitment or training of these teachers to be by chance or to a coordinated programme involving all agencies concerned?

Dada (2010, p. 422) presents the following as the strategies employed by the Federal Government for the implementation of the National Policy on Education:

- L1 Primary School Curricula (NERC, 1982-3);
- L2 and L1 JSS Curricula (NERC, 1982-4);
- L1 SSS Curricula (NERC, 1975-6);
- L1 TTC Curricula (NTI 1986);
- Primary Science Terminology (NLC, 1980-3);
- Legislative Terminology (NLC, 1980-88);
- Metalanguage for the three major Nigerian languages (NERC, 1981);
- Braille Orthography (NERC, 1981-4);
- Orthography Manuals and Pan-Nigerian typographic resources (NLC, on-going);
- L1 Hausa, Igbo, Yoruba SSC Exam Syllabus (WAEC, 1985-6; 1991).

We contend that Nigerian governments at different levels have not taken very serious steps to actualize the goals of language policy, not just in assigning roles to endoglossic languages, but also in terms of corpus and status planning for the “so-called odd languages”. Adebija (1994), cited in Dada (2010, p. 419) asserts that corpus planning includes aspects such as the preparation of orthographies, the commissioning of primers, and the publishing of newspapers in indigenous languages through processes such as compounding, derivation, combination of compounding and derivation, a borrowing in a phonologically adapted form, expansion of meaning of existing words from dialects, lexical change, and spontaneous formation of new words.”

### 3. Discussion

Language planning in Nigeria should culminate into the development of the numerous neglected minority languages. Governments at different levels, language experts and concerned Nigerians should contribute meaningfully not only in facilitating the implementation of language policies, but also in the propagation of Nigerian languages. Although some efforts abound in this regard, much more effort is needed to develop and propagate Nigerian minority languages.

To broaden the lexicon of Nigerian languages, scholarly works have been published. Owolabi (2006, pp. 20-22) presents the following:

[1] A Glossary of Technical Terminology for Primary Schools in Nigeria (henceforth, GTTPSN).

The GTTPSN comprises mathematical and scientific terms in Edo, Efik-Ibibio, Hausa, Igbo, Izon (a form of Ijo), Kanuri, Yoruba and Tiv. Areas covered by the work, which was sponsored by the Federal Ministry of Education, are sets, numbers, operations, geometry, measurement, physical science and biological science.

[2] Metalanguage (henceforth, ML): There is ML for each of Hausa, Igbo and Yoruba for the purpose of facilitating the teaching and learning of each of these three languages in its own medium. The terms cover various aspects of linguistics (e.g. phonetics, phonology, syntax, sociolinguistics, etc.) as well as stylistics, literature (including culture) and methodology. The project was sponsored by the Nigerian Educational Research Council (NERC), now (NERDC).

[3] A Quadrilingual Glossary of Legislative Terms (henceforth QGLT): The QGLT is an assemblage of terms in English and their equivalents in Hausa, Igbo and Yoruba. The Project, which was facilitated by the Nigerian Educational Research and Development Council (NERDC), covers a wide range of areas which legislative discourse can be centred on (e.g. education, politics, revenue collection and allocation, industrial, commercial or agricultural development, information, sports, etc.).

- [4] Yoruba Dictionary of Engineering Physics (henceforth, YDEP): YDEP is a bilingual English-Yoruba/Yoruba English dictionary. Apart from its main entries on Engineering Physics, the dictionary also contains entries on physical laws, rules, theorems and principles as an appendix.

If all Nigerian languages are developed, learning them in schools will be easier and more goal-driven; English is fortunate in this regard. Dada (2007) submits that the reasons why Nigerian are not learning any other indigenous language in addition to their mother tongue are that:

- English is compulsory for every Nigerian, being the de Facto official language in the bureaucracy and all tiers of formal education in Nigeria and as an international language for that matter.
- The utilitarian value (socially, economically and academically) of the English language vis-à-vis any of our indigenous languages is high.
- The over bearing status of the English language over the indigenous languages in Nigeria today makes even mother tongue learning a perfunctory exercise.

In addition to the above submission, Dada (2010, Pp. 429-430) states that “the Imo State government set up a “Panel on the Teaching of Igbo, the Imo State School System and the Implementation of the National Language Policy”. The panel observed that although there are appreciable changes since 1986 with regard to the policy on Igbo in particular and languages in general but the cogent lapses noticed included:

- [1] Lack of awareness on the part of highly placed ministry officials (Supervisors/Inspectors of Education, Principals/Headmasters of Schools and practicing teachers) of the language policy as stated in the NPE. And that this lack of awareness is responsible for the relatively inferior status accorded Nigerian languages in the school system in particular and the society in general. Igbo is not being taught or tolerated in most nursery schools in the state, nor is it being seriously and consistently used as the medium of instruction in the junior primary classes. Again Igbo is not being seriously taught as ‘core’ subject, as the NPE stipulates, in the upper primary classes through to the secondary school where it has fewer periods a week on the time table than any other subject in the curriculum.
- [2] Under-utilization of trained teachers and even inadequacy of trained teachers that is, in spite of the imitable efforts of the Colleges of Education of Owerri, Awka, Nsugbe, Ehamufu, Okere and Abeokuta to produce NCE teachers of Igbo for the school system.

Egwuogu (2008, p. 15), cited in Egwuogu (2017, p. 48) reports that “the three major indigenous languages enjoy greater prominence in the national life of the country than others as each is spoken as Mother Tongue (MT) in not less than seven out of the 36 States of the Federation. The minority languages are used for local communication, being restricted to the primary domains of life (Webb, 1994, p. 181) such as informal or interpersonal relations, local markets, traditional social institutions and religion (Igboanusi, 2002, p. 13). However, some of them occupy important positions as they are seen beyond the country e.g. Fulfulde, or studied as subjects in schools e.g. Efik. The fact that the major languages in Nigeria have been significantly developed in terms of their lexicon, grammar and literature, makes it logical to conclude that the neglected ones have the potentials to be developed; their internal systems are not strange. Indigenous languages are being used for radio and television broadcast. Furthermore, advertisements are carried out in some of these indigenous languages and even the print media e.g. newspapers and published in them, especially the big three.”

Indeed, the non-incorporation of most Nigerian languages in formal education has not facilitated the learning of English to the expectation of the school system. If English is to serve its purpose as Official Language or National Language, the “quality” of Standard Nigerian English should not be too different from its matrix, Standard British English, particularly at the phonological level of analysis. Unfortunately, many Nigerian graduates do not demonstrate expected competence

in English. Commenting on poor English studies in Nigeria, Ayansola Abayomi (2017, pp. 60-60) reports that “because we can’t get inside their heads to find out what they truly know and what they don’t we can look at samples of their behavior. What they write, produce, say and perform, and from these samples estimate or infer what they truly know (Suskie, 2009, p. 37).” According to Clement Gowon Omachonu et al. (2017, p. 168) “the use of English as a global lingual franca requires intelligibility and the setting and maintenance of standards. On the other hand, the increasing option of English as a Second Language (ESL), where it takes on local forms, is leading to fragmentation and diversity. No longer is it the case, if it ever was, that English unifies all who speak it (Gradual, 2000). The competing trends will give rise to a less predictable context within which the English language will be learned and used.” We do not align with the idea that knowledge of indigenous languages cannot be used to promote the teaching and learning of English in educational institutions. The continued neglect of indigenous languages in language planning in Nigeria is unacceptable. Salawdeen and Hamzah (2016) advocate for “a multilingual policy, backed by legislation, that would empower other languages, particularly the major-minority languages so that they would be used as media of instruction from pre-primary to primary levels, and as teaching subjects from JSS to SSS levels.” In addition, they recommend a Credit pass in one of the major indigenous languages as a basic requirement for admission to tertiary institutions, irrespective of any course of study or discipline. Salawdeen and Hamzah (ibid.) cites that “most countries willing to be detached from the yoke of linguistic imperialism have used the opportunity of independence to assert their authority by declaring an indigenous language as national/official language as we have in the case of Sudan in 1956 which declares Arabic as official language and Tanzania in 1961 with the declaration of Swahili.” It is clear that indigenous languages in Nigeria have not been rescued from the dominance of English due to lack of concern from governments and individuals. Salawu (2006, p. 2) submits: that “for any African that is concerned for the soul and survival of his language, there must be a deliberate and sincere effort to learn and teach the language...” For several decades, language attitudes have impacted negatively on Nigerian languages. Language attitudes are inimical to language planning. Adegbija (2004, p. 54) submits:

*Attitudes towards languages are motivated by several factors including their socio-economic value, their status-raising potentials, their perceived instrumental value, their perceived esteem, their perceived functions or roles in the nation, their numerical strength, the perceived political and economic power of its speakers, their use in the official domains, their educational value, etc. Generally, positive attitudes, covert or overt, are developed towards a language that is perceived to have value in all these different areas ... Conversely, negative attitudes, overt or covert, develop towards a language in proportion to its lack of function or narrowing or narrowing of its distribution in registers.*

Commenting on the relegation of Nigerian languages, Acheoah and Abdurraheem (2017, pp. 1-9) submit:

*The age-long, tenacious cleavage which Nigerian languages have in oral tradition is believed to be the reason for low literacy in mother tongues. Since indigenous languages are strongly rooted in society, they can facilitate English studies in Nigeria if only adequate and appropriate steps are taken by government, schools and researchers to revive them. Scholars note that although Chinua Achebe’s Things Fall Apart was translated into 54 languages across the world, one does not know of any Nigerian language that the novel was translated into. Why can’t Nigerian writers become literates in mother tongues, thereby articulating their literary ingenuity in indigenous languages?*

A forward-looking language policy for Nigeria, is indeed, urgent. However, as scholars have noted, the psychological context, must not be ignored in the formulation and implementation of language policies in the country. This view corroborates Bello, Ahmadu and Bulkarima (2008, p. 4)

who note that “in the Nigerian experience, most conflicts can be somehow linked to identity or ethnicity, the strong index of which is language.”

John Walsh posits that “because of importance of education in facilitating a community’s socio-economic development... it was highly significant that a major global institution gave its blessing to the presence of vernacular languages as media of instruction in the education system (John Walsh, 2006, p. 129).” The potency of indigenous languages in the transmission of knowledge and overall growth of a nation is understandable if one considers the submission of Schlesinger (1991, pp. 2-13) who opines that “a key contribution from linguistics to the debate over the role of language in development is the argument that language influences cognition and is linked intimately to culture. The idea that language is a formative factor in the culture of its speakers is not new: it came into its own in the work of Enlightenment figures such as Johann Gottfried Herder, who claimed that there was a ‘parallelism’ between the thoughts of a nation and its language, and that language was the medium through which culture was transmitted.” Adeniran, cited in Ayodabo (2013, p. 213) opines that “in general, communication promotes the immediate and ultimate developmental aims of society via its systems of collection and dissemination of information in support of individual and community activities. It fosters social cohesion at the community level. People get to understand each other and to appreciate other people’s living conditions, viewpoints and aspirations. They... are able to react knowledgeably to issues in ways that should facilitate appropriate decisions geared to the realization of agreed objectives.”

A lot of critical perspectives abound on the credentials of indigenous languages. Ayodele Christiana Ayo and Obateru Oluwatoyin (2017, pp. 69-70) present comprehensive remarks on Nigerian languages:

*David (2006) describes the indigenous language as a language that is considered to be spoken by the inhabitants of an area and which this group of people acquired in their early years and that this language normally becomes their national instrument of thought and communication. It can also be described as the language that one learns in his immediate speech community and uses as language of intimacy. It is the tool for developing our self-image and self-worth not only as individual but as a nation, a people and civilization. The indigenous language is considered to be very vital in African education as a means of preserving the custom, value and tradition of the people. The Phelps’ Stoke Commission reported that in view of the assessment of the language needs of African child, English and indigenous languages were recommended to be used in the school system with emphasis on the role of the mother tongue in the education of an individual child. The commission equally reported that, indigenous African language should be given pride of place as medium of instruction of African school age. It was the belief of the commission that people have an inherent right to their own language. It is a language of intimacy. Babalola (1988) believes that the privilege of learning the indigenous language should not be withheld from the native child. A child that is literate in the indigenous language will be sufficiently equipped to live a useful and successful life in this changing world. Bamgbose (2004) posits that a meaningful education can be achieved when the child’s mother tongue is used as the medium of instruction.*

*The use of the indigenous language can aid the children’s ability to think and organize information while in school. The language can assist in the total growth and development of a child. An individual child is able to develop into maturity through the indigenous language. There is a general view that people use their indigenous language for close interaction with peers, family from cradle to old age. Fafunwa (2004) believes that, it is through this language that thought occurs. The language is also used to teach the students moral and ethics of good behaviour which is held in high esteem in the African set up. The indigenous language is well known as the*

*identity of the ancestors. It is through this language that the listener is able to understand, interpret and make relevant meaning and contributions to any expression.”*

This study does not oppose the accommodation of English in Nigeria. The roles assigned to the language are products of its global status. In a multilingual country like Nigeria, a framework for the co-existence of English with indigenous languages should be evolved. Adeniran, cited in Ayodabo (2013, p. 159) submit that “since in a national language policy for one political entity which is the Nigerian nation, it is operationally impossible to assign the same and equal roles to all these languages, a well-considered strategy becomes necessary for distributing roles among the languages. In this, there appears to be three options open:

- Maintain the status of one, whereby exoglossic English, but none of the indigenous languages (with the possible exception of Hausa in its northern domain) performs all the official roles, and is the medium of technical and higher education;
- Work headlong for the adoption of one or more indigenous languages as national and possible official language to the exclusion of any foreign language;
- In realistic terms, adopt a kind of pluralist language policy which contains but balances the elements of (a) and (b).”

For effective, result-driven language planning, the notion “language planning” has to be properly understood by stakeholders.

#### 4. Conclusion

Unless the stigma attached to indigenous languages is revisited, relevant roles cannot be assigned to them in nationhood, particularly the minority ones. The potentials of Nigerian languages have been acknowledged by different scholars. For instance, Ali Mazrui (1974) cited in Ayodabo, (2013, p. 191) contends that “it would be wrong to say the African languages are barrier to the teaching of science and technical subjects. The syntactical structure of those known to me would not provide any major obstacle to the pursuit of logical reasoning...”

The description of minority languages as “odd” is unacceptable; Indeed, linguists hold the view that no language is inferior, so long as the language is efficient in communicating the needs of its speakers. It is therefore unfortunate that critics of the National Policy on Education are also attitudinally part of Nigeria’s language problems! The government alone cannot solve language problems in any nation.

The study discusses language policy options that have been evolved for Nigeria and the constraints of such policies. Indeed, the sensitivity and importance of language in nation-building have to be acknowledged before any meaningful step can be taken to address language problems and language-based problems in multicultural and multi-ethnic Nigeria.

#### References:

- [1] Acheoah, J. E. & Abdurraheem. H., The instrumentality of indigenous languages in English studies in Nigeria, *American Research Journal of English and Literature*, 3(1)(2017), 1-9, <https://doi.org/10.21694/2378-9026.17011>
- [2] Adegbija. E. F., Language policy and planning in Nigeria, *Current Issues in Language Planning*, 5(3) (2004), 181- 246, <https://doi.org/10.1080/14664200408668258>
- [3] Ayansola. A. O., Employers’ graduate ratings appraisal of the NUC BMAS in English studies in Nigeria, *JESAN*, 19(2)(2017), 62-63.
- [4] Ayodabo. J. O., *Linguistic and sociolinguistic situation in Nigeria*, Ilorin. Haytee Press, (2013)

- [5] Ayodele. C. A. & Obateru. O., A survey of the usage of English language and the prospect of the indigenous language in Nigeria, *JESAN*, 19(1)(2017), 69-70.
- [6] Bello. B. M., Ahmadu. H. J. & Bulakarima. S. U., Harnessing the potentials of language and culture for conflict resolution and management in Nigeria. Paper presented at the 22nd Conference of the Linguistic Association of Nigeria held at the University of Maiduguri 9-13 November, (2008).
- [7] Clement. G. O., Joseph. A. & Oma. A. H., Repositioning English pedagogy in Nigeria for autonomy in the context of globalization, *JESAN*, 19(2)(2017), 167-177.
- [8] Dada. S. A., Language policies and planning in Nigeria: Issues and perspectives, *JESAN*, 13(2) (2010), 417-440.
- [9] Egwuogu. C. B., Revisiting the need for a strategic language policy and planning in Nigeria, *JESAN*, 19(2)(2017), 15-48.
- [10] John. W., Language and socio-economic development: towards a theoretical framework, *Language Problems and Language Planning*, 30(2)(2006), 127-148, <https://doi.org/10.1075/lplp.30.2.03wal>
- [11] Koul. N. O., Language planning in a multilingual situation. In S. M. Kembosure & O. O. Nathan (Eds.), *Language planning for development in Africa*. Moi. Moi University Press, (2006)
- [12] Morakinyo. O., Language policy in Nigeria: Problems, prospects and perspectives, *International Journal of Humanities and Social Science*, 5(9)(2015), 154-160.
- [13] Ofulue. C. I., English and its offspring: An exploration of socio-historical trajectories, alternative perspectives, and contemporary language practices in a postcolonial context, *JESAN*, 19(2)(2017), 1-27.
- [14] Salaudeen. W. O. & Hamzah. A., The withering tongues: empowering Nigerian languages in the face of global challenges. In O. Ayodabo, U. Nahum & E. P. Ona (Eds.), *Lokojja*. Department of English and Literary Studies, Federal University Lokoja, (2016), 466-478.
- [15] Salawu. A., Indigenous language media: A veritable tool for African language learning, *Journal of Multicultural Discourses*, 1(1)(2006), 86-95, <https://doi.org/10.1080/10382040608668533>
- [16] Schlesinger. I. M., The wax and wane or Whorfian views. In: R. L. Cooper & B. Spolsky (Eds.), *The Influence of language and culture and thought: Essays in honour of Joshua A. Fishman's sixty-fifth birthday*. Berlin & New York. Mouton de Gruyter, (1991), 7-44, <https://doi.org/10.1515/9783110859010-002>
- [17] Weinstein. B., Language planning in francophone Africa, *Language Problems and Language Planning*, 4(1)(1980), 55-77, <https://doi.org/10.1075/lplp.4.1.04wei>