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D. H. Lawrence, America, and Classic American Literature: A Relationship of Attraction, Disappointment, and Abhorrence

Taher Badinjki
Department of English
Faculty of Arts
Al-Zaytoonah University, Amman, Jordan

Abstract
D.H. Lawrence's relationship with America and American literature is a relationship of attraction, disappointment, and abhorrence. This paper investigates Lawrence's increasing interest in American as a new and promising place, and records his attempts to emigrate there. It sheds light on his involvement in American public life and literary circles, and records his disappointment and frustration. It also records his critical views on the works of Benjamin Franklin, Fenimore Cooper, Edgar Allan Poe, Nathaniel Hawthorne, Herman Melville, Walt Whitman and other famous American literary figures. The final part offers a critical examination of his essays and shows how his highly personal feelings, disappointment, and experience of exile altered his tone and views on American culture and literature as seen in the third version of these Studies.

Keywords: America, attraction, emigrate, hatred, studies

Introduction

Although the words "America" and "American" occasionally crop up in his early novels and short stories, Lawrence had no direct connection with America until 1911 when his first novel *The White Peacock* was published there on 19th January of that year and was reviewed by some American critics. Following this initial brush with fame on the other side of the Atlantic, Lawrence became intensely interested in America as a new and promising place. In 1911, Harriet Monroe, an American poet, returned from China to Chicago and founded a monthly journal under the name *Poetry*, and Ezra Pound, its foreign correspondent, wrote an extremely favourable review of Lawrence's book *Love Poems and Others*. Pound was the leader of the Imagist Movement and was later followed by Amy Lowell, who during a visit to England, met Lawrence and presented him with a typewriter on that occasion. Expecting Lawrence to become a poet of importance, Lowell asked him to join their Movement hoping that his association would make Imagism popular. Lawrence did not take Imagism too seriously, but, taking into consideration the financial advantages at a period of strain and poverty, agreed to join. She paid him well for the poems she published in the anthologies for 1915, 1916 and 1917, and so did Harriet Monroe, who went on publishing his poems in *Poetry*, and both Monroe and Lowell continued to give him practical assistance when he needed it.

While Lawrence's outlook became more favourable towards America, life at home became gloomy and miserable because of his position with Frieda, and it was not easy for him to be comfortable with friends and acquaintances. The death of his mother, the scandal preceding his marriage, and the outbreak of war in 1914 affected him greatly and ruined his dream of making "two thousand pounds a year" and living "in a large house" (Aldington, 1961, p. 160). The periodicals for which he wrote were either closing down or taking only war stuff. Towards Christmas 1914, Lawrence began to fall into moods of acute depression. In his letter to Edward Marsh, he wrote, "The war is just hell for me. I don't see why I should be so disturbed ─but I am. I can't get away from it for a minute I live in a sort of coma, like one of those nightmares when you can't move." (Zytaruk & Boulton, 1981, p. 211).

The withdrawal of *The Rainbow* from circulation and its destruction under a court order (Aldington, 1961, p. 171) left him calumniated, persecuted and penniless. He lost all chance of earning anything for three years of work; was publicly stigmatized as "obscene", and his name was made so notorious that publishers and periodicals for a long time avoided accepting his work. In his despair, Lawrence turned to the thought of emigrating to America. He wrote to Edward Marsh "I am so sick, in body and soul, that if I don't go away, I shall die" (Zytaruk & Boulton, 1981, p. 429). The idea of emigrating and establishing “Rananim” utopian society was at the back of his mind, and he was about to sail there when he heard about that the suppression of *The Rainbow* might be raised in court. He cancelled his plan and agreed to stay in England to deal with this legal battle but it never materialized. The following months had been disastrous for him and his wife. He accepted the use of an empty house in Cornwall as a stopping place on the way to Florida hoping that his next move would be out of England.

Lawrence did not seem to get on well with the locals. Hostility to the red-bearded man and his German wife grew, and they were, on more than one occasion, suspected of spying activities. Moore
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reports that:

On one occasion, Lawrence and Frieda were suspected by Cornish people of provisioning German submarine crews on that coast, though, as Frieda pointed out, "they could not have spared even a biscuit a day, in their poverty." On another occasion, the Coast Guards leaped out at them from behind a bush on the moors and accused Frieda of carrying a camera which, on searching, proved to be no more than a loaf of bread; and during a visit to Cecil Gray's house for dinner, the wind disturbed one of the curtains so that a flickering light was there which convinced the snoopers that Gray and the Lawrences were communicating with a submarine by showing a light. (1954, p. 33)

On 11 October 1917, their cottage was searched and Lawrence's personal address book and a few old letters were taken away, and later, they were forbidden to reside in Cornwall or in any coastal place. The eviction from Cornwall "was a disaster. In London, they had no money to pay for accommodation and were homeless. As late as 1919, the censor was still opening Lawrence's mail" (Worthen, 2005, p. 191). Thwarted, dejected and bitter, Lawrence saw London in the image of hell and he felt he could no longer stay in England. In his letter to Catherine Carswell he wrote, "I find I am unable to write for England anymore….If I am kept here I am beaten for ever" (Zytaruk & Boulton, 1981, p. 87). In his despair of England, Lawrence turned towards America. He started to write a series of essays on American literature in the hope that he would be able to go to New York and give lectures there. By the end of 1918, he finished his first draft.

**America Is My Virgin Soil, Truly**

During the destitute period in Cornwall, he was partly supported by gifts of money from Americans, and American magazines were paying him for three of four poems as much as an entire volume of verse earned him in England. In his letter to Catherine Carswell on 20th December, 1916 he wrote "I believe that England... is capable of not seeing anything but badness in me, for ever and ever. I believe America is my Virgin soil, truly" (Boulton & Robertson, 1984, p. 58). He asked Cynthia Asquith to help him obtain passports to the United States "I am pretty sure of selling my stuff if I am in America... it is quite useless my trying to live and write here. I shall only starve in ignominy, should be starving now if an American hadn't given me £60" (Huxley, 1932, p. 392). On the anniversary of his birthday he wrote "always lived with no money ─always shall── very sick of the world, like to die with the nausea of it" (Worthen, 2005, p. 200).

During these difficult years, any chance connection with American life was apt to rouse a renewed desire to travel to the new world. Within six months after the Armistice, he felt the pull of America. The preoccupation with America had some influence on his work. In 1920, he wrote an essay "America, Listen to Your Own", which was published in the *New Republic* on 15th December. He congratulated Americans on having no European tradition of the old natives. In *Sea and Sardinia* (1921), he was disappointed with Sardinia, but he hoped for an American empire, "As sure as fate we are on the brink of American empire". In *Aaron's Rod* (1922), America is mentioned a dozen times and American figures like Woodrow Wilson Lincoln and Whitman were referred to. His next book *Fantasia of the Unconscious* (1922) was dedicated to America, and in *Kangaroo* Lincoln, Whitman, Poe, Wilson, and Marconi were mentioned.
All Is Comfortable, I Really Hate This Mechanical Comfort

From the moment of his arrival in San Francisco on 4th September 1922, Lawrence found America a strange mixture of generosity and self-indulgence. He regarded American life with distrust, "All is comfortable, comfortable, I really hate this mechanical comfort" (F. Lawrence, 1934, p. 145). The undependability of the foundation of America's industrial civilization was impressed upon him almost immediately after he alighted from the train at Lamy Station. On the drive to Santa Fe, they stopped in the middle of the road, Frieda suggested that Lawrence get out and help. Lawrence retorted angrily, "you know I don't know anything about automobiles, Frieda! I hate them! Nasty, unintelligent, unreliable things!" (Luhan, 1932, pp. 38-39).

During the first weeks, intense feelings of antagonism developed between the Lawrences and Mabel Dodge. Lawrence saw in her the typical American woman, bullying everybody and directing her life by sheer force of will. "What you dislike in America", he wrote, "seems to me really dislikeable, everybody seems to be trying to enforce his, or her, will... all people must have an inferiority complex somewhere, striving to make good over everybody else." (Roberts, Boulton & Mansfield, 1987, p. 305). She had done her best to pit herself against Frieda, to attract Lawrence. To avoid further differences, he left Taos and settled in a bungalow in the mountains. Lawrence was very much depressed, and his health was not too good. It was in this atmosphere that he wrote the final version of the Studies, The winter of 1922-23, was for him a period of nervousness and sterility. He did not write much and decided to go to Mexico. In Chapala (Mexico), Lawrence started The Plumed Serpent, but he could not advance very far. Frieda sailed to England alone on 17th August. He could not live without her for long, and he sailed from Vera Cruz for Plymouth; and as a parting gift he wrote "Au Revoir, U. S. A." for The Laughing Horse.

He and Frieda sailed for New York on March 5th, 1924 and back to Taos. Mabel Dodge who had reconciled herself with them presented Frieda with her Lobo Ranch, and Lawrence accepted the indirect present gladly, but insisted on giving her the manuscript of Sons and Lovers. During his stay at the ranch, Lawrence wrote three short stories, The Princess, St. Mawr and The Woman Who Rode Away. In Mexico, Lawrence finished The Plumed Serpent and wrote the last chapter for Mornings in Mexico. He became very ill and was advised to travel back to the mountain climate of the ranch as quickly as possible, but the United States Immigration Officials put every obstacle in his way. Finally, he was allowed to enter with the help of the American Embassy in Mexico and was granted a visa for six months only. In the autumn of 1925, Lawrence left for London. It was the second and the last time. He spent a short time in London, and soon after he went to Italy, where he lived during the next two years.

Though Lawrence left America, he was constantly planning to go back there. In his letter to Brett on 15th May, 1926 he wrote "I often dream of the Azul, Aaron, and Timsey (the domestic beasts at the ranch). They seem to call one back, perhaps even more strongly than the place" (Boulton & Vasey, 1989, p. 453). About his longing for the ranch, he wrote, "I wish I was really there. I would love to see the flowers, and ride up the raspberry canyon, and go along the ditch with a shovel." His discontent with Italy and the whole of Europe increased with the advance of his illness, "I feel sometimes tempted to go to America. Europe is like a dying pig uttering a long, infinitely-conceited
squeak. At least America isn't so depressing" (J. Boulton, M. Boulton & Lacy, 2002, p. 82). In his letter to Witter Bynner, he wrote,

I meant to answer you long ago, but the flesh is very weak. My health is very tiresome, and I don't feel like doing a thing, unusual for me. But I do believe the root of all my sickness is a sort of rage. I realise now. Europe gets me into an inward rage, that keeps my bronchials hellish inflamed. I believe I'd get better in no time in New Mexico, because I'm really not weak. But I can't digest my inward spleen in Europe--that's what ails me and in New Mexico I can. Now I have come really to this conclusion, I shall try all my might to arrange getting back, in the New Year. I wish there weren't all these passport difficulties. And if we come we should probably try to make some little furnished place in Santa Fe for the first month or so, to get used to the altitude—and also to look round for a winter house near Santa Fe, and just summer at the ranch. That is what Frieda wants. (Boulton & Vasey, 1989, p. 574)

On 2nd March, 1930 Lawrence died. He was buried at Bandel. Later, his body was exhumed again and taken to America. Now he lies buried just behind his ranch above Taos.

*Studies in Classic American Literature, Critical Analysis*

The first collection of essays, consisting of twelve original essays, was written in Cornwall in 1917-18, out of which eight were published in the *English Review* from November 1918 till June 1919. The second version was revised in Sicily in 1920; and the third and final version was written in winter 1922-23 in the United States after his arrival. He told his new American agent that he was "doing Studies again—Americanising them, much shorter" (Huxley, 1932, p. 664). He published them in a book form in 1923. The introductory chapter — "The Spirit of Place" which will be dealt with later in more details — begins with the question what was the American artist, and what was he seeking in his departure from Europe? The old answer is, of course, a self which should be free; free from the institutions of European Society, from both Church and State, and from the identity which these imposed upon the individual. The attitude of the American was negative and therefore he could never achieve real freedom. Lawrence concludes the first essay with his belief in a self-restricted freedom "Men are free when they belong to a living, organic, believing community, active in fulfilling some unfulfilled, perhaps unrealized purpose. Not when they are escaping to some wild west" (Lawrence, 1923, p. 9). In his essay on Benjamin Franklin, Lawrence attacks Franklin's belief in the perfectibility of man and laughs at his list of virtues. He claims that Franklin's error was to assume that he could provide a complete definition of man. He rejects Franklin's creed because man is always more than any such idealized conception suggests. He concludes the essay with the idea that America had broken away from her mother Europe like a bad child, before being grown up. Because of this she is, instead of being free, chained by her machines and her industry. That is why Europe has now the last chance to get America, and the essay ends with an appeal to Europe, Let hell loose, and get your own back, Europe (Lawrence, 1923, p. 31). Hector St. John de Crevecoeur, is the subject of the third essay. Though treated somewhat more objectively, he is also ridiculed extensively. Lawrence finds *Letters from an American Farmer* completely unconvincing because Crevecoeur is neither a farmer, nor a child of nature. He is "a friend of Rousseau's Madame d'Houdetot and a good business man who goes off to France in high-heeled shoes and embroidered waistcoat, to pose as a literary man, and to prosper in the world" (Lawrence, 1923, pp. 32-33).
In his two essays on Cooper, Lawrence is more positive. He divides Cooper's novels into two classes "The White Novels" and "The Leatherstocking Series". The first deals with two of what may be loosely termed as Cooper's society novels. He condemns the democratic perfectionist ideal of equality and declares that Cooper instinctively knows himself to be a natural aristocrat, and yet must consciously endorse the ideal of equality. This is why "one rather gets impatient with him" (Lawrence, 1923, p. 62). In his second essay on the Leatherstocking Tales, his impression was favourable and Cooper seems to stand near the top together with Melville and Whitman. Cooper's idea of blood-brother relationship between Natty Bumpoo and Chinagachgook is, Lawrence thinks, only an instance of wish-fulfilment. He says probably one day America will be as beautiful in actuality as it is in Cooper. This possibility, according to him consists in a spiritual reconciliation. In order to create this new spirit it would be necessary to open out a new wide area of "consciousness" and "slough the old consciousness. The old consciousness has become a tight-fitting prison to us, in which we are going rotten. You can't have a new, easy skin before you have sloughed the old, tight skin" (Lawrence 1923, p. 75). If only the White Man could renounce the little white self to which he clings, a great new era of human consciousness would open to him and a deeper level of human relationship will be possible, and he concludes his essay by praising The Deerslayer as "a gem of a book" (Lawrence, 1923, p. 87).

In his study of Edgar Allen Poe, he links Poe to his fictional characters, and his qualities as a literary critic are not taken into account. He describes Poe as "rather a scientist than an artist" (Lawrence, 1923, p. 94), and describes his style as "meretricious" which has "mechanical quality" and his poetry has "a mechanical rhythm". He never sees anything in terms of life, almost always "in terms of matter, jewels, marble, etc. —or in terms of force, scientific"; and "his cadences are all managed mechanically" (Lawrence, 1923, 100). He attacks Poe's theory of love and sees love in Ligeia and The Fall of the House of Usher as a destroying power which transcends the law of organic life, breaks the intrinsic isolation and singleness of each organism, and leads to actual mixing and confusion. He says that Poe insisted on "oneness" and on his nerves vibrating in the intense and exhilarating unison with the nerves of another being and was doomed. He died wanting more love, and love killed him" (Lawrence, 1923, 120). He ends his essay with the conclusion that Poe's tales are the horrible literary record of a "vampire fiend... who is telling us of his disease, trying even to make his disease fair and attractive. Even succeeding. Which is the inevitable falseness, duplicity of art, American Art in particular." (Lawrence, 1923, 120). After Poe, Lawrence looks at Nathaniel Hawthorne and his works. To him, The Scarlet Letter "isn't a pleasant pretty romance. It is a sort of parable, an earthly story with a hellish meaning" (Lawrence, 1923, 121), and he chooses this discrepancy as typical of all American art, "On the top, it is nice as pie, goody-goody and lovey-dovey", but "look at the inner meaning of their art and see what demons they were" (Lawrence, 1923, 121). Hester and Dimmesdale share the subtlest delight in keeping up pure appearance. The power "of pure appearance is something to exult in. All America gives in to it. LOOK pure!" (Lawrence, 1923, p. 129). Surprisingly, after his disparaging criticism he ends the essay with a very appreciative judgement of The Scarlet Letter as "a marvellous allegory. It is to me one of the greatest allegories in all literature" (Lawrence, 1923, p. 147). To our wonder, and to justify the attacks of some critics on the book, the inconsistency and contradiction of his views appear here clearly. Throughout the
essay, Lawrence said no positive word about the novel and his appreciative conclusion comes as a surprise. This fluctuation in his assessment will be dealt with in the coming sections.

In his essay on Dana's *Two Years Before The Mast*, Lawrence starts with the idea that the "Americans have never loved the soil of America as the Europeans have loved the soil of Europe". America has "never been a blood-home-land. Only an ideal home-land, the home-land of the idea, of the *spirit*" (Lawrence, 1923, p. 164). Americans turned to the sea. Not to the land. "Earth is too specific, too particular. Besides, the blood of white men is wine of no American soil. No, no" (Lawrence, 1923, p. 165). Some Americans tried to love the sea instead of the soil and they made the most vivid failure. Dana, according to him, "took another great step in knowing, knowing the mother sea. But it was a step also in his own undoing. It was a new phase of dissolution of his own being" (Lawrence, 1923, p. 166). At the end, he comes to the conclusion that the world is exactly as it must be, a place of fierce discord and intermittent harmonies. Melville is criticized as a writer who is "sententious" who tries "to put something over you" (Lawrence, 1923, p. 215). He praises Moby Dick as a great book, yet he is not happy with its style which "reads like journalism' and "seems spurious." Despite these remarks on its style, Lawrence at the end of the essay can hardly hide his admiration for the book. He praises it as "a great book, a very great book, the greatest book of the sea ever written. It moves awe in the soul" (Lawrence, 1923, p. 287). His last essay is on Whitman.

Critical Assessment

Like everything else that Lawrence wrote, *Studies in Classic American Literature* precipitated a great deal of diverse and often amusingly intemperate critical opinion. When the third (final) version of the book appeared in 1923, it was, on one side, well received, greeted extensively and reviewed in the most important papers. Kurt L. Daniels reviewed it for *The New Republic* on 24th October under the heading "Mr Lawrence on American Literature". Daniels did not think highly of the American classics himself; he supposed that they were only read by children. After fully appreciating the book, he comes to the conclusion that the book "gets its originality from the playing of new psychoanalytically derived methods on old, familiar and hence unknown subjects; from a mixture of introspection and examination, from a fervour of expression and a great deal of common senses". *The New York Evening Post Literary Review* (20 October 1923) published a highly favourable review by Stuart P. Sherman under the title "American is Discovered", and *The New York Times* (September 26, 1923) published a favourable and appreciative review by H. I. Brock, who expressed his admiration and surprise at this "new and excellent" type of literary criticism. H. J. Seligmann was the first to dedicate twelve pages of his book to Lawrence's account on American literature. In his praise of the book, Seligmann wrote that America "Welcomes (Lawrence) because he achieved for American literature and the American psyche, what no other writer has done" (1924, p. 56). On the other side, it was attacked by many critics. Conard Aiken reviewed it for the *Athenaeum* and *The
Nation (12 July, 1923) under the heading "Mr Lawrence-Sensationalist", and came to the conclusion that Lawrence had lost the distance between the object and himself and that "the result when he turns to criticism, is a kind of sensationalism—awkward, harsh, jocose, violent, and often offensive" (Aikens, 1923, p. 92). On July 24th, 1924, a long anonymous review appeared in The Times Literary Supplement which found Lawrence the critic wearisomely didactic "because he is at the same time bent on teaching and disdainful of the world for being so foolish as to need to be taught".

In Britain, Bonamy Dobree was the first English critic to appreciate the book. In The Lamp and the Lute, Dobree described Studies in Classic American Literature as an "admirable piece of criticism" and "the best book on the subject so far written" (1929, p. 94). The next Englishman to praise Lawrence and appreciate the book was F.R. Leavis who saw it as a "neglected critical masterpiece" and considered Lawrence as "the finest literary critic of our time" (1952, p. 233). Even Henry Seidel Canby, who wrote a negative review of the book, corrected his statements later and gave a positive appreciation of Lawrence and his work (1936, p. 163). Nathan A. Scott praised the book and "its flashes of true and remarkably penetrating insight" (1952, p. 168). As a result of continued interest in Lawrence and his work, Studies in Classic American Literature was republished in 1953 and won great popularity.

The difference between the first version of the essays and the third version is not merely a matter of rewording and rephrasing. To a large extent they are written in different ways. In his study of the history of the book, Armin Arnold explains the difference in terms of insufficiency or fault. He claims that "the first version is spoiled by Lawrence's philosophizing, which has little to do with American literature, and that the third version is spoiled by its hysterical quality". He believes that the second version of which only four essays survive, was "probably the best one because it was purged of "the philosophical passages", and it was not yet "hysterical about America and Americans, but ... apparently, it was inaccessible (1963,  p.101).There are important differences between the early version of the Studies and the final edition published in 1923, they deal with the same subject and comment on the works of the same authors. The third version published in 1923 was an American book; it was revised, rewritten, and published in the United States. The intense, style and the aggressive tone of this version reveals the sense of somberness of a displaced person who struggles to find a space out of place away from his homeland and culture which makes him feel alienated. Though the title refers to American literature, the book is much more about America itself. In the introductory chapter, he says that the proper function of a critic is to save "the American tale from the American artist who created it" (Lawrence, 1923, p. 4). He describes the old American artists as "hopeless liars" (Lawrence, 1923, p. 2), and their fundamental ideals about freedom, democracy and equality as 'big lies". He describes America as "a vast republic of escaped slaves … and a minority of earnest self-tortured people" (Lawrence, 1923, p. 7). The American ideal of freedom is self deception and pure negation, and the pilgrim father, the old body of American idealists drifted over the Atlantic not in search of worship, they "didn't come for freedom... They came largely to get away... to get away from what? In the long run, away from themselves", they get away from everything they are and have been. Henceforth is masterless... it isn't freedom. It is the reverse… A hopeless sort of constraint. It is never freedom till you find something
you really positively want to be. And people in America have always been shouting about the things they are not. Unless of course they are millionaires, made or in the making. (Lawrence, 1923, p. 5)

Like freedom, he rejects the notions of equality and the other American ideals of democracy and equality. He "methodically marches down a line of classic American authors, and in turn, "pierces the heart, bash-in-the-head, rends out the soul, and furiously shakes the corpse of the unsuspecting greats" (Review of D. H. Lawrence's Studies in Classic American Literature, 2016). The earlier philosophical ideas of the first version have fallen away, and in their absence, Lawrence provides us with a psychological portrait of himself without disguise and without the claimed objectivity. He conveys his bitter feelings and does not hide his sense of disappointment and isolation. This brings to mind another disappointing experience of an English writer in America. In 1872, James Anthony Froude received an invitation to give a series of lectures in America. His lectures raised unexpected controversy and met public opposition which caused Froude to cut his trip and return to England feeling disappointed with the result of his mission (Paul, 1905, p. 227).

Describing his life at Taos Lawrence wrote to Earl Brewster "if freedom means that there isn't anything in life except moving ad lib on foot…. It is just the life outside, and the outside of life. Not really life", and later he wrote to Catherine Carswell whom he imagined envying him for the new experience "it only excites the outside of me. The inside it leaves me more isolated and stoic than ever. That's how it is" (Worthen, 2005, p. 274). He came to America for a new experience and a non-European world. What he discovered was white world at its most "willful and domineering" Americans who "try hard to intellectualize themselves… white savages with motor cars, telephones, income and ideals! Savages fast inside the machine; yet savage enough, ye gods!" (Lawrence, 1923, 49). Doubtless, Mabel, the stronger-willed woman who tried to impose her will on everything around her was the target of such an attack. The hatred which had sustained him almost more than anything else, came to be expressed in an increasingly concrete way more than in his early essays. In his "Introduction" for Edward Dahlberg’s Bottom Dogs, Lawrence wrote, "It is not till you live in America, and go a little under the surface, that you begin to see how terrible and brutal is the mass of failure that nourishes the roots of the gigantic tree of dollars" (1929, p. 119). The America of his dreams was quite different from America of reality.

Conclusion
The book is not a dispassionate examination of the strengths and weaknesses of Hawthorne, Melville, Poe, or any of the other American writers discussed therein; it is rather Lawrence's highly personal feelings and impressions at the time he wrote the essays. He re-wrote these essays in the light of his actual contact with the America and Americans. He comments on his experience in a harsh, disdainful and jocose style, "The land of the free! This is the land of the free! Why, because if I say anything that displeases them, the free mob will lynch me, and that's my freedom Free? Why I have never been in any country where the individual has an abject fear of his fellow countrymen. Because, as I say, they are free to lynch him the moment he shows he is not one of them" (Lawrence, 1923, p. 4).
This reflects clearly his disappointment in America and the increasing feeling of self-detachment and alienation. The alienation was not only cultural and social, it was also emotional, an alienation from the woman whom he deeply loved. His marriage and love relationship with Frieda was faltering. While he was dangerously ill with tuberculosis—that was eventually to kill him—Frieda "preferred to occupy a separate bedroom, and later started a love affair with Angelo Ravagli, an army officer" (Worthen, 1929, p. 248) whom she later married after Lawrence's death. Lawrence's frustration at his own illness, his turbulent relationship with Frieda, and her love affair might have indirectly contributed to the feeling of frustration, hostility, and the punchy, hard hitting, abrasive style of the book.

Apparently, Lawrence did not allow himself to experience the American scene in an ingenious way. Instead, he merely displaced his sense of disappointment and frustration onto America, carrying with him that sense of persecution and alienation that prevented him from feeling at home anywhere. Despite the controversy it created, *Studies in Classic American Literature* remains a useful work, if not so much for the light it sheds on American literature, it is useful for understanding Lawrence himself.

**About the author:**
Taher Badinjki, has an M. Lit from Edinburgh University and PhD from Glasgow University in English literature and is presently Professor of English Literature at the Department of English at Al-Zaytoonah University, Amman, Jordan. Orcid ID: https://orcid.org/0000-0002-5633-120X

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Badinjki

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Bringing Literature to Life: Strategies for Supporting Arab and American Student Success in a First-Year Foundations Course

Gina Zanolini Morrison  
Division of Global Cultures  
Wilkes University, Wilkes-Barre, USA

Marcia Balester  
Coordinator, FYF Program  
Wilkes University, Wilkes-Barre, USA

Andreea Maierean  
Department of Behavioral and Social Sciences  
Wilkes University, Wilkes-Barre, USA

Megan Boone Valkenburg  
Director of Community Engagement, Student Affairs  
Wilkes University, Wilkes-Barre, USA

Abstract  
First-year courses for entering university students are vital to supporting their success and fostering lasting connections between them and their academic environments. To that end, four First-Year Foundations (FYF) instructors from one small private university in northeastern United States selected a common read to use with their diverse classes, including five classes with large numbers of students from Arab countries. The team worked together to bring literature to life for these first-year students by selecting an intergenerational novel about life in Palestine entitled A Curious Land: Stories from Home, then bringing the award-winning author Susan Muaddi Darraj to campus to meet the students and discuss her novel in both formal and informal settings. The challenges involved in accomplishing this task are shared in this paper, as are the successful results. Sample study guides developed by the FYF academic team are also shared for those instructors who wish to use the same book for their own students, or who might find a model of this method of bringing literature to life useful in planning their own instructional activities.

Keywords: best practices with first-year students, first-year foundations, international university students, literature enrichment, Palestinian conflict

Introduction
Regardless of rank or discipline, those of us who teach in a university setting are keenly aware of the need to engage our students in meaningful and challenging academic content while utilizing strategies that support their success. Entering students demand our particular consideration in that they are not only stepping out of the familiar learning routines of their high schools, but they are also transitioning to the demanding world of college life that is often far from home and existing social support systems. We know that these students must be engaged at the very beginning of their university experience and that choosing the right course readings is vital to sustaining this engagement throughout that short but crucial first semester together.

In an effort to forge a connection between our first-year students and their new university, four faculty colleagues worked together as a team to create a memorable and engaging experience for our students by selecting a common read for our classes and then bringing the author to the university during the semester. Our aim was to bring the literature to life for these new students during their first semester on campus by helping them recognize that behind every reading is an author with a personal history, a unique perspective, and a story to tell. We encouraged our students to reflect upon and share their own personal stories as they read each chapter of *A Curious Land: Stories from Home* by Susan Muadi Darraj (2015). Recognizing that it is “natural for us as human beings to tell our stories, to gesticulate, to dramatize our experiences in an effort to make meaning of our lives” (Downey, 2005, p. 33), we designed strategies to actively engage our students in the process of connecting their own lives to the reading. We also created study guides that served as the basis for semester-long classroom discussions and interactive activities. Our project summary, with sample study guides, is detailed herein for those university professionals who might also want to use Darraj’s book themselves, if not undertake a similar project, to bring literature to life for their own university students.

Literature Review

*High impact practices with first-year students*
Participation in high impact practices is particularly beneficial to students who “start farther behind in terms of their entering academic test scores” (Kuh & Schneider, 2008, p. 1). Statistically, this group includes not only minority group members, but also those students who are the first in their family to attend college—both populations that are targeted for recruitment by the mission and vision statements of our university. Historically, these groups enter the academic environment with a statistical disadvantage, making it especially important to provide support in order to ensure their success. International students are similarly at risk in that, at our university, the TOFEL score of most international students reflects the minimum English proficiency that must be achieved before entry. Nevertheless, our university has committed to the success of its international students by recognizing that mastery of academic English is a process that requires determination on the part of the student and strategic support on the part of the faculty member. High impact practices are data-driven strategies that benefit not only those groups of students who are statistically at risk of failure, but also *all* university students, in several ways.
High impact practices are likely to help students in areas such as persistence and higher level thinking, which are essential to academic success (Tukibayeva & Gonyea, 2014). They take students out of their comfort zones by requiring them to confront problems and situations beyond the traditional academic requirements they have come to expect. In order to understand which techniques or interventions work best with first-year students, it is important first to realize first-year students comprise a unique subset of undergraduate students. Those who teach freshmen soon come to realize they are not so far removed from high school as we might have hoped. Their expectations of what constitutes college life are frequently very different from the reality of the experience. In fact, some studies have found that less than one-third of students have realistic expectations of the amount of work required of them to be successful in higher education (Jobe et al., 2016). The social isolation of being away from home for the first time also has an adverse effect on many students. Some decide to leave after suddenly finding themselves in an unfamiliar academic environment in which the onus is on them to learn the material, rather than being the responsibility of their high school teachers or parents. At the university, students are often presented with content and expected to find their own ways to master it, rather than being taught the content more directly as they have been in high school. Furthermore, each instructor sees them for just three hours a week. The content is more difficult, and there is much more of it to be learned in a much shorter time than in high school. According to Kuh and Schneider (2008), many incoming freshmen have neither the readiness nor the academic skills and study habits to facilitate their success in a post-secondary environment.

Gardener has stated that college is “academic Darwinism” (2001, p. 5): an environment in which only the strongest survive. Withdrawal from university study is an unfortunate waste of the student’s time, money, and opportunity to complete a degree that will open doors for a better future, as well as the institution’s resources, time, and seat given to a student with potential who, for any number of reasons, has been unsuccessful. Withdrawal is often avoidable, however. High impact practices have been shown to have positive effects on all students and to have a compensatory effect on “at risk” students (Cruce et al., 2006). Indeed, there is no “downside” for academic institutions to invest the time and energy to facilitate student success and retention.

High impact practices have six essential characteristics (Kuh & Schneider, 2008): They (1) require a significant amount of time and effort focused on a specific educational goal, (2) involve shared intellectual experiences with peers and faculty, (3) involve students stepping out of their comfort zones and being exposed to diversity, (4) involve students receiving prompt feedback, (5) provide opportunities for application of learning, and (6) encourage students to internalize new ideas and change the concepts that govern their awareness of the world they live in (Tukibayeva & Gonyea, 2014, p. 19). According to a study by Hansen and Schmidt (2017, p. 76), high impact practices affect not only short term retention and persistence in freshmen students, but also have long term outcomes in a three-year persistence rate.

Retention
Retention is one of the primary reasons colleges and universities offer first-year foundations courses. Kuh and Schneider (2008) maintain that first-year foundations classes are “obvious
choices” (p.13) to encourage student achievement and to enhance the connections among students and between students and the university. Earlier research into the retention of first-year students revealed that first-year seminars affected not only a higher year-to-year retention rate, but were also associated with a higher retention rate in the second year, as well (Hoff, 1996). The results are consistently positive on the effect of such early initiatives. A study cited by Hansen and Schmidt (2017) notes that although first-year experience courses are often criticized for their “lack of academic rigor” (p. 58), they nonetheless have a positive impact on students and positively affect their lifelong learning orientations— if they are academically challenging and if they employ engaging teaching methods.

**Faculty support**

While social interaction helps students connect to college life, it is the engagement with the academics that keeps them in college. A study by Dewart and Rowan (2007) examined the reasons that students continued their courses in spite of obstacles. They found that, although students named their own determination as the primary factor in continuing their course, they also cited teacher support both as a reason they continued and as a reason they were successful. This study found that what facilitated retention was the positive expectations from teachers who encouraged interaction with students and recognized the “cultural capital they brought—a blend of work, life, cultural, and academic experience” (Dewart & Rowen, 2007). These instructors brought into the classroom a passion for the topic they were teaching, which in turn left a positive mark on their students. In a 2008 survey conducted by the Center for Excellence in Teaching and Learning (as cited in Thaiss et al., 2016, p. 2), the individuals who teach FYF, regardless of their position in the university, do so because they can try out new courses, teach in areas different from their usual courses, and enjoy the opportunity to interact with first-year students. Eighty-six percent of instructors who have taught FYF would do so again. This level of enthusiasm for those teaching first-year foundations facilitates retention and benefits both students and the university as a whole.

Faculty support in the form of mentorship is a highly effective and specialized brand of faculty support. The collaboration of first year-students with faculty on scholarly activities is a powerful experience for students resulting in not only additional research experience for students, but also increased productivity for the department. Students engaged in research with faculty have been shown to continue and sustain scholarly activity (Forbes & Davis, 2008). Undergraduate research can be an extension of what already is being done in a course, and it benefits students in their intellectual, academic and personal growth (Tukibayeva & Gonyea, 2014). The skills required in data collection, lab techniques, interpreting results, and independent thinking lend themselves not only to traditional science discipline specific FYF courses, but also to social science based and service learning courses as well. The opportunity for students to assist in the preparation of a paper for publication or to participate in a conference presentation provides benefits in professional self-confidence, critical thinking, and the ability to work through difficulties (Bauer & Bennett, 2003). Sadly, student participation in research is one of the least utilized high impact practices. It has been suggested that this is due to the nature of the research process itself and the lack of FYF courses in STEM disciplines (Tukibayeva & Gonyea, 2014).
Inclusion, Diversity, Civic and Global Learning
Offering courses that help students explore other worldviews, cultures, and life experiences is becoming more commonly accepted as a high impact practice. College is often the first opportunity many students have to confront issues of racial, ethnic, and gender discrimination; gender identity; basic freedoms and human rights; and power and privilege. Courses involving these sensitive topics can address differences that exist globally and nationally, and they require critical thinking and self-reflection in the processing of the information involved in the examination of the issues. These topics are frequently enhanced by service learning within local communities or study abroad (Kuh & Schneider, 2008) and can be integrated with associated academic content to promote critical thinking and openness to diversity that will help students become responsible and informed citizens of the world. Each of the FYF course sections involved in this project involve diversity, inclusion, civic and global learning as central components of the course.

Writing across the curriculum (WAC)
Writing across the curriculum is a strategy that emphasizes writing at all points of instruction and throughout the curriculum (Kuh & Schneider, 2008, p. 10). Writing intensive courses are beneficial to the development and refinement of critical thinking, building classroom communities, and establishing a campus community of learners (Thaiss et al., 2016). For example, the use of journal writing at the beginning of each class allows students to respond critically to a given prompt or issue and prepare own opinions and responses for sharing, thus giving them a voice in classroom discussions. Such sharing reflects a reciprocity that also encourages the recognition and acceptance of the diversity of the individual students in the class, and, in turn, encourages the development of a community of learners. The use of journal writing is also beneficial to faculty in that it is a forum for students who might not otherwise express themselves to write about a particular issue, problem or concern through the use of “free writes.” It is a formative assessment for faculty to monitor student attitudes and perceptions, and to deal with potential issues before they become major problems.

One real-world example of the use of online journal writing to subvert problems involves a student who wrote about racist posts made by a student in another class. Because of the journal, the posts were brought to the attention of the faculty member, who contacted the appropriate authorities to have the posts removed. It also prompted further campus-wide discussions on race relations. Easily implemented, with the option not to grade this formative assessment, journal writing is a best practice that, according to the American Association of Colleges and Universities (Kuh & Schneider, 2008), helps to develop students’ intellectual and practical competencies. At Wilkes University, where this project was undertaken, writing across the curriculum begins in FYF courses and is assessed at specific benchmarks throughout every student’s academic journey.

Service-learning
Service-learning is an approach to teaching whereby students participate in some form of civic engagement as part of a regular course. The difference between service-learning and community service is that service-learning has an academic component—including but not limited to group
discussions, directed writing, and presentations (Tukibayeva & Gonyea, 2014, p. 20). Service learning also leads to better writing skills, improved racial understanding, increases in critical thinking, higher grade point average, improved communication skills, and higher levels of retention (Smith et al., 2011; Tukibayeva & Gonyea, 2014, p. 21). In a study at Tulane University, Moely and Ilustre (2014) found that service-learning participants, when compared to non-service-learning students, are also more likely to continue study at the university and re-enroll the next year, thus boosting retention levels into the sophomore year.

To be effective, service-learning should provide opportunities for meaningful service linked to course content, with opportunities for reflection in order to be effective (Moely & Ilustre, p. 15). According to Smith (2011), there are six indicators of high quality service-learning. First, the service should be linked to academic goals and learning outcomes. Second, the service should respond to a need in the community and can extend beyond the time frame of the actual course it is linked to. Third, there should be a collaborative management and development of the project between teacher and student. Next, a sense of community responsibility and civic engagement should be fostered through a direct relationship between the participating institution and the community at large. The fifth indicator is the emphasis on contemplation, an examination of personal values and goals during all phases of the service—before, during and after. Finally, service-learning should involve an analysis and interpretation of the results of the project/service, including all stakeholders whenever possible (Smith et al., 2011). It is also suggested that a “celebration of effort and success” be held (Smith et al., p. 320) upon completion of the service.

Service-learning facilitates a common intellectual experience with faculty and peers, and it allows students to become aware of and reflect on their own views, beliefs, and value systems through the academic components. An additional benefit of service-learning is the students’ positive perception of the participating institution. Following service-learning activities, community members’ perceptions of students and young people in general are improved. In other words, the actions of students reflect positively on the campus community and the prestige of the institution. The participation of students in a service-learning course also encourages more participation in service activities throughout their academic career and later in life. Service-learning as conducted in FYF courses at Wilkes University and elsewhere have been designed to foster a broadened worldview and an acceptance and appreciation of others.

**Common reading experience**

A common reading experience used to facilitate a common intellectual experience is considered a high impact practice in first-year foundations courses (Young & Keup, 2016). A common read is more likely to have a positive effect if the reading is carefully selected for length and readability, if there are events outside of class and the purpose of the program is made clear, and if support is provided to instructors to assist with instruction, such as study guides and discussion questions (Ferguson et al., 2014). The common intellectual experience of a common read also creates a sense of community among those who read the book and contributes to the likelihood students will remain in school (persistence) and attain a higher GPA (Daugherty & Hayes, 2012; Huntly & Donovan, 2009). The common read can be used to anchor each course section and generate a
common intellectual experience, with the key being both to challenge and support students, thereby encouraging their critical thinking (Stebleton & Jehangir, 2016).

Having the author visit campus and having a panel of local experts on the topic to engage students and faculty are two effective strategies to further enhance the effectiveness of a common read for a first-year foundations program. It should be noted that in some cases, the book is provided at no cost to all students, which may or may not be an incentive to their reading it. A common read program has its limitations in that, in one study on a Canadian university, the common read was used in only some faculty member’s courses and was read by a minority of students; consequently, it did not create the sense of community and the common intellectual experience that had been hoped for (Ferguson et al., 2014). Nevertheless, this high-impact practice is one that we attempted to implement at our university for our incoming first-year students.

Methodology

Background of the project

This project took place at Wilkes University, a small private American university in northeastern Pennsylvania offering both professional and liberal arts programs with a total enrolment of nearly 6000 students. Of these, about 2500 are undergraduates. Each year brings about 600 undergraduate students to Wilkes as traditional freshmen; these incoming students are required to take First-Year Foundations (FYF), an introductory level mandatory general education course designed to acquaint them with the rigors of academics on the collegiate level.

The demographics of Wilkes reflects approximately 10% international students, with the overwhelming majority being from Kuwait or Saudi Arabia. In the 2017 class of entering undergraduate freshmen, 39 were international, with 38 of those having listed Kuwait or Saudi Arabia as their country of origin. Although our international students must achieve the required English proficiency score before acceptance to Wilkes, it is nevertheless a challenge to support the transition of the international students linguistically, academically, and culturally. As with all students, that first semester is critical to their retention and their success and, as with all students, they are required to take FYF in order to orient them to the social environment and academic demands of the university.

The FYF program design

The faculty of Wilkes University have designed a unique FYF program that delivers academically rigorous content according to pre-approved course objectives, while allowing a wide a variety of course topics designed to pique the variety of interests among the incoming students. During the fall of 2017, there were 679 first-year students enrolled in 33 sections of FYF, with an average class size of 20 students. These FYF classes were taught by full-time faculty and adjunct professors on 17 different topics ranging from robotics to service learning to international travel; however, each FYF course was required to embed a minimum of two general education student learning outcomes in the categories of diversity awareness and critical thinking, in addition to at least two other general education student learning outcomes and other course objectives appropriate to the course topic, to be addressed and assessed at the discretion of each instructor.
This diversity of FYF course offerings is a mechanism that allows students to choose sections with content that appeals to them; therefore, every effort is made to build a student’s first semester course schedule around the FYF class section that each student has chosen. Typically, students whose first language is not English are encouraged to enroll in the FYF section entitled *American Culture and Values*, which provides an orientation to life in America through readings and assignments selected in such a way as to provide intensive English assistance. In the fall of 2017, however, scheduling conflicts required that at least 15 of our international students be placed in other FYF sections. Conversely, four American students selected *American Culture and Values* as their FYF section. This mixture presented a unique challenge for the instructors and students alike, which was met in several ways, including the use of a common read that was attractive to these multicultural classroom sections.

*Selection of the common read*

During the semester before our project began, award winning author Susan Muaddi Darraj delivered the keynote address entitled “Changing the Narrative: How Race and Politics Affect the Way We View Women” at the Women's and Gender Studies Conference organized in Wilkes Barre, Pennsylvania, sponsored by Wilkes University and King’s College. One of the members of our faculty team attended this author’s speech and, as most who attended, found it extremely engaging and inspiring. Upon hearing the reaction of the audience and the comments about her book, our colleague decided to order her own copy of *A Curious Land: Stories from Home*. She immediately realized its clear potential to become a source of inspiration and debate for our students and decided to take the suggestion to the newly formed FYF Committee, a faculty standing committee on which she served as a member.

At the same time, the FYF Committee was accepting proposals for the piloting of a common read. The timing was fortuitous, as one of the main goals of the FYF program is to increase diversity awareness on campus and a common read containing diversity issues was being sought. It was decided that readings must be chosen and discussions must be designed to encourage students to demonstrate knowledge and understanding of the diversity of the local and global communities, including cultural, social, and economic differences. Students are also encouraged to analyze, evaluate, and assess the impact of differences in race, ethnicity, gender, socioeconomic status, native language, sexual orientation, age, and religion while utilizing perspectives of diverse groups when conducting analyses, drawing conclusions, and making decisions. *A Curious Land: Stories from Home* (Darraj, 2015) seemed to address all of the relevant issues of diversity in a reading set within the context of political controversy. Thus, the ability of the book to advance our students’ *diversity awareness* and *critical thinking* made it an excellent choice of a common read for our first-year students.

The book was ultimately selected by committee members because of its readability and universal appeal; the problems and life situations encountered by the characters are problems encountered by all people everywhere, regardless of culture. The central theme, the lasting power of love in its various forms, told through a series of love stories, captured the interest of these young adults. Other social issues in the book—homelessness, abortion, ongoing religious and
political strife, loss, duty and sacrifice for the greater good, as well as the emergence of strong female characters central to the individual stories—made this a natural choice. The message that we as people are more alike than different, and that we all face similar struggles, is one that we members of the committee compelling and relevant, particularly in our current political climate.

**Brief book review**

The book we chose for our common read, *A Curious Land: Stories from Home*, takes the readers through a journey in the lives of Palestinians from a fictional West Bank village and includes references to their culture, love lives, and political events. The book is made up of short stories that in some way all connect to each other. Each short story takes place in a different time period, includes a different main character, and involves different types of conflicts related to the time period. Darraj disclosed that she wrote *A Curious Land: Stories from Home* for a western audience that might not fully understand the Palestinian culture. Through her stories, she told us, she hopes that people will find the common bonds we share as humans regardless of the differences between our cultures.

In an interview for a Wilkes University publication, Darraj confessed that she wrote *A Curious Land: Stories from Home* with the intentions of providing a glance into Palestinian life without “over-trying” to explain things. One example of that approach is her use of original Arabic words without italics as she felt readers would be able to use context to glean the meaning without translation or a glossary. In the same interview, she acknowledged that she tries to write about women’s experiences as much as she can. “If you look at any culture and the way that it treats women, respects women, hears women or allows women to speak, then that tells you a lot about that culture. But I think there’s no culture, no nation in the world in which women have equal voice in the society” (Darraj, 2017). She added that, although many only look at the Middle Eastern countries when it comes to the oppression of women, we have similar problems here in the United States.

Emphasizing the strength of women and the bonds of love in its many forms, Darraj’s stories offer a glimpse into the intergenerational issues faced by most societies, such as migration histories, compassion for others, the effects of conflict and occupation, and the thread of love that stitches together a family and a community. There is something real, recognizable, and deeply moving in each story, and these stories resonate with readers.

**Results**

*The author’s visit to campus*

Our author Susan Muaddi Darraj visited the Wilkes University campus on October 25 and 26, 2017. The itinerary of the visit included a dinner with the members of the committee in charge of the event (the authors of this paper), an International Studies newsletter interview, a lunch with students and staff, informal class visits with those four classes that had the largest enrolment of Arab students, and the main lecture entitled, “A Conversation with Susan Muaddi Darraj, Author of *A Curious Land: Stories from Home*.” The university’s advancement team handled the logistics regarding venue and food, while the marketing department created a visually attractive poster.
Students were selected to attend the author luncheon in some sections by their instructor, and in other sections by a vote of their peers, and all students and members of the university community were encouraged to attend the main lecture. In an effort to encourage our first-year students with their time management skills, an academic incentive (in the form of bonus points) was given by some instructors to encourage attendance. It should also be noted that the Middle Eastern students expressed much enthusiasm about hearing this author speak, and that this event continues to be cited as an example of the fact that our campus is welcoming to Arab students. In fact, in an FYF class held the following semester, students asked if it were possible for the author to return to campus to speak again.

Project outcomes
While reaction to the book varied by class, in general our students were very engaged in this reading, as we had hoped. We found them to be appreciative of our efforts to bring the book to life for them by enabling them to interact personally with the author and with the content of the book through guided discussions with their classmates. One unexpected positive result of working with *A Curious Land* was the ability—indeed, the necessity—of discussing the complex situation that has existed for generations in Palestine. American students were able to realize that they have not, in fact, been told the whole story. Similarly, Arab students seemed eager to find common ground with the Christian characters in the setting by sharing similar stories of their own families’ migration histories, gender expectations, Arabic customs, and values. This gave our students the advantage of stepping outside their known world in order to participate in *critical thinking* about the short-sightedness of taking simplistic stands in complex political situations. We can only hope that they will continue to grow this ability as they continue their education.

The benefits of adopting this book for our common read were many; yet, we did discover primarily two challenges with the book. First, the author’s choice to use Arabic names for her characters and Arabic words for certain nouns without translations proved to be confusing for the non-Arabic students. To assist our students with that, we developed study guides with guided questions and glossaries, which were a tremendous help to those students unfamiliar with the Arabic names and phrases used in many of the chapters. One unintended positive outcome of the author’s use of Arabic words, though, was the dynamic that developed between the Arabic students and the American students. Whereas the Americans were, of course, faster at reading and better able to grasp the nuances of the writing without as much assistance, the Arab students became the cultural experts who were placed in a position of an authority on the language and cultural setting of the book. This alone was an unforeseen advantage of the process that directly impacted the *diversity awareness* of all students in the classroom.

The second challenge that we found was the negative depiction of the Israeli soldiers. This was an issue that could not be ignored, particularly with several Jewish American students in the classes. In our class discussions, we came to the conclusion that this view was the result of a long-standing situational issue that has been present in the Middle East, and we reviewed video broadcasts of both sides of the conflict. As instructional leaders, we agreed to make the statement in class that each story-teller has her own perspective and that the portrayal of the Israelis was a
common one among Palestinians. Nevertheless, we clearly stated that we did not condone negative stereotyping of any religious group, nationality, or culture. We also made mention of the many contributions that the Jews have made to world history and to the American culture.

As instructors, we did our best to utilize the strengths of our students by incorporating small group discussion and other interactive strategies when covering the reading. For example, one instructor created a qahwah (Arabic coffee shop) atmosphere in her classroom and developed work stations to help the students review the last chapters of the book and reflect upon how they were tied to the first. In this activity, students were required to visit three stations and fill out answer sheets at each station after discussing the questions with their peers. For one station, they chose either “The Village Qahwah,” if they were male, or “Imm Fareed’s Kitchen,” if female, to discuss questions about Darraj’s story on “Village Gossip: The view from the Qahwah.” At the “George’s Coffee Shop” station, both men and women sat together at café tables to synthesize the major themes of “Christmas in Palestine,” over coffee and baklava. At the “Picnic with Susan” station, they were asked to develop questions that they would like to ask the author about the book, sitting on blankets with pillows to lean on as they sampled Middle Eastern snacks. The students were very eager to participate in this activity and were highly engaged.

Overall, we were very pleased by the richness of the discussions and the cultural exchanges that took place in our classes. In addition, we felt that the author was well-received by the campus community and that her lecture was a well-attended, positive event for our campus.

Discussion
Introducing this book to our first-year students was valuable on multiple levels. It was enlightening for our students to read about another culture through a book that spanned a time frame of over 100 years of history. The cultural and political changes that have taken place over the century were striking, and our students were forced to confront realities of life in those times and in that place, as compared to their own lives. Yet, they were also quick to point out the commonalities between the characters in the book and their own family members, living or dead. They were drawn in by the love stories, moral crises, and family concerns that were quite familiar to them. They connected with this book.

The opportunity to meet the author provided an opportunity to engage in rich discussion about the creative process of writing, as well as the realities of living in America as a member of a minority group. In her lecture to the campus, Darraj said she was often asked growing up, “What are you?” because, although she was born in Philadelphia, she looked different. Many of our American students of color were able to relate to the personal stories that she shared about having a distinct cultural identity without a nationality. Indeed, all students at this age are invested in self-discovery of identities, and the stories in the book resonated with so many of the students who were actively involved in that difficult process of striking out on one’s own while holding onto the best parts of one’s cultural and personal history.
The study guides, which were developed through a collaborative effort of all four of us on the project team, worked very well to move the students through the layers of content to achieve insights about themselves as well as the situation in Palestine. The opportunity to discuss the meaning of each chapter—and the central theme of love—was a powerful teaching tool. The strong, determined, and powerful women who guided the story lines destroyed the stereotype of Arab women as being helpless and submissive. Rather, they provided examples of strong personalities and forces for good. They were the story.

Although we went into this project with knowledge of best practices and years of teaching experience behind us, we based our project mostly on a hunch that it would be successful. After all, we know our students and we know what they need. We did not realize, at first, how successful this project would prove to be and how meaningful an experience this project would provide for so many of our first-year students. Looking back, we wish that we had devised a pre-test/post-test for the students as an objective assessment of the project’s success. Nevertheless, we did retrieve evidence of the value of the project, and the impact on our students, in their reflective writings and their final course evaluations. Some of their comments follow.

One student’s course evaluation included, “Made me want to get out of the country and travel and see the world,” and another student’s reflection paper included these remarks: “This novel genuinely opened my eyes to how occupation and times of turmoil really affect the people, surrounding area, and sometimes the whole world… Often we don’t truly understand what others are going through because we have never see the uncertainty others have gone through. Many people make simple comments about complex problems. This story gives you a realistic idea of how desperate these people were just to survive. … Darraj did an excellent job of opening up my worldview with reliability and wholesome characters I could easily follow along with. Her novel solidified the idea in my mind that the world is completely grey.”

Another comment was, “My favorite story in the book was the last chapter. It showed the reoccurring character Salma and her life as a child struggling to be a daughter in a time where parents would rather have a son. … Reading this story really made me put my current life struggles into perspective…. She never got a break from working. Reading this emotional story showed me that I should not take what I have in life for granted, and I should appreciate all the things that I do have, such as a loving family and a great education.” Similarly, another student offered a reflection on diversity: “An important part of education and growth is diversity. Diversity allows for one to be exposed to different cultures and different ideas, so that one is not ignorant to certain topics…. Learning about different beliefs also allows for someone to understand philosophies and ways of thinking that they may not have otherwise been introduced to.” Similarly, one student remarked that the class “…taught about other cultures beautifully and always kept me fully engaged during class time. This was my favorite class of the semester.”

Conclusion
Reviewing the student reactions and reflecting on the semester-long involvement with Susan Muaddi Darraj and her novel of short stories from Palestine, we arrived at the conclusion that our
project succeeded in providing an enriching and engaging experience for our first-year American and Arab students. We developed study guides that were useful in facilitating discussions and promoting rich intercultural exchanges. These study guides also helped support our efforts to bring creative interactive strategies into the classroom that enhanced the learning experience for all of our students. We used our knowledge of best practices to anchor our request to have this author visit our campus, and we received financial support from our administration to do so. We organized her visit, promoted the event, hosted her, and invited our students to meet her and ask questions of her. Although we met challenges and noted the shortcomings, such as the absence of a questionnaire to formally assess the success of this initiative, our student response surveys provided ample evidence of its success. At the end of the semester, we, as instructors, also felt enriched by the experience of meeting Susan Muaddi Darraj and introducing her to our students. Indeed, the process of bringing literature to life for our students proved to be rewarding for us, as well as for the larger campus community.

About the Authors:
Gina Zanolini Morrison is an Associate Professor of Global Cultures with a PhD in Human Development and teaching certificates in guidance counseling, communications, and ESL. A recent Fulbright Specialist in Malaysia, she has conducted studies in Southeast Asia on global education, plural modernities, and working women. https://orcid.org/0000-0003-0061-390X

Marcia Balester is the Coordinator of First-Year Foundations at Wilkes University. With an EdD in Professional Studies in Education, an MEd in ESL, and 19 years as a public schoolteacher, she has worked with faculty to build a sound, flexible, and academically rigorous FYF program on high impact practices. https://orcid.org/0000-0002-1747-1592

Megan Boone Valkenburg is the Civic Engagement Coordinator at Wilkes University. Holding an MS in College Counseling, she works with students, faculty, staff, and community members to build alliances through diverse interests. Her DEd research examines the effect of short-term service experiences on student growth and development. https://orcid.org/0000-0003-0195-8571

Andreea Maierean, Assistant Professor of Political Science and the Coordinator of International Studies at Wilkes University, completed her degrees in Romania, Italy, Hungary, and Austria. Dr. Maierean's research and teaching include post-communist transitions to democracy, transitional justice, and environmental policy. https://orcid.org/0000-0002-1524-9007

References


Appendix A: Sample Study Guide for “THE JOURNEY HOME”

Glossary:
- jinn
- thowb
- abaya
- maharam
- Frangi
- Inshallah
- aroos

Guided Questions:
1. What was the lifestyle of Rabab’s people, and what were the hardships they faced during the war? What war was this?
2. When Rabab goes to the well, what does she find?
3. What do we know about the stranger? What was his name?
4. What happened to the people inside the house near the well? What was the first clue?
5. What was the problem with the stranger’s shoulder? How does Rabab get to know him?
6. What was Rabab’s mother’s warning about Awwad? Why is this important? How does Rabab confirm her mother’s suspicions?
7. What was significant about the bracelet?
- Rabab
- dabke
- qamis
- Arees
- mabrouk
- maskeen
- tabla

8. How would you describe Rabab? How do you feel about Rabab, her family, Awwad, and the stranger? Were you surprised by the decisions that the people in this story made? Did you predict the ending? Can you predict where this story might lead?
9. Relate this story to your own life by considering: where would your own “journey home” take you, what is there that calls you home, and where your own family roots were in 1916.

When you review this story, please make special note of:
1. The stranger’s real name
2. The stranger’s problem shoulder
3. The village where Rabab settled
4. The name of the stranger’s village
5. The bracelet

Your notes, questions, and reflections:

Appendix B: Sample Study Guide for “ABU SUFAYAN”

Glossary:
thowb
hilwa
sulha
Inshallah
Al-salaam alayki, ya Mariam
abaya
qamis
mukhtar
whayn / teta
shebab

Guided Questions:
1. In the beginning of the story, there is a funeral in the church. Who has died? What happens at the very end of the funeral?
2. Coming out of the funeral, Abu Sufayan sees his green-eyed wife Halwa, remembering when she was his young and beautiful bride. How did they meet? How would he describe her as she is today?
3. What is Abu Sufayan’s real name? Where have you heard this name before? Describe him.
4. How did Dimitri’s son die? What are the people planning to do about it?
5. Some of the women in the village have been planning to go to a march. What do you think the women’s demonstration was about?
6. What was happening globally in 1936, during the time of this chapter? What impact did it have on the village? Describe the situation in the village now.
7. What was the men’s meeting about? What does Abu Sufayan want to do? What would you do?
8. In this story, we meet Salma, Abu Sufayan’s granddaughter, and we will meet her again. What sort of relationship do they have? When they sit together, he tells her of his time in the service. Why do you think he does not tell her about the Bedouin girl? Who is the Bedouin girl?
9. Why did Abu Radwan’s family flee? Why did they come to Abu Sufayan? Did he and Salma help?
10. The theme of being naïve appears in this chapter, as it did in the first story. Do you remember when it appeared in “The Journey Home”? Why does Abu Sufayan’s wife call him naïve in this story?
11. Relate this story to your own life by considering what was going on in the world in 1936 and how that might affected your own family’s story—including their decision to come to America.

When you review this story, please make special note of:
1. Abu Sufayan’s sons, who moved to Guatemala
2. Imm Fareed, the tall woman who gave the signal after the funeral
3. Radwan, who killed Dimitri’s son
4. The statue of the Virgin Mary in the village church, pockmarked by bullets

Your notes, questions, and reflections:

Appendix C: Sample Study Guide for “THE WELL”

Glossary:
- Bi’sm al-ab w’al-ibn
- Inshallah
- hatta
- jinn
- qahwah
- mukhtar
ahlan wasahlan
Al-salaam alayki, ya Mariam
thowb
shebab

**Guided Questions:**
1. The opening scene takes place in a Christian Orthodox Church in the West Bank. What is the significance of that scene? What is the role of religion in Amira’s life? What does she want to be?
2. Discuss Amira, the main character. What impression do you have of her? What words or events make you feel that way?
3. How does Amira see herself in comparison with her sister and other girls her age? Is this something specific to her culture, or is it universal? Explain.
4. What is Amira’s relationship with her father and her own family? Do you recognize any one from a former story? Describe her relationship with Muneer, his children and his wife Lydia.
5. Lydia, Muneer’s pregnant wife, wears something that you have read about before. What is it, and what does it tell you about Lydia’s family of origin?
6. There is a crisis in Muneer’s family. What is it? How does Amira decide to about it, and why? How does her family react to her decision, and why?
7. Many pages of this story are devoted to the inner struggle that Amira has in trying to decide the right thing to do. Who were the people that influenced her decision the most? Name three.
8. In this story, are there any clues to help us figure out how Amira’s family connects to Abu Sufayan’s (Jamal’s) family? Can you predict any future connections?
9. At the very end of the story, Amira promises herself to say a prayer at the well in Muneer’s home. What will she pray for? What does her prayer represent or foretell?
10. Why do you think the author inserts in the text words in her native language (Arabic)?
11. Relate this story to your own life by considering what was going on in the world in 1966 and how that compares to your own family’s story.

**When you read this story, please make special note of:**
1. The description of Muneer’s home
2. The importance of the *qahwah*, or coffee shop, as a gathering place for men
3. The recurring themes of strong women, love overcoming hardship, naïveté, and doing the right thing
4. The different types of love that can create lasting bonds between people
5. The relationship that Amira has with Muneer’s eldest daughter, Adlah.

**Your notes, questions, and reflections:**
The Impact of John Locke's *Tabula Rasa* and Kant’s faculty of intuition on the Poetry of Wordsworth, Coleridge and Keats: Implications and Applications

Walid Ali Zaiter
Department of Languages and Translation
Taibah University, Saudi Arabia

Abstract:
Both Immanuel Kant (1724–1804) and John Locke (1632-1704) have transformed the thought and ideology of almost all walks of life (culture, literature, science, politics, and philosophy) in the eighteenth, nineteenth centuries and beyond. This paper explores the impact of their philosophy on the Romantics' poetry. Thus, the paper argues that the Romantics Wordsworth, Coleridge and Keats had refuted John Locke's *Tabula Rasa* and adapted Kant's faculty of intuition to create their poetry. Adapting Kant's faculty of intuition in the *Critique of Pure Reason* (1781), a new theory of knowledge, the Romantics denounced Locke's *tabula rasa* in Locke's *An Essay Concerning Human Understanding* (1690). Unlike Locke, Kant treats the mind as active organ. For this reason the Romantics took up Kant's theory and left behind Locke's *tabula rasa*. This paper (a study) aims to find where Locke’s *tabula rasa* and Kant's intuition converge and diverge. The study provides a historical and theoretical background of these philosophies and their impact on the Romantics under study. Thus, it paves the way for further investigation for those who are concerned to tackle any angle of the study.

**Key words**: Imagination, Locke's *An Essay concerning Human Understanding and Tabula Rasa*, Kant's faculty of Intuition, Wordsworth's *Prelude*, Coleridge's "Dejection: An Ode" Keats's" Ode to Psyche"

Let us then suppose the mind to be, as we say, white Paper, void of all Characters, without any *Ideas*; how comes it to be furnished? Whence comes it by that vast store, which the busy and boundless Fancy of Man has painted on it, with an almost endless variety? (Woozley, 1964, p. 89)

**Introduction**

Although Locke's *tabula rasa* has received enough focus and analysis by the critics of eighteenth and nineteenth centuries, this paper highlights the interaction between Locke's *tabula rasa* and Kant's faculty of intuition. This paper has shown that Locke's *tabula rasa* has been rejected by the major Romantic poets starting from Wordsworth, Coleridge to Keats; this rejection was influenced by a new discovery of knowledge introduced by Kant's book *Critique of Pure Reason* which emphasizes the faculty of intuition; this new epistemology had great impact on the Romantics; with this scientific breakthrough of Kant's theory, Romanticism saw itself as a reaction against the cold reason of the Enlightenment. Besides the Romantics saw in the French revolution, which created so many injustices to the people who believed in its doctrines, a great source of inspiration. Delving into research I have found that the Romantics rejected Locke's *tabula rasa* and Hartley's association theory of the mind; these theories treat mind as a thing; the Romantics did not find in the empirical philosophy a means to express their ideals and inspirations. Instead, they adapted Kant's faculty of intuition which goes beyond reason. This helped them produce their individual theories of poetry. Another aspect of the paper is to trace the historical context of the periods of time when these philosophies evolved and impacted literature, particularly the poetry of the Romantics above mentioned.

The Eighteenth century brought many changes to the thought in philosophy, religion, science, economy, politics, individualism and literature. The Age has been called many names on the grounds of the major contributions in it; it is the Age of Reason when the intellectuals in all fields of knowledge had enriched the age with their influential works on the mind. The most dominant figure was Locke, especially his theories of the mind and of individualism. His basic tenets which have influenced and permeated the whole age are those mentioned in his monumental work, *An Essay Concerning Human Understanding* (1690). It is seen by many critics of Locke as the foundation of modern empirical philosophy which influenced the philosophers of the Enlightenment, like Rousseau, Kant, Berkeley and Hume. The main arguments in the *Essay* include: a new theory of knowledge -- epistemology which is imprinted on the mind as "tabula rasa." Locke's impact was carried on from the 17th, and 18th and beyond.

In summing up Locke's influence on the 17th and 18th-century thought, Spellman argues that "without Locke the supremacy of reason and the malleability of the human mind, so much a part of enlightened thought the eighteenth century, would have been practically inconceivable." His influence on the evolution of democracy, on enlightened theories of education, and on philosophy is immeasurable (Spellman, 2005, p.45). Locke's impact is also noticeable in literature.

**The Impact of John Locke's *Tabula Rasa* on the Romantics and Kant’s faculty of intuition**
Bishop (2007) argues that Locke's theories of human nature, social justice and his epistemological *tabula rasa* were written "to criticize the politico-economic foundations of the dominant class of his time" (p.8). Most critics have focused their research and commentaries on Locke's *Essay* comprising his theories of the mind, language and knowledge, which have influenced the works of poets, novelists, dramatists and philosophers in the Eighteenth Century, nineteenth century and probably well into the twentieth and twenty first Centuries. Locke's *tabula rasa* is one of the most important theories which left its mark on the literary works of his age and beyond. Interestingly enough, the arguments and counter arguments took more than a century to settle the controversy of Locke's implications of *tabula rasa* comprising fancy and imagination, which he adapted from Aristotle, and his rejection of innate ideas of Descartes and Plato. likewise, the Romantics rejected Locke's epistemology. This process is continual in all ages as revolutionary men in all aspects of life can transcend their age and its axioms.

Inspired by Locke's passiveness of the mind as receptive of external reality, the Romantics made use of Kant's philosophy which combines Descartes' rationalism and Locke's empiricism. Therefore, they devised their theories concerning fancy, imagination, the sublime, beauty, poetic diction and the poet in accordance with Kant's intuition theory. The English Romanticism refuted the empirical philosophy of Locke based on sensation, reflection and experience, as the only means of knowledge and Descartes' rationalism. Instead, they adapted Kant's philosophy of the active mind, which made Romanticism a movement against the cold reason of the Augustine Age (the eighteenth century); i believe that Romanticism would never have evolved in the nineteenth century without Locke's *tabula rasa* and its counter arguments refuted by philosophers and poets. "The Romantics emphasize the workings of the mind in imagination, whereas, the Lockean theory of imagination is concerned more with the object of imagination"(Diffey,1981,p.176). Interestingly enough, the Romantics looked upon at the Elizabethans for the freedom of thought in their age, another inspiration to create poetry. One may wonder: "What is the essence of tabula rasa?" According to Encyclopaedia Britannica

*Tabula rasa*, (Latin: "scraped tablet"—i.e., "clean slate") in epistemology (theory of knowledge) and psychology, a supposed condition that empiricists attribute to the human mind before ideas have been imprinted on it by the reaction of the senses to the external world of objects." The term goes back to "Aristotle's De anima (4th century BCE; On the Soul), and the Stoics [Greek philosophers dividing philosophy into logic, physics and ethics] as well as the Peripatetics (students at the Lyceum, the school founded by Aristotle) subsequently argued for an original state of mental blankness (Bhuitia &Duignan, 2016).

This source does not refer to the contribution of the German philosopher Immanuel Kant, who transformed Locke's passive *tabula rasa* into a new faculty of the mind whose impact on the poetry of the Romantics, particularly Wordsworth, Coleridge and Keats, is noticeable; neither does the source mention major critics of the Locke's *tabula rasa* in his age and of those that followed him. However, Maclean (1936) who is an influential critic on Locke's *Essay*, traces the phrase and its implications and applications since the Classical age to the modern era, concentrating on the most part on the Augustine literature and to a lesser extent on the Romantics. Maclean however,
discusses sparsely Locke's *tabula rasa* and its implications and applications in the eighteenth century, only in chapter one of Book I "Neither Principles nor Ideas are Innate." McCormick (1996) speaks highly of Maclean as an influential critic of John Locke:

> Without supplying any overall theory of influence, there is an excellent description of the range and variety of Locke's impact on the eighteenth century; and MacLean clearly shows the revolutionary ramifications of Locke's denial of innate ideas of God and morality and the limitations of human knowledge (p.442).

Walker (1994) who is one of the significant scholars of Locke's philosophy, Locke's *tabula rasa* touches only briefly on the term; Walker traces the critics' concern with" Locke's *An Essay Concerning Human understanding*. Walker comments on MacLean's book, above mentioned, "the main ideas of each of the four books of the Essay and cites a range of eighteenth- century texts"(p.3). He also comments on Basil Willey's *The Eighteenth Century Background* (1940); it is one of the resourceful sources on the period and its frame of mind. Walker reviews the book slightly: "Willey, like Coleridge makes a place for Locke in the post- Renaissance disassociation of sensibility:"the cold philosophy" which destroyed "the union of heart and head, the synthesis of thought and feeling, out of which major poetry seems to be bor.". He argues: "For Willey, the attempt by eighteenth- century poets to animate the dead universe of Descartes and Locke by means of the symbols from obsolete mythology "ended in fiasco"(p.4). For this reason, Willey's "last chapter was about Wordsworth and Coleridge." Walker then makes a significant assertion about eighteenth- century poetry that it "is essentially a failed response to the Lockean account of the dead world, while Romantic poetry is a successful response grounded in the fabrication of new mythologies (Shelley and Keats) or poetry of common (Lockean) language describing how mind and heart interact with the world (Wordsworth) (p.5). His other assertion, which sets the difference between the poetry of two epochs, and paves the way for my investigation, being poetry-based on selected Romantics, is that "the Romantic accomplishment, is both a reaction against Locke's empiricism and some kind of extension or fulfillment of it"(p.5). For this reason the Romantics were anti-Lockean.

What is missing, though, in Walker's argument is that it does not explain the phrase "disassociation of sensibility." According to the *Dictionary of Literary Terms and Literary Theory*, "the phrase was used by T.S. Eliot in his essay "The Metaphysical Poets" (1921) to signify the separation of thought and feeling which he identified as an endemic weakness in English poetry from Milton onwards"(p.209). The Romantics did otherwise. They made nature speak for their feelings and thoughts, as if a spokesman of their voice and attitude. Thus any critic of the eighteenth and nineteenth centuries such as Willey (1961) focuses on "Nature" as a key word in the literature of the eighteenth- century. Willey also explains the significance of Locke's *tabula rasa*: "Nature was the grand alternative to all that man had made of man; upon her solid ground therefore—upon the *tabula rasa* prepared by the true philosophy—must all the religion, the ethics, the politics, the law, and the art of the future be constructed"(2). By arguing against *tabula rasa as*, the Romantics constructed their theory of poetry on based on Kant's faculty of intuition expounded in his *Critique of Pure Reason* (1781). The quote below sets the difference between Locke's epistemology of the
mind as a *tabula rasa* (a recipient) and Kant's epistemology of the sensibility (an active faculty of the mind producing feelings and emotions) and understanding

Knowledge may arise from two main sources: the sensibility and the understanding. The sensibility is the faculty of receiving impressions, while the understanding is the faculty of producing representations. Sensibility produces intuitions, and understanding produces concepts. (Scott, 2002, p. 1)

**Tabula Rasa and Intuition Philosophies in Wordsworth's *Prelude*, Coleridge's "Ode to Dejection" and Keats's "Ode to Psyche"**

Only now the implication and application of these philosophies can be traced and analyzed in Wordsworth's *Prelude*, Coleridge's "Ode to Dejection," Keats's "Ode to Psyche"; these works are representations of the poets' philosophies, poetic creation and imagination. In this part of the paper I am moving from theory to practice. In this context, the significance of this study arises as it historicizes *tabula rasa* as a philosophical term and its counterpart, intuition, whose applications rose in the nineteenth century-Romanticism. One can find a solid example of the philosophies mentioned above in Wordsworth's *Prelude*. It is a nutshell of Locke's *tabula rasa* and Kant's intuition theories in practice. The following lines are cited in Pearce and Asch (2014):

> Content and not unwilling now to give  
> A respite to this passion, I paced on  
> With brisk and eager steps; and came, at length,  
> To a green shady place, where down I sate.  
> Beneath a tree, slackening my thoughts by choice,  
> And settling into gentler happiness. (Book First, lines 59-64)

Wordsworth here projecting his mind on reality, the place he chose with the aid of his mind not as a receiver of the impression of place on his mind but with free choice. Now his mind is active in response to what he sees in nature and feels about it. Instead of imitating what he sees in nature. Wordsworth's *Prelude* is a perfect example of such philosophy of mind and intuition. The title of the poem explicitly shows it, *The Prelude or Growth of A Poet's Mind; An Autobiographical Poem*. It records the poet's individual experience, philosophy and poetic creation. His thoughts of the place and his feelings towards it made him happy.

Like Wordsworth in *The Prelude*, Coleridge's "Dejection: An Ode" represents a rejection of Lockean philosophy and adaptation to Kantian philosophy of the mind.

> O Lady! in this wan and heartless mood,  
> To other thoughts by yonder throstle woo'd,  
> All this long eve, so balmy and serene,  
> Have I been gazing on the western sky,  
> And its peculiar tint of yellow green:  
> And still I gaze—and with how blank an eye!
And those thin clouds above, in flakes and bars,
That give away their motion to the stars; (The Oxford Anthology of English Literature Vol II, stanza II, lines 25-32)

It is not the external reality what the poet's eye sees; it is blank when it sees "clouds above him". It is his imagination, his thoughts when triggered, Coleridge confirms: "I see them all so excellently fair / I see, not feel, how beautiful they are! (stanza lines, II 37-38). Like Keats's idea of beauty "What imagination seizes as Beauty must be truth" (Keats's letter to Benjamin Bail). The gaze in the poet's eye is essential for poetic process. Salavati (2015) argues that Coleridge "uses his "imagination" rather than his "fancy" in writing this poem, to actually create rather than imitate. He also believes that emotional experiences can assist the imagination in the creation of poetry" (P.115). This is Kantian imagination which impacted Coleridge while he was in Germany in company with Wordsworth. It is the sublime of the moment of poetic creation.

By the same Token, " Keats's "Ode to Psyche represents a withdrawal from Lockean philosophy at the moment of poetic creation, triggered by imagination or intuition, which is Kantian. It not the dove he sees, it is his psyche, his imagination at flight. "But who wast thou, O happy, happy dove? /His Psyche true!" (lines 21-23). The dove then in this poem is the imagination which is true, not the dove or what the poet's eye sees at the moment. At the end of the poem Keats describes the poetic creation employing his intuitive poetic creation rather than the Lockean tabula rasa. His brain is active rather than just a recipient of the external reality and with the sublime of emotion his heart and soul pour out his feeling when totally involved in "the warm love."

And in the midst of this wide quietness
A rosy sanctuary will I dress
With the wreath’d trellis of a working brain,
With buds, and bells, and stars without a name,
With all the gardener Fancy e’er could feign,
Who breeding glowers, will never breed the same:
And there shall be for thee all soft delight
That shadowy thought can win,
A bright torch, and a casement ope at night,
To let the warm Love in! (The Oxford Anthology of English Literature Vol II: Ode to Psyche, lines 58-67)

The earl Romantics and the second generation, especially, Keats viewed imagination as Eruvbetine explains it in "John Keats's Notion of the Poetic Imagination" – it applies to the Romantics intended in the study- as follows

Generally, it is inconsonance with John Locke's empiricism which postulates that man can build the most complex ideas from sensations and the mind's reflections on the sensations. John Locke sees the interaction between sensations and the intellect as inevitable but he does not clearly postulate an intermediary faculty like the imagination –
as Keats, many Romantic poets and transcendentally oriented philosophers like Kant do – in order to actuate the interaction between the heart and the mind (p. 171).

The Critics of Locke's *Tabula Rasa* and Kant's Intuition and the Romantics

So far we have seen in some selected poetry of Wordsworth's *Prelude*, Coleridge's "Dejection: An Ode" and Keats's "Ode to Psyche" how the intended romantics' doctrines are contrary to Locke's *tabula rasa*. Instead, they adapted Kant's theory of knowledge. Then here we must trace the impact of the above mentioned philosophies on the poets under discussion with a wider scope from the perspective of different critics. Diffey (1981) asserts: "Unlike Locke, Kant distinguished between understanding and reason" (p.186). However, Sarker (2001) expounds Kant's theory which influenced Coleridge's theory of imagination: primary and secondary, Coleridge in particular and Wordsworth and Keats on the whole. Sarker writes:

He [Kant] demonstrated that we receive impressions from the external world— impressions which produce sensibilities in our sense organs—and then the sensibilities, moving through space and time, get modified structurally. The modified sensibilities are then finally restructured the a priori Categories of understanding of our minds. (Sarker, pp.12-3)

Sarker asserts "Coleridge laid much emphasis on the function of the secondary imagination, in theory as well as in his poetic creations. Coleridge divided imagination into two categories: the former is common among all human beings; the latter belongs only to the poet" (p.13) However, Sarker excluded Blake from the Romantics simply because "he did not distinguish between the primary and secondary imaginations" (p.14). Another reason is that "to Blake, imagination was spiritual, may, divine" Lastly, Byron did not like to be classified with the Romantics; he rather saw himself an heir of the Augustan tradition" (p. 21). However, Diffey finds that "the Romantics rejected Locke's empirical philosophy as William Blake was because he was particularly hostile to the rejection of innate ideas. To Blake, "Man brings all what he has or can have into the world with him. Man is born like a garden ready planted and sow" (p.166).

Since Blake does not meet the criterion of my study for the reasons just mentioned, this leaves us with the most representatives of the Romantics, namely Wordsworth, Coleridge and Keats who opposed Locke's *tabula rasa* and adapted Kant's theory of knowledge, a new faculty of intuition which differentiates between reason and understanding. On this issue, Diffey expounds Locke's empirical philosophy as well as other philosophies related to the Romantics. Besides, he traces imagination in the writings of philosophers, writers and poets in the Enlightenment and Romanticism movements. Diffey expounds some of the most important key phrases in Locke's empirical philosophy, Hartley's, Berkley's, Hume's and Kant's, such as innate ideas, perception, experience, understanding, imagination, intuition and impressions; he as well explicates those terms of aesthetics like beauty, sublime and truth in the writings of Burke, Addison, Reid and Gerard. These philosophers and writers had a great impact on the Romantics, namely, Wordsworth, Coleridge and Keats. It seems that the more we dig deep into Locke’s philosophy and the doctrines held by Romantics, the wider the gap. The conflict between the Romantic Imagination and Locke's...
The Impact of John Locke's Tabula Rasa and Kant’s empiricism make the Romantics in their thinking about imagination break out of the limits imposed by empiricism" (p. 165). Diffey finds the differences are due to: "the nature of perception, and the nature of language and meaning." These issues or questions, Diffey confirms, "philosophers, particularly writers on aesthetics, were to narrow the divisions between Lockean empiricism and Romantic thought" (p166). Like Coleridge in "Dejection: An Ode" and Keats's "Ode to Psyche, Wordsworth in "Expostulation and Reply" (1798) refutes Locke's assertion that "men that have senses cannot choose but receive some ideas about them"(p.167).

Then it follows that when the Romantics adapted the faculty of intuition and criticized Locke's tabula rasa as counterpart to intuition, this attitude has become the foundation upon which Romanticism diverges from the cold reason of the eighteenth century Enlightenment. Being adapted—tabula rasa and intuition—by the romantics the terms became literary. Thus Romanticism can now be defined as a "literary and philosophical" movement "characterized by a profound faith in the powers of human reason and a devotion to clarity of thought, to harmony, proportion and balance"(Dictionary of Literary Terms and Literary Theory,  p.234). Whereas Sarker (2001) historicizes Romanticism in the in the context of history and distinctive features in the following manner: it "began with Blake's Songs of Innocence [1789] and ended with the death of Keats[1821] [and Shelley[1822] (1).Sarker adds: "But this is debatable." He estimates "the year 1850, in which Wordsworth died, is taken to be the year in which English Romanticism Fizzled out." Sarker elaborates on tone, message and adds an important term imagination. "The tone of romanticism is emotional, the message of it is the existence of the beyond, and imagination is shaping force"(pp.1, 20).

Sarker, in analyzing the poetry of the above mentioned poets, starts with Coleridge and Blake to attack Locke's tabula rasa as "an empty room to be furnished with items of experience, in course of time." In the same vein Locke holds that "consciousness or mind to be a passive thing, like a mirror" (p.10). The function of the mind in these cases is that it "receives the impressions of the external world as it actually is, itself having no power to alter the impressions." Sarker applies this to Coleridge and Blake who "contraposed their respective theories of mind against Locke's. For Coleridge, Sarker asserts that "the mind is certainly an active thing that can transform the impressions it receives from the external world" (p.12). Sarker focuses on Coleridge's and Blake's counter arguments which are against Locke's tabula rasa. Consequently, the two poets broke away from eighteenth century's philosophical and literary dogmas.
Coleridge. Robinson declares that Coleridge possesses "the two cardinal points of poetry: the power of exciting the sympathy of the reader by a faithful adherence to the truth of nature and the power of giving interest of novelty by modifying colours of imagination" (170). Thus, it follows that these qualities stress the function of poetry, to excite the reader by the various images that the imagination creates. Robinson also traces the contribution of each poet: Wordsworth "handles subjects "chosen from ordinary life and Coleridge "incidents and agents in art at least supernatural"(p.171). He sees Coleridge's contribution as making "the unreal or supernatural seem real," that is, "to give ordinary experience a fresh expression in the minds of their readers by showing "the primacy laws of out nature in it" Robinson provides us with Wordsworth's "nature lyrics, most notably "Expostulation and Reply" and "Tables Turned" (p.172). These poems, to Robinson "might cohere thematically to the system of ecological-metaphysical thought, a kind of neo-pantheism but which, imbued with Wordsworth's active universe” (Robinson, 173). These poems add to the growth of the poet's mind when in his early left Lockean perception of the mind and its reflection of the external nature. However, later in his poetic life, he adopted Kantian perception of nature where the mind of the poet looks inside of itself and pours out his feelings and emotions spontaneously. These poems then and other show the greatness of Wordsworth as a poet of nature and a poet of mind.

In this regard, according to Robinson, the first poem was written in the spirit of Lockean empiricism of sense philosophy. Robinson cites two quartets, lines 17-24 from "Expostulation and Reply". The first line reads: The eye – it cannot choose but see; / and the last line "In a wise passiveness" will be sufficient to indicate Lockean concept; however, Wordsworth argues against this in the same poem: "We cannot bid the ear be still." "Men who have senses cannot choose but receive some ideas by them"( Diffey, p167). Robinson as well shows how important nature was to Wordsworth that "One impulse from a vernal wood that teaches more human morality than the philosophers can do"(Robinson, p.173). To most critics of Wordsworth, his most poetical works are  *Lyrical Ballads* and *The Prelude* in which his growth of mind and poetic creation have come to maturity as he rejected Hartley's theory of "association as too mechanistic"(Robinson 174).

Pricket (1970) focuses on imagination whose context is science and beauty and how the Romantics handled it with great dexterity. In the introduction to his book *Coleridge and Wordsworth: The Poetry of Growth*, Pricket starts with Keats's "La Belle Dame Sans Mercy" and his criticism of Newton's rainbow, and Wordsworth's admiration of it. Pricket cites Haydon's reporting Keats's response to Newton's description of rainbow: "Because he destroyed the poetry of the rainbow by reducing it to a prism"(p.10). The question to pose in this context: "What is the ideal object for each poet to consider when composing his own poetry and upon which he theorizes his poetic imagination? The answer lies in the involvement of each poet in the world around him and how does each visualize it in his imagination. Other factors are influences that sharpen the poets' minds to reflect their understanding of the world around and shape it in their imagination, intuitively beyond intellect or reason. On the bad influences of empirical philosophy of Locke and Hartley, Pricket cites J S. Mill who said that "the accepted Lockean- emperico- mechanical philosophy had failed to offer a comprehensive and satisfying way of looking at human experience, and that the poetry of Wordsworth filled the gap"(p.33). He expounds Mill's assertion.
the sense of value that Mill found in Wordsworth's poetry was not in any sense a rival philosophy to that of Locke or Hartley; it was simply he responded to certain poems. Hartley treated man as a thing whose religious and intellectual growth could be measured on the same mechanistic plane as his nervous system. Wordsworth, like Coleridge, saw the mechanics of human development were meaningless unless persons were treated as persons (p.34).

In the same vein Pricket analyzes Coleridge's poem "Dejection: An Ode" in which "the clouds are to him a symbol of his mental turmoil" and most important of all the "wedding - garment of the mind's union with nature that occurs in every act of human perception"(p.36). Pricket elaborates, "it is this union of perceiver and perceived that Coleridge means by the imagination; perception and creativity are already inseparable in Coleridge's mind: the creative imagination is connected in Dejection, with joy in perception"(p.37). Thus perception is a creative act of the mind and not the passive product of "sensations in the Lockean sense" (p.40). In the same vein, Wordsworth's perception, is like Coleridge's. Wordsworth writes: "A meditation rose in me that night / Upon the lonely mountain. . . "(Book XIII of The Prelude, lines 66-68). It describes the act of creation in Wordsworth's mind. To Pricket, The Prelude is "a new model of the human mind as a thing whose characteristic activity was creation"(p.44).

The same applies to Keats's poetry as regards his growth of mind and distinctive features of his poetry. Many critics of Keats argue that his poetry is described as poetry of sensation. Sperry (1994) in his book Keats the Poet analyzes Keats's cry, "O for a Life of Sensations rather than of Thoughts"(p.1) Sperry justifies this inclination as one of "the most characteristic of his utterances in the letters" (p.2). He believes that Keats should have written instead, "O for a Poetry of Sensation, "For the word is basic not only to his poetic vocabulary but to his conception of the source and end of verse" (p.3).Sperry cites many critics of Keats so as to define sensation in his poetry. Clarence Thorpe defines sensation: "Feelings or intuitions are the pure activity of the imagination"( p.4). like Sperry, Bate (1963) has observed in "Hazlitt's constant use of the word "sensation" in the traditional empirical traditional sense—as virtually equivalent to concrete experience—added a new term to Keats's own habitual vocabulary"(p.25). In the same vein, Sperry gives two explanations: "The first asserts the primacy of the mind and its own intuitions; the second stresses the evidence of the senses and the contact they provide with material phenomena".

Finally, Sperry investigates "the problem confronting English philosophy in the Enlightenment" was "the task of rendering a satisfactory account of sensation; this was also the task of poets in the main movement of English Romanticism". (p.28). In Keats's poetry "imagination takes wing, and poetic creation is accomplished." To Sperry, "sleep and dreaming" are "the most frequent analogues for imaginative experience in Keats's work"(p.31). With aid of these characteristics, we can apply to Keats's "Ode to Psyche." In this poem creative imagination has reached its aesthetic growth and intensity of his poetry. Watkins (1995) essay "History, Self, and Gender in Ode to Psyche", asserts the poem " represents many interpretations of the political events of the period, the bourgeois culture, authorial intention, individual identity, play of
imagination and soul-making. However, he has not referred to the Lockean or Kantian impact on the poet.

Conclusion

If the Romantics had not employed Locke's tabula rasa as an argument against his philosophy of cold reason, Romanticism would never have evolved as a new literary movement, with the aid of Kant's theory of intuition, whose main doctrines are feeling, emotion, heart, imagination and beauty, the Romantics have made poetry flow out of the heart instead of the mind. This development occurred as a result of Kant's new theory of epistemology which developed the faculty of intuition employed by the Romantics in their poetical works. Combining in a single study of Locke's tabula rasa and Kant's faculty of intuition I have set the fundamental factors determining the evolution of Romanticism out of Enlightenment, and its distinctive features. Wordsworth's Prelude, Coleridge's "Ode to Dejection" and Keats's "Ode to Psyche" are then solid examples or representations of poetic creation based on Kant's faculty of intuition and a rejection of Lockean tabula rasa.

About the Author:

Dr. Walid Zaiter is assistant professor of English Literature at Taibah University, Saudi-Arabia. He is in process of publishing some articles in different international journals. His research interests are poetry, drama, fiction, philosophy and language teaching. He likes to attend and participate in language, literature and science conferences.

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The Use of Synonyms in Parliamentary Speeches in Jordan

Yousef Bader
Department of English Language and Literature
Faculty of Arts, Yarmouk University
Irbid, Jordan

Sohad Badarneh
Department of English Language and Literature
Faculty of Arts, Yarmouk University
Irbid, Jordan

Abstract
This study investigates the use of synonyms in Parliamentary speeches in Jordan and explains their main functions. Together with other important rhetorical devices used by politicians in their speeches such as repetition, metaphor, personification, rhetorical questions, and irony, synonyms were found to abound in political speeches in Jordan. More than 270 such synonyms were unveiled in only twenty speeches, which were the source of the data of the present paper. The study has revealed that the most important functions of synonyms used by politicians include emphasis and assertion, expressing emotions and feelings, praise and esteem, clarification, criticism, dissatisfaction, and others. Many synonyms have been found, however, to express no specific function and are considered redundant.

Keywords: emphasis, functions, political speeches, praise, rhetorical devices

1. Introduction

The power of language is well-acknowledged as influential and permanent compared with other instruments of power. Indeed, some consider language as a political instrument and a key to dominating others. Lakoff (1990, p. 13) indicates that “language is power,” is a force that can create change and, therefore, must be feared and reckoned with. Even the Holy Scriptures like the Bible and the Holy Quran, with all their mighty and everlasting influence on people's lives, have been revealed in the form of language.

Politicians, whether government officials or parliamentarians, manipulate language and linguistic devices to convey various messages like emphasis, praise, warning, sharing grief, sympathy, laying blame, etc.. In politics, it is clear how language is used to convey certain functions. Mocanu (2011, p. 325) says: “The political art being essentially an art of the language, and the language in its turn gets a conscience of its own self, of the rules, of its efficiency through the political function”. Lakoff (1990) maintains that “language is politics, politics assign power, [and] power governs how people talk and how they are understood” (p. 7). A similar opinion is held by other linguists like Lemke (1995), Chudinov (2008), van Dijk (2008), Bacchi & Bonham (2014), Macias-Amoretti (2014), and Alexiyevets (2017). In this respect, politicians use a variety of formulations, expressions, specific rhetoric or an appropriate voice, i.e., a certain prosody, to facilitate reaching their goals (Freydina, 2015; Fedorov, 2016; Alexiyevets, 2017; Lee, 2017). As listeners, we can immediately recognize this type of language and differentiate if from others used by an artist, a scientist, or a medical doctor.

Political speech is characterized by the frequent and wide use of stylistic devices such as repetition, metaphor, rhetorical questions, metonymy, synonymy, and alliteration (Issers, 2011; Enyi & Chitulu, 2015; Freydina, 2015). The aim of this paper is to investigate the functions of the use of one of these devices, namely, synonyms, in political speeches, in specific parliamentary speeches in Jordan. One may easily notice the frequent occurrence of synonyms in such speeches, the functions of which may vary according to the nature of synonyms and the context in which they are used. According to the The Oxford Companion to the English Language (2008), speech is defined as “a usually formal occasion when a person addresses an audience often with the help of notes or prepared text”. Indeed, political speeches happen in a formal, rather than in an informal, setting, and the success of elected politicians is dependent on the effectiveness of their speeches (Schaffner, 1996; Issers, 2011; Enyi & Chitulu, 2015; Lee, 2017). Therefore, any speech must be carefully prepared to achieve its goals.

Schaffner (1996), Chudinov (2008), van Dijk (2008), and Bacchi & Bonham (2014) indicate that speeches are part of political life and are usually determined by the political membership of the speaker. These speeches can be addressed to political groups, the public or to the whole nation. The aim of the politician is to communicate his message to his or her audience and achieve a specific political function (Schaffner, 1996; Enyi & Chitulu, 2015; Lee, 2017). Beard (2000:18) points out in this regard that political ideas cannot be separated from language and language is used to shape ideas. However, Bacchi & Bonham (2014:173) contradict this position.
and argue in favor of the argument that calls for "redirect[ing] attention to political analysis" with less focus on language.

Lucas (2008) divides speaking functions into three: speaking to inform, speaking to persuade and speaking on special occasions. Specifically, the purpose of informative speech is to share knowledge and ideas, and the purpose of speaking to persuade is to influence or change audience’s beliefs, values, attitudes or behavior. The last type is connected to certain situations in our daily lives. All these types can be found in political speeches as well.

As normally understood, political speeches are carefully prepared so that they attract audience’s attention. In these speeches the use of rhetorical devices such as repetition, metaphor, metonymy, and synonymy (Al-Hamad & Awad, 2011; Enyi and Chitulu, 2015; Lee, 2017) is frequently observed. Rhetorical devices are linguistic devices used in a figurative or non-literal sense.

Political discourse exerts a significant influence on the mind and behavior of the members of a speech community (Al-Hamad & Awad, 2011; Bacchi & Bonham, 2014). In the Arab world, more and more people are involved throughout their daily life in political actions by, for example, being asked to cast their votes in an election, watching the news on TV, reading a newspaper or simply talking with a friend about the sequences of any political event.

Arab politicians, like other people of the same occupation, use emotive expressions in their speeches as a powerful means of conveying their feelings and attitudes to the world's political issues (Al-Hamad & Awad, 2011: 151; Freydina, 2015). As Wilson (1990) states, “certainly, politicians use words and sentences in an emotive manner; it is part of their aim to create a feeling of solidarity, to arouse emotions such as fear, hate or joy.” (pp. 18-19) One way to achieve this goal is the use of synonyms.

Synonymy simply refers to words that have the same meaning, for example, "big" and "large" are words which differ in sound-form but are identical or similar in meaning. Palmer (1988: 83), for instance, defines synonymy as “sameness of meaning”. For Ullman (1972, p. 62), it is “one sense with several names”. Synonyms have been defined by Lyons (1968, p. 440) as those which have the same sense. Harris (1973) also defines synonymy as “sameness of meaning of different expressions”. For his part, Taylor (2003) finds synonymy a ‘very puzzling phenomenon’ and no less problematic than polysemy; he indicates, though, that synonymy has received little attention from linguists.

In the case of Arabic, it is important to note that this language is characterized by the overuse of synonymous lexical items. Arab linguists, both ancient and modern, have given definitions of synonymy. Sebaweh, an ancient Arab linguist and grammarian, describes it as “two different utterances with one meaning.” Ibn Jinni, another old Arab linguist, defines synonymy as “differences in words and arguments in meanings.” For example, (الخليقة) (alxaliiqah), (السججججج ية)
The phenomenon of synonymy has been a subject of controversy among both European and Arab linguists. In English, for example, there are two points of view regarding synonymy: the strict point of view and the flexible one. In the strict one, linguists deny the very existence of synonymous lexical items and claim that no two words are identical in all types of meaning (Bolinger, 1977; Bloomfield, 1932 among others). In the flexible view, on the other hand, linguists believe in the existence of synonymy. They state that one word can sometimes be freely substituted for another which has the same meaning. Still, those who believe in the existence of synonymy also believe that the existence of what is called “absolute synonymy” is very rare. Palmer (1976:66) maintains that there are no real or absolute synonyms, i.e. that two words have exactly the same meaning.

For Arabic, one group takes synonymy for granted and believes or justifies its existence with the richness of the Arabic language (Al-Saleh, 1960, pp. 292-301, cited in Shehab, 2009). Another team or group of linguists reject the notion of synonymy, and claim the existence of differences or "Furuq". The term “difference” here refers to the different use of similar words. (Abdellah, 2003). This team believes in the slight differences between synonymous lexical items.

It is widely believed, however, that the idea of perfect synonymy both in Western and Eastern linguistics is somehow rejected. Palmer (1976) argues that it would be unlikely that two words with exactly the same meaning would both survive in a language. For his part, Newmark (1981) distinguishes between two types of synonymy. The first is grammatical synonymy, where two sentences of different syntactic structure have the same meaning (e.g. a- Shakespeare composed great plays and b- Great plays were composed by Shakespeare (Shehab, 2009, p. 872); in (a) the focus is on Shakespeare, but in (b) the focus is on “Great plays”, yet the two sentences still have the same proposition). The second type is lexical synonymy, where different lexical items share certain semantic properties and refer to the same topic.

Shunnaq (1989) distinguishes five sub-types of lexical synonymy according to their degree of similarity in meaning, as shown in figure 1:

![Figure 1: Degrees of Synonymity](image-url)
The first level in the figure is an indication of antonymy or oppositeness of meaning. The second level represents near-synonyms: words that are almost synonyms but not quite. (Shehab, 2009). Lyons (1977) defines near-synonyms as “Expressions that are more or less similar but not identical in meaning.” An example is:

“Answer” and “reply”  
(Rababah, 1995, p. 16)

The third level represents two lexical items that can be interchangeable in a certain context. Lyons (1977, p. 452) calls them “context-dependent synonyms.” The Arabic words:

/qiyuud wa Huduud/ (i.e. restrictions and limitations) are examples, as shown in the following:

a. /?alHuduud bayna ?ala?taaar ?al9arbiyyah min sun9 ?al?isTi9maar/ “The borders between Arab countries are the result of colonialism.”


Now consider the two lexical items in the following context:


“We want the benefits of science for which the door should be widely open without discrimination, limitations and restrictions especially at the level university education.” (Obeidat, 1992, p. 11).

It is clear that the two lexical items "qiyuuud wa Huduud" are contextually synonyms in the last example.

The fourth level represents cognitive synonyms. According to Shehab (2009, p. 873), when they are intershifting in a sentence, these preserve their truth condition but may change the expressive meaning of the sentences. Examples are:

"قنوط ويأس" (despair) /qunut wa ya?is/
"رياح ورياح" (winds) /riiH wa riyaH/
"بهجة ومرح" (to swear) /yaHlif wa yaqsim/
"فطخ وفطخ" (rain) /ghaith wa maF?ar/
"أليم ووجع" (painful )/?aliim wa muuji9/  
(Shehab, 2009, p. 873)
The last level is absolute synonyms; these represent an exactly identical meaning shared by two lexical items. Example "جاء / أتى "/jaa/?ata/ (come), and "رأى / أبصر "/ra?aa / ?abSara/, (see). (Rababah, 1995, p. 14).

2. Functions of Synonyms

If there are such differences between any two similar expressions, why is it the case that writers, especially in literature, and people in every day life communication use different words to mean the same thing? Some of the reasons behind the use of synonymy are the following: (Ullman, 1972)

1. To hear good words in succession.
2. Poets use synonyms motivated by the exigencies of meter.
3. To produce a contrasting effect, either serious or humorous.
4. To correct one’s use of words when one wishes to replace a word by a more appropriate one.
5. To formulate thoughts and ideas, especially by poets.

It is clear from the previous functions that synonymy is generally used for stylistic purposes rather than for real need for different words to refer to the same object or idea.

In Arabic, synonyms and other rhetorical devices such as antonymy can be repeated to create a cohesive link between different segments of the text (Lahlali, n.d.). They can be used to serve specific functions and purposes; however, in politics the success of a politician’s speech is dependent on the effectiveness of this speech. Therefore, the speech is done in a way that should attract audience’s attention. Below are discussed some of the functions served by political speeches:

a. Praise and hope
Consider the following example:

"ي أشهد الناس وأطهر الناس وأكرم الناس وأشرف الناس"

Oh most honorable people, most generous people and the most righteous people (Speech 29, July 2007).

In the above example, Hezbollah’s leader, Hasan Nasrallah's praise of the Lebanese people is clearly demonstrated in the underlined near-synonyms, أطهر، أكرم، أشرف.

Consider another example:

"لا يبتصر من الله وعون من الله وليد من الناس جاهز ومخلص"

A victory could not have been achieved without God's help, without God's aid, without God's support. (Speech 22, September 2006).
Nasrallah repeats the synonyms بنصججر عبعونعبتأييد to refer to divine support and assistance, seeking to link his religious belief to the outcome of the conflict.

b. Glorification

Synonyms can be used to glorify a person or group of people as in the following example.

"الشعب شعوب، والشعب شعوب، والشعب شعوب، والشعب شعوب.

You are a great people, and you are a proud people, and you are a loyal people and you are a courageous people. (Speech: 22, September 2006).

Nasrallah in the above example uses four near-synonyms to glorify the Lebanese people in an attempt to motivate and rally them behind his leadership.

c. Persuasion

In the following example, the repetition of the expression بضجججعة امف من ابنا)كم (is used to express the speaker's satisfaction with the achievement of his fighters.

"اللبنانيين بضعة امف من ابنا)كم المقاومين... ان بضعة امف من ابنا)كم المقاومين..."  How can the human mind imagine that a few thousands of your (Lebanese) resistance sons, a few thousands of your (Lebanese) resistance sons …" (Speech 22, September 2006)

The repetition of the words بضعة امف من ابنا)كم is used to persuade the Lebanese people that a small number of faithful fighters can defeat or at least bloody a powerful army (like the Israeli one).

(All the previous example are taken from Lahlali, undated).

3. Politics and Speeches

It is commonly known that politics is concerned with power: the power to make decisions, to control resources, to control people’s behavior and even to control their beliefs. In politics, words can have a strong influence on attitudes; words do not only affect people’s ideas but also steer their thoughts and beliefs (Jones and Peccei, 2004).

Chilton (1993) defines politics from two broad stands. On the one hand, he views politics as a “struggle for power, between those who seek to assert and maintain their power and those who seek to resist it ”(p. 25) On the other hand, he defines politics as “a cooperation, as practices and institutions that a society has for resolving clashes of interest over many, influence, liberty, and the like.” (p. 26) It is thus believed that politicians have their own language, and they are aware of the importance of language used to convey their messages.

Some decades ago, David Bell said that “we are all political beings in our everyday life” (Bell 1975, as cited in Chernades, 2011, p. 125). He added that if politics is communication, we
must study who talks to whom and what they say (Bell, 1975). Shaffner (1997, p.1, as cited in Chernades, 2011, p. 125) admits that political speeches are not a homogeneous genre, so we may find a wide spectrum of texts delivered in different situations. We may affirm that politicians try to achieve their goals through them and simplify their ideas to help create the communicative function (Lakoff, 1990, p. 4).

Newmark (1996) makes clear the field of politics and its two extreme manifestations when he says that political activity is “the most general and universal aspect and sphere of human activity and in its reflection in language it often appears in powerful terms, or in impotent jargon.” (p. 146)

Political texts or political speeches are political because they are the result or a part of politics, i.e. they have instances of language use for political activities and thus instances of political discourse (Schaffner, 1996). Such political text or discourse fulfills different functions determined by history and culture. Moreover, Schaffner (1996) argues that political speeches tend to possess many cultural-specific references such as references to history, important places or persons. According to her, a political discourse, as a subcategory of discourse, can be based on two criteria: functional and thematic. Political discourse is a result of politics and it fulfills different functions due to different political activities, political ideas and political relations. Bayram (2010) indicates that words can have strong influence on our attitudes; which word is chosen affects people’s perception of others and of themselves.

It is clear from previous studies of politics and political discourse that the main purpose of politicians’ speeches is to persuade their audience of the validity of their political claims by using various linguistic techniques like presupposition, implicature, synonyms, antonyms, and figures of speech. Bayram (2010) also affirms that the most successful way to analyze political discourse in general and political speech in particular is by relating the details of linguistic behavior to political behavior. In this case, Critical Discourse Analysis (CDA - Henceforth), can be used for describing, interpreting, analyzing and critiquing social life in text. CDA is obviously not a homogeneous model, nor a school or a paradigm, but a most shared perspective of doing linguistic, semiotic or discourse analysis (Van Dijk, 1993 p. 131, cited in Bayram, 2010).

From the definition above, it is obvious that CDA tries to study the connection between textual sentences and their functions in interaction within the society. Fairclough (1992, p. 135) in this respect defines CDA as: "Discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practice, events and texts, and (b) wider social and cultural structure, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles and society is itself a factor securing power and hegemony".

In what follows, we sum up the main linguistic characteristics of political speech whose ultimate goal is to persuade the audience of the righteousness or truthfulness of the politicians' claims.
3.1 Repetition

Repetition is one of the most obvious characteristics of political speech. Politicians normally use parallel clauses and repeat words or whole phrases within a single sentence to emphasize particular points or make sentences or phrases more memorable:

Example: “That is Israel’s interest, Palestine’s interest, America’s interest, and the world’s interest.” (Nguyen, 2010)

The word “interest” was repeated four times in the above speech by US President George W. Bush, in which he was emphasizing the need for a solution for the conflict between Israel and Palestine. The word was repeated to highlight the importance of peace and persuade hearers/readers of Bush's point of view.

Al-Rabbai (2008) indicates that repetition is used to produce emphasis, clarity, amplification or emotional effect. This technique may involve repetition of a variety of verbal or nonverbal elements such as words, figures of speech, shapes or gestures, metaphors or even events and senses. (Al-Rabbai, 2008).

Another example is from US former secretary of State Colin Powell’s speech on terrorism. “I think what this illustrates is that there is a war on terror that must be fought. Nobody’s immune. Turkey’s not immune. Indonesia's not immune. Spain’s not immune. Germany, France.”

The phrase “not immune” is repeated to emphasize Powell’s idea of the danger of terrorism everywhere. According to him, terrorism is very dangerous for nations he mentioned, so he repeats the word (not immune) to warn everybody of the dangers coming from terrorism.

Repetition is also used by politicians to justify their actions or attitudes toward certain issues. Consider the following:

“Well, I was surprised, because we thought there would be stockpiles. David Kay thought that there would be stockpiles when he went to look for them. And the body of evidence that we had, not just the USA, the UK and other countries, the previous administration, the UN had established that Iraq had not accounted for stockpiles we know it had and we simply had every reason to believe that stockpiles were there”.

In the example above, former US Secretary of State Colin Powell repeated the word "stockpiles" to justify the 2003 war on Iraq, because people in his country, in the United Kingdom and other parts of Europe considered these weapons as a threat to them. So, Iraq should be faced and stopped from using these weapons.

Another usage of repetition is for clarification, i.e. to rephrase or explain one’s ideas. Consider the following example from a speech by former UK Prime Minister Tony Blair:
“it means tackling poverty in Africa and justice in Palestine as well as being in opposition to terrorism. It means an entirely different view of self-interest. It means reforming the UN so it represents the 21st century reality. It means getting the UN to understand that we should do all we can to spread the values of freedom, democracy and the rule of law”.

In the previous example, Blair repeats “it means” to clarify and explain his idea or the motives behind it, with the ultimate aim of making the audience understand and comprehend his point of view.

Repetition can be used for persuasion, as in the following example by former US Secretary of State Condoleezza Rice:

“I think that we’ve hurt them, clearly, and we’ve taken a lot of their territory. They cannot operate in Afghanistan, certainly with impunity, maybe in little, small groups, but they can’t operate in Afghanistan. They cannot operate in Pakistan the way they once did. They cannot operate in Saudi Arabia the way they once did. So we’ve hurt them and we’ve taken down a lot of their key leadership and we have hurt them in terms of their financing”. (Speech 2005)

Repetition is also used to express affection, i.e. to express one’s feelings or affection towards certain people or issues. The following is an example from the same Powell’s speech above: “I’m very proud to be working for this president. I’m very proud to be serving my country again. I’m very proud to be part of this administration and work with my colleagues within the administration”.

Powell in the above example expresses his warm feelings and attitudes towards his country, his president and the US Administration.

The last usage of repetition to be mentioned here is amplification. In amplification, politicians use rhetorical devices and figures of speech to extend or expand their information, argument or narrative as in the following example:

“I’m never going to underestimate al Qaeda- never. I think that we’ve hurt them clearly, and we’ve taken a lot of their territory. They can’t operate in Afghanistan certainly without impunity, maybe in little, small groups, but they can’t operate in Afghanistan. They cannot operate in Pakistan the way they once did. They can’t operate in Saudi Arabian the way they once did. So we’ve hurt them and we’ve taken down a lot of their key leadership and we have hurt them in terms of their financing”.

Condoleezza Rice is here repeating at least three different expressions to convince her audience of what she wants them to believe.
In Arabic, repetition is more often considered part of the Arabic language structure (Lahlali, undated). Repetition can be used for naming and shaming, as in the following example taken from the same Nasrallah's speech above.

لا تقاتلون ولا من أجل غزّة ولا من أجل المثلّغ الكاذِب ولا حتى من أجل الخُصِّص.

You will not fight, not for the sake of Lebanon, nor for the sake of Gaza, nor for the sake of the West Bank, nor even for the sake of Jerusalem (speech: September 2006).

Nasrallah in the above example associated the then (2006) Arab governments’ lack of support for Hezbollah’s resistance with passivity, when he used the same negated phrase la + min ajli ‘not for the sake of’ to achieve his goal.

Another example, in which he uses repetition of negation to defend his allies and supporters, is the following:

أن لا يسيء فيه من الاستغلال في إيران وسوريا، في العالم أشيء أجهز لإنهاء نزاعات، في سبيل هذا الحرب، وللإيرانيين والمصريين، ففي إيران وسوريا، في سبيل هذا النزاع، وللإيرانيين والمصريين، في سبيل هذا النزاع، وللإيرانيين والمصريين.

Today I will confine myself to saying that they, that is Iran and Syria, did not spark this war, they did not help to provide any cover for this war, and they never haggled at the expense of resistance in Lebanon and Palestine, neither in the past, nor today, nor will they in the future” (29 July 2006).

3.2 Use of Metaphors

Metaphors are linguistic symbols which give concrete labels to abstract ideas. (Kulo, 2007) A metaphor - like a simile - involves a topic, an image, and a point of similarity, but it does not use “like” or “as”. According to Nguyen (2010), metaphor is preferred by the speaker due to its special effect on the audience such as emphasizing and appealing to our imagination.

Example: “America is a friend of each nation and every man, woman, and child who seeks a future of peace and dignity...."

Metaphors can be used by politicians to provide vivid examples, to clarify meaning and to give indirect message (Al-Rabbai, 2008). Consider the following example, in which former and late UK Prime Minister Margaret Thatcher uses metaphors to get her listeners’ attention:

"He belongs not to the bees but to the wasps and butterflies of public life. He can sting and sparkle but he cannot work. His place in the arena is marked and ticketed for ever”.

She compares a certain politician to a wasp not to a bee to say that this person is making noise and fuss not honey (something useful), as a bee would do.
Consider also the following example taken from a speech by Syrian President Bashar al-Assad:

"أرحب بكم في سوريا... سوريا التي يطلق عليها الكثير من العرب اسم "قلب العروبة النابض."

(From the speech before the general Congress of Arab parties on March 4, 2006).

I would like to welcome you to Syria, the country called by many Arabs as the beating heart of Arabism.

In the above example, the expression "قلب العروبة النابض is used as metaphor in order to express deep emotion and impress the audience at the beginning of the Syrian President’s speech.

3.3 Personification

Personification is another rhetorical device that is used by politicians to personify images. Consider the following example from one of former US President George Bush's speeches:

America is never wholly herself unless she is engaged in high moral principles. The United States can mention her interests intact and can secure respect for her just demands”.

In the above example, President Bush personifies "America" or “the United States" as a woman to underscore the feminine characteristics of gentleness and softness, in addition to women's need to be supported and protected.

According to Al-Hamad (2011), the main purpose of personification is to avoid abstraction by achieving animation. Consider the following example taken from Al-Assad’s speech at the opening session of the Arab Bar Association Conference in Damascus on January 21, 2006, Al-Assad criticizing the international community:

"يضاعف الاتّهامات الإسرائيلية لألجواء والأرض يُفعّل في وجه دول العالم من أجل افزاع مجهول الاسم.

Added to that are the Israeli violations of Lebanese airspace and land before the eyes of a silent international community.

In the above example, the international community is figuratively described as a person (eyes) who has the ability to see and speak out but keeps silent on purpose.

3.4 Rhetorical Questions

Rhetorical questions usually take two forms: Yes - no and WH questions. Both types are used to produce an effect on listeners and get their approval and support. Consider the example below taken from a speech by former US president Bill Clinton:

Will we be one nation, one people, with one common destiny, or not? Will we all come together, or come apart?
Here, Clinton utters a couple of yes-no questions with the first personal pronoun “we” to get listeners to agree with his ideas and policies.

Some rhetorical questions might be used to encourage and motivate. Consider:

“Who shall live up to the great trust? Who does fail to try?”

Moreover, some rhetorical questions are used for persuasion. Consider the following:

“What we are going to do now? What will we do?”

3.5 Irony

Irony refers to the practice of saying something or one thing while meaning another. Al-Rabbai (2008) thinks that the most important function of using irony in political speech is “Making fun or ridiculing”. (p. 145) She believes that “through irony, politicians can say whatever he/she wants indirectly but forcefully”, as in this speech by Tony Blair:

“We are not old fashioned or wing-right to take action against the social menace.”

Blair, in the above example, is ridiculing in an indirect way the right wing as being old fashioned and working against people’s interests.

4. Purpose and Methods

This paper aims to investigating meanings conveyed by the use of synonyms in parliamentary speeches in Jordan, with focus on the rhetorical functions of such synonyms and their contribution to the understanding of meaning.

It is believed that no single study has been devoted to investigate functions of synonyms in parliamentary speeches in Jordan. This gives the present study more significance as it tries to investigate an important semantic feature and its effect on the power of persuasion in parliamentary speeches. Thus, this study will be the first one studying such function. Further, it is hoped that this study will answer many questions regarding the usefulness of rhetorical devices in political speeches, and will be of significance to parliamentarians themselves to be aware of where and when to use or not to use synonyms that serve their meaning. Finally, it is expected that the study will make a modest contribution to Arabic studies of meaning, since studies on political speeches, especially Arabic ones, are still scarce.

To achieve the goals of the study, twenty political speeches by different Jordanian parliamentarians from different areas of the country have been investigated; they were picked out from the Parliamentary Library in Amman. The synonyms gathered were refereed by a panel of three professors of Arabic Language at Yarmouk University to judge their suitability for the purpose of the study. The number of synonyms gathered were 270 expressions, mostly consisting of two words, but some were made up of three or four synonyms. After being refereed, 60 expressions were discarded for "not being true synonyms", which made the data of the study stand at 210 sets. The data were classified into categories reflecting their actual functions.
5. Findings and Discussion

Table (1) shows the frequencies and percentages of synonyms found according to their functions.

<table>
<thead>
<tr>
<th>Functions of Synonyms</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persuasion: Emphasis and assertion</td>
<td>25</td>
<td>11.9</td>
</tr>
<tr>
<td>Expressing feelings and emotions</td>
<td>32</td>
<td>15.2</td>
</tr>
<tr>
<td>Praise and glorification</td>
<td>30</td>
<td>14.3</td>
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<tr>
<td>Clarification</td>
<td>20</td>
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<td>Showing eloquence</td>
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<tr>
<td>Criticism</td>
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<td>Metaphor</td>
<td>10</td>
<td>4.7</td>
</tr>
<tr>
<td>Redundant usage</td>
<td>35</td>
<td>16.7</td>
</tr>
</tbody>
</table>

The table above shows eight different functions for the use of synonyms in parliamentary speeches in Jordan. The most frequent function (32 occurrences, or 15.2% of the expressions) is expressing feelings and emotions of sadness, fear, and sympathy, which is consistent with the nature of such speeches in which the speakers try to tell their audiences that they feel with the public in facing problems. The next most frequent function is praise and esteem (30, or 14.3%) of leaders and countries (it is typical of parliamentarians in many third-world countries to express loyalty to leaders), followed by emphasis and assertion, showing eloquence, then clarification, criticism and metaphor. Thirty five sets of synonyms, representing 16.7% of the data have been found by a panel of judges to express no real function and are considered to be redundant. In what follows each function is discussed with examples.

5.1 Persuasion: Emphasis and Assertion

In speeches, speakers used certain words, synonyms and near synonyms to emphasize their ideas and try to persuade people of what they say. As Lakoff (1990) indicates, this is typical of political discourse in general. The same point is maintained by Kulo (2007), Lucas (2008), Nguyen (2010), Al-Hamad & Awad (2011) and Fedorev (2016). Twenty-five sets of synonyms (11.9% of the whole data) were found in the present study to support this finding. Consider the following example:

"...ليبقى الحاجز الفعلي للدعم والمؤازرة وإن موقفنا الحساس في قلب الوطن العربي ليستحق كل "

Our (Jordan's) sensitive position at the heart of the Arab World deserves all support and assistance to remain a strong barrier…".

In the above example, the occurrence of the two underlined synonyms meaning 'support and assistance' stresses the idea of the importance to help Jordan which stands as a barrier against
evil forces that may threaten other Arab countries. The purpose is to convince rich Arab countries to offer support and help to Jordan.

Another example is the following:

"أنا أذكر أن البطالة والفقر ظاهرتان يجب التصدي لهما بكل حزم وعزم".

"I also recall that poverty and unemployment are phenomena that must be tackled firmly and decisively."

Once again here, the speaker emphasizes and asserts the necessity of fighting poverty by using the two synonyms حزم وعزم /Hazim wa 9azim/ to persuade his audience. One can notice that the two Arabic words used here rhyme, which is an important characteristic of many Arabic synonyms. This agrees with Ullman (1972), who considers rhyme and meter important in synonyms, and with Freydi (2015) and Alexiyevets (2017), who consider prosody an important feature of public presentations.

More examples are given below:

"وقَدْ طَلَبْنَا مِرَارًا وَتَكَرَّرًا".

"We have requested often and repeatedly."

In the previous example, the speaker asserts that he keeps repeating his requests again and again to emphasize his idea that pollution must be minimized. One can notice here also that the repeated near-synonyms, like the previous ones, rhyme (/miraaran watakraaran/).

"نحن في عالم جديد حيث لا نستطيع إلا أن نكون في موضع مؤيد ومساند ولداعم للأقوى والأفضل والأقدر والأحرير".

"We are in a new world where only the strongest, the best, the most capable and the most deserving have a place."

Here, the speaker tries to emphasize the well-known idea that the present world accepts and respects only the most capable, in order to urge and convince his people to work hard to be the best. Four synonyms in the superlative form are used here to focus on this issue. All four superlative adjectives are formed according to the Arabic canonical pattern (?af9al), i.e. they all rhyme to form a kind of prosody aiming to attract more attention.

"لا يمكننا إلا أن نكون في موضع مؤيد ومساند ولداعم للأقوى والأفضل والأقدر والأحرير".

"We cannot but stand in a supportive, assisting and helping position for this people and its legal leadership, National Authority, and political choices."

In this example, the speaker uses three near-synonyms /المساند والدعم والدعم/ to emphasize the importance of supporting the Palestinian people, leadership, National Authority and choices.
5.2 Expressing Feelings and Emotions

Through synonyms, politicians can express feelings and emotions toward different people and different issues. This is in agreement with Wilson (1990), Schaffner (1996), Bacchi & Bonham (2014) and Lee (2017), who indicate that political discourse is often emotive. Thirty-two sets of synonyms, representing 15.2% of the data under study were found to convey this function. The following are examples from politicians' speeches:

"It's worth noting the regretful and painful traffic accident that happened at Dair Abi Saeed [a town in north Jordan] ten days ago, resulting in eight deaths"

In this example, the speaker is expressing his sorrow and pain towards the accident which happened in Dair Abi Saeed, using the near synonyms لومورف ولدهم.

"I want us to look into our consciences and compare between the circumstances of the people of the Badia [desertic or semi-desertic, sparsely populated area of Eastern Jordan], the long distances, and the difficulties and hardships they face"

In the above example, the speaker expresses his feelings of pain at the situation of the Badia people and the difficulties they face in traveling, using the Arabic synonyms corresponding to 'difficulties and hardships'.

"But talking about national unity as hallmark for those seeking authority, is something we, as citizens, are really sick and disgusted of hearing"

In this example, the speaker uses the synonyms اسماعندنا to show that he is really tired of the people who play on the tune of national unity to hide their personal ambitions.

"We think well of them, but they think bad of us; we try to offer advice, but we are faced with astonishment and surprise as if nobody knows the public interest except those who sit on the government benches."
In the above example, the speaker emphasizes his/her feelings of astonishment about the supposedly negative government's attitude towards "well-intentioned" parliamentarians by using the two underlined synonyms.

5.3 Praise and Glorification

Another function of synonyms is to express praise and esteem towards other people and countries. This finding is in agreement with those by Lahlali (n.d.), Al-Hamad & Awad (2011) and Lee (2017) that political discourse abounds in expressions meaning praise and glorification. Synonyms showing this function in the present study amounted to thirty, representing 14.3% of the data. Consider the following examples:

"من غير مسلم أن أنجز الشيء كلياً، وألاهيل، وأنا لا أرى للإنسان الشيء في إدراكه أن يتجاوز إدراكه.

"From this free platform I extend a salutation of deep praise and glorification to our country's Leader, His Majesty King Abdallah II".

In the above example, the speaker offers praise and appreciation to King Abdullah II of Jordan for advising the government to raise civil and military employees' salaries. For that purpose, he uses the synonyms جالل وإكبار that are reserved to elevated people.

"أجهزت للكفاح للذين أحببنا، وجعلنا، وبعثنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجعلنا، وجلال وإكبار للأمة.

"As for the domain of foreign relations, His Majesty King Abdullah II's efforts to support our people in Palestine are a source and matter of pride and appreciation".

As apparent in this example, the speakers praises his Leader's policy towards the Palestinian people by the use of the near-synonyms الفخر والعتزاز express feelings of pride and appreciation.

"أن قوة للاستقلال من دون قوة لإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، والإسلام، الإ

"Jordan is powerless without its brother Arab countries, at the head of which is Iraq, the Iraq of steadfastness, the Iraq of loyalty, pride and detachment".

It is clear in this example that the speaker is trying to convey his highest praise for Iraq, using the three near-synonyms الاعتقاد والإيمان والإخلاص to convey the message that Arabs, especially Jordan, have no power without Iraq.

5.4 Clarification

Synonyms can be used by politicians for clarification or explanation of certain ideas. This technique is important since it is a way to influence others' opinions and beliefs. This function is also in agreement with those found by Beard (2000), Lucas (2008) and Nguyen (2010). It revealed itself in 20 synonymous expressions, representing 10.9% of the data. The following are examples:
I hope that this crime will not turn into a phenomenon that would be difficult to terminate or put an end to.

In the example above, the speaker tries to clarify his idea of putting an end to a crime before it becomes a widespread phenomenon by using the synonyms underlined.

An educational system that needs a retitling… and solid methodological bases, so that the student can graduate with proficiency and competency and enter the university with the correct qualifications.

As apparent in the example above, the speaker uses the synonyms to clarify that the Jordanian learning system should be built on scientific rules to produce well-qualified university students.

5.5 Showing Eloquence

Sometimes politicians use synonyms to reveal their fluency and proficiency in language. This finding further confirms those by Ullman (1972), Al-Rabbai (2008), and Fedorev (2016) who indicate that oration and rhetoric are part of politicians' strategies. This function was found in 23 sets of synonyms, representing 10.9% of the collected expressions. Consider the following examples:

"Precious is Occupied Palestine… If it looks to the left, it will find Jordan, Lofty, Haughty and Generous, having never hesitated or lagged behind, having never capitulated or surrendered, a homeland never dissuaded by a plight or tragedy from being Palestine's supporter, a homeland that never softened or melted, and was never seduced by a tricky or ungrateful side not to be Palestine's brother, supporter and helper."

It is clear from the example above that the speaker uses a variety of expressions of the same meaning: synonyms or near synonyms, which are more rhetoric than any other thing. Actually, these expressions are presumably meant to show the speaker's linguistic competence because they indeed add nothing to the basic idea that Jordan is a strong supporter of Palestine. Such expressions, most of which rhyme, are meant to demonstrate linguistic skills which are common in political speeches to impress others, gain their approval, and ultimately win the elections or win a political argument.
The Use of Synonyms in Parliamentary Speeches in Jordan

Bader & Badarneh

"We, representatives of the people, in Jordan we grow and become bigger, and in the generous and magnanimous King we lay our pride and esteem."

Using such synonyms or near synonyms in the example above indicates how linguistically competent the speaker is; the use of sophisticated and formal vocabulary like the last two synonyms is a clear sign of that.

5.6 Criticism.

Politicians may use synonyms to criticize something or someone's action. Eighteen expressions, or 8.5% of the collected data, were found to show this function. Consider the following examples:

"The Balqa'a governorate in general and Salt City in particular were subjected to a programmed campaign against its people who occupied leadership positions, and this injustice and persecution which I firmly believe is intended and intentional against Al-Balqa'a..."

In this example, the speaker uses synonyms or near synonyms shown in the underlined vocabulary to criticize an unjust campaign of defamation and deformation against Al-Balqa'a governorate (west and northwest of the capital Amman) and its men.

"This bitter Arabian hypocrisy and flattery towards the country of evil and international American terrorism, and this submissiveness and capitulation to its Administration that encouraged others to persist and go too far in aggression..."

Again in this example, criticizing stems from the synonyms which the speaker is using to criticize those who surrender to US demands and requests.

5.7 Dissatisfaction

In politics, it is common to find politicians not satisfied with the efficiency of certain policies, persons or even countries, and use certain synonyms to express their dissatisfaction. Consider the following examples:

"Talking about the budget means talking about everything in the country, i.e. talking about corruption, injustice, and discrimination."

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The speaker in the example above is signaling his dissatisfaction with the government's budget. His dissatisfaction is clear as he uses the synonyms الفساد، الظلم والتمييز to indicate how the government's policy is not just but rather discriminating.

"الأموال لو شكل لها حجم جيني تل 행ى الخروج من المواطنة! هكذا فختمت القادة البطلون! فلابتعثوا للقادة الحناري ومابوقه وربتعش في الأذاع الأعلى!"

"Most of our people suffer from little or rather scarce cash and liquidity, and this was a result of civilization progress and the international price inflation that accompanied it”.

As apparent above, the speaker is not satisfied with his government's economic policy towards citizens by raising prices, claiming with the help of synonymous expressions that the people have very little or barely any money left.

5.8 Metaphor

Through metaphors, one can show the best qualities in a person. As indicated by Kulo (2007), Nguyen (2010), Al-Hamad & Awad (2011), and Bacchi & Bonham (2014), use of rhetorical devices, especially metaphor, is a major characteristic of political discourse. The findings of this study confirm these results. Synonymous expressions that involved metaphor were 10, representing 4.7% of the collected data. The following are illustrative examples:

"نتفاضة المرابطون لا أشبال وأسود نواع العطور إلى "سمحوا لي في البداية باسمنا جميعاً أن نرسل باقة من الورد مضمخة بأرض المحتلة."

"Allow me first to send in all our names a bouquet of flowers mixed with all sorts of perfumes to the cubs and lions of the Intifada who stand firm in the occupied land [Occupied Palestine]."

The synonyms أشبال وأسود in the example above are used by the speaker to refer to the courage and strength of the Palestinians (cubs and lions) resisting the occupier. He is trying to give the impression that they deserve honor and respect.

"الراقصة البدلة مارتحيل في convincingly أفنين ج مارتحيل للورد صاحب ومعرسون هنكل دى صاحب ومعرسون في الأرض الحبيبة.

"We in the National Front greatly appreciate and value the efforts of His Majesty the King who wrestles and fights east and west on Earth..."

The speaker is glorifying his Majesty's strength, using the synonyms يصرول ويل to reinforce his attributes and efforts to motivate and rally people behind his leadership. The King is compared to a strong fighter who defends his country's interests wherever he goes in the world.

5.9 Redundant Usage

While synonyms in Arabic can be used to serve different functions as shown in the above subsections, they may be used by politicians to serve no functions and may be considered redundant or without purpose. The study found 35 such expressions, synonyms or near synonyms, that did not add to meaning as in the following examples:
The Use of Synonyms in Parliamentary Speeches in Jordan

Bader & Badarneh

6. Conclusion

The aim of this study was to investigate the functions of the use of synonyms in parliamentary speeches in Jordan. The findings revealed at least eight different functions for the use of synonyms in such speeches. The most noticeable ones were expressing feelings and emotions, praise and glorification, persuasion and emphasis, showing eloquence and clarification. Less important ones were criticism, dissatisfaction and metaphor. The important ones (first four) in addition to metaphor were all shown by earlier studies to be typical of political discourse in general. Criticism and Dissatisfaction were found to be relatively common but no earlier studies found them to be functions of synonyms in political discourse. Thirty-five sets of synonyms, out of a total of 210 expressions, were found to add nothing to the meaning of the discourse; hence, they were considered redundant. This is also in agreement with earlier findings that indicate that repetition is a characteristic of political speeches. In addition, the study revealed that some speakers tried to embellish their speeches by using sets of synonyms that rhyme. Generally speaking, synonyms carried with them various rhetorical effects and strategies needed by politicians for the purpose of persuasive and interesting speeches. Moreover, synonyms were important in signaling affection, helping to understand the speaker's emotions and feelings. Synonyms were also used by
speakers because of their special effects on the audience in order to persuade, emphasize, appeal to the audience's imagination and create a vivid picture in the listeners through the use of three or more synonyms and use of rhetorical devices like metaphorical synonyms. Some of synonyms were especially employed for the purpose of invoking urgent support for their cause; others were used to produce sound and musical effects on listeners/readers through rhyming synonyms; still, others were used to aroused emotions and interest, to stimulate desire, to create conviction and to get action in the audience.

About the authors:
Yousef F. Bader is a professor of English and Linguistics at Yarmouk University, Irbid, Jordan. He is currently teaching and supervising MA theses for graduate students in linguistics at this university. He has about 30 published papers on such topics as comparative English-Arabic studies, especially codeswitching, Arabic semantics and sociolinguistics. https://orcid.org/0000-0002-1824-5220

Sohad Badarneh holds an MA degree in linguistics and a BA in English Language and Literature from Yarmouk University, Irbid, Jordan. She is currently teaching English Language to Secondary School students in Jordan. Her research interests include pragmatics, EFL teaching, and contrastive analysis. https://orcid.org/0000-0002-3821-6830

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Appendix: Phonetic Symbols

The following phonetic symbols are used in this study for transliteration of Arabic words and texts:

<table>
<thead>
<tr>
<th>Arabic Alphabet</th>
<th>Symbol</th>
<th>Description</th>
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<tbody>
<tr>
<td>ء</td>
<td>ء</td>
<td>Glottal stop</td>
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<tr>
<td>ب</td>
<td>b</td>
<td>Voiced bilabial stop</td>
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<tr>
<td>ت</td>
<td>t</td>
<td>Voiceless dento-alveolar stop</td>
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<td>ث</td>
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<td>Voiceless inter-dental fricative</td>
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<tr>
<td>ج</td>
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<tr>
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<td>h</td>
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<td>ذ</td>
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<td>r</td>
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<td>ء</td>
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<td>ق</td>
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<td>ك</td>
<td>Voiceless velar stop</td>
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<td>ل</td>
<td>Voiced alveolar lateral</td>
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<td>ن</td>
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<td>ه</td>
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<td>و</td>
<td>Voiced labio-velar glide</td>
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<td>ي</td>
<td>Voiced palatal glide</td>
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Vowels:

<table>
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<th>Short</th>
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<td>al fathah</td>
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<td>al kasrah</td>
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<tr>
<td>al dammah</td>
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Representations of Family Relationships and Generational Conflicts in the Works of British Writers in Diaspora

Faten Adi
Department of English
School of Foreign Languages, The University of Jordan
Amman, Jordan

Mahmoud Al-Shetawi
Department of English,
School of Foreign Languages, The University of Jordan
Amman, Jordan

Abstract:
This paper aims to discuss representations of family relationships and generational conflicts in the works of British writers in diaspora in the context of British multiculturalism. This study argues that in the context of multiculturalism, generational conflicts ensue between first-generation immigrants and their British-born children for various reasons. While the parents attempt to retain their roots and to belong to their homelands, second-generation children struggle to maintain a balance between submergence into mainstream culture and negotiating flexible identities. The paper also points out that paternal conflicts are the result of the clash of ideologies, emotional alienation, and lack of communication. These concerns will be examined in Hanif Kureishi’s The Buddha of Suburbia (1990) and Zadie Smith’s White Teeth (2000).

Keywords: Family, first-generation immigrants, generational conflicts, Hanif Kureishi, multiculturalism, second-generation children, Zadie Smith.

1. Introduction

Cultural and ethnic diversity become a defining characteristic of post-war Britain. The catchphrases of Louise Bennett’s “Colonization in Reverse” and Salman Rushdie’s “The New Empire Within” describe how Britain transformed from an imperial metropolis to a melting pot after the arrival of influxes of immigrants from its former colonies. Hall (2000) maintains that multiculturalism describes heterogeneous societies in terms of the coexistence of diverse cultures, religions, and races where people are not separated by any barriers or divisions. This phenomenon had subverted notions of national, unified, pure, and homogeneous societies and it permitted the emergence of the idea of cultural diversity and heterogeneity (pp. 3-4). Hall (2000) further suggests that multiculturalism is about the “multicultural question” which underlines twofold assumptions “the double demand for greater equality and social justice and for the recognition of difference and cultural diversity” (p. 10). Cultural identities, therefore, are not essential and complete, but rather they are dialogically negotiated in the presence of the other. In order to cohabit and to survive in a foreign society, people who are racially, culturally, and linguistically different have to adapt and “to negotiate new space, either by struggle or by resistance or by creating work to produce new creative positions” (Hall, 2009, pp. 44-45) and this is the case with the diasporic subjects. As a multicultural country, therefore, Britain after post-war decolonization and Black immigration faced a substantial challenge in achieving equality, justice, and recognition for minorities within a plural society.

Post-war immigration generated political debates and public discourses about the supposed problems caused by Black immigration and its impact on the “racial character of the British people” (Brah, 1996, p. 225; Solomos, 1993, p. 59). Black immigration was regarded “a threat to the rule of law in the inner cities and endangered the ‘English way of life’” (Solomos, 1993, p. 60). For both Labor and Conservative governments, immigration controls become a necessary action to reduce the entry of large numbers of immigrants into the country. Despite the various legislative acts that have been implemented to control immigration, anti-discrimination legislation and liberal policies have also been introduced to improve race relations and to promote greater equality of opportunities for Black British citizens. The British government encouraged assimilation and integration as key measures that would help the social adjustment of immigrants in the mainstream institutions of society. Education, for example, is the major sector in which multiculturalism turned into a state policy (Brah, 1996, p. 227). In practice, as these social and multicultural policies achieved little results, immigrants have experienced institutionalized racism and social inequalities.

Being a major phenomenon of the century, multiculturalism also led to the emergence of a new type of literature concerned with migrant life and its hardships in the metropolis. Stein (2004) asserts that, “Black British Literature . . . not only deals with the situation of those who came from former colonies and their descendants, but also with the society which they discovered and continue to shape-and with those societies left behind” (p. xii). Black British Literature then is not just concerned with the immigrants’ relationship with their homeland, but also describes their social circumstances, their cultural identities, and their experiences of disillusionment in the host country. The settlement of immigrants in the mother country is not an easy-going process. Their
expectations of finding jobs and establishing a secured life were fell into feelings of frustration, alienation, social exclusion, and racial discrimination. Dawson (2007) argue that “the passage to Britain was not simply another arduous trek in search of a decent wage, with all the pain of ruptured family relations and cultural alienation that such a history implies” (p. 4). Immigrants face problems not just on socio-economic, political, and cultural levels, but also on the level of family relationships where frictions and generational conflicts are most common. Relatedly, the selected novels echo these concerns as they narrate experiences of different families over generations.

This study investigates representations of family relationships and generational conflicts in two novels of British diaspora: Hanif Kureishi’s *The Buddha of Suburbia* and Zadie Smith’s *White Teeth* from the prism of multiculturalism through comparing and contrasting the experiences and the beliefs of first-generation immigrants and their children. Both novels capture the spirit of multiculturalism, youth culture, and family relationships in the postcolonial community. Simultaneously, they show how immigrants struggle with stereotypes and racial prejudices in the British society; how they try to resist these attitudes; and how the issue of belonging to two cultures and identities generates clashes and disjointed ties between first-generation immigrants and their British-born children. Through a close reading of both texts, this study will show different images of paternal relationships and how both authors write about the experiences of diasporic families in order to address broader issues such as home, identity, and the clash between East and West.

### 2. Literary Context: Migrant Life and Novels of Diaspora

Perfect’s *Contemporary Fictions of Multiculturalism: Diversity and the Millennial London Novel* is a notable book about multiculturalism in London. The book covers a number of contemporary novels which portray London’s ethnic and cultural diversity by post-war migration. His choice of these novels is not because they are written by ethnic writers, but he focuses on the texts themselves as “literary representations of ethnic and cultural diversity” (Perfect, 2014, p.9) where the city becomes a backdrop against which cultural histories interact and multicultural identities are negotiated. There is a large body of fiction which illustrates the immigrants’ experiences and their struggles of relocation in post-war multicultural London such as: George Lamming’s *The Emigrants* (1954), Sam Selvon *The lonely Londoners* (1956), Caryl Phillips’s *The Final Passage* (1985), Joan Riley’s *The Unbelonging* (1985), and Monica Ali’s *Brick Lane* (2003). In addition to issues of displacement and relocation, immigrants face problems within the family concerning the upbringing of their children and which culture they should belong to and identify with. More important, generational conflicts pose a major problem to both parents and their children as they are caught between the demands of home and the mainstream of the host culture. Whereas fathers want to preserve their cultural identities and roots, the younger generation, very often born and bred in Britain, tends to integrate into the dominant culture. Emmambokus (2011) uses the term “Overlapping Space” to describe how second-generation children negotiate cultural identities whereby “[t]he individual is able to negotiate and renegotiate the cultural elements they want to use to create their cultural identity” (p. 84) and this is the case with the characters discussed in this paper.
Multicultural Britain and youth culture produced a generation of young children who are estranged from both society and their families. Characters like Karim, Jamila, Charlie, Millat, Magid, Irie Jones, and Joshua Chalfen show the confusion, the restlessness, the isolation, and the ambition of the young generation in contemporary Britain. These characters are also torn between the desire to free themselves from fixed positions and the desire to experience multiple possibilities in life. But born in a foreign environment not the one their parents left behind led to cultural, generational, and communication gaps between the parents and their descendents. Through the depiction of generational conflicts in different immigrant families, Kureishi and Smith show that life in post-war London impacts the socialization of first-generation immigrants in terms of adaption and maintaining strong ties with their children. Characters like Haroon Amir, Anwar, and Samad Iqbal feel culturally displaced and disillusioned with British culture and lifestyle. Some parents seek reconciliation with their native homes through instilling in their children feelings of attachment to roots and familial history.

3. The Buddha of Suburbia: Disillusioned Parents vs. Rebellious and Self-Defined Children

The British-born Pakistani author Hanif Kureishi (1954-) writes about diverse experiences of British Asians living in Britain whose lives are informed by the junction of race, sexual orientation, class, and gender. Kureishi questions the inseparable relationship between British and Asian cultures; thus he contests the idea of racially pure and fixed identities. His works also examine a plethora of social, political, and cultural issues which revise and deconstruct “dominant representations of black subjectivity in the 1980s and 1990s . . . [and in] the late 1990s, [he] displayed a preoccupation with youth subcultures” (Procter & Sharma, 2002, p. 239). Kureishi here debunks essentialist stereotypes about the immigrants and his interest in youth culture reveals its importance as a form of protest against authorial institutions. Consequently, it contributes shaping the character and the behavior of the young youth.

In her reading of The Buddha of Suburbia, Fischer (2014) suggests that:

*The Buddha of Suburbia* focuses on the 1970s during a heady time of experimentation with drugs, sexuality, Eastern philosophy, progressive struggles and counter-cultural youth movements, and when moving from the suburbs into London seemed to give access to all that one could possibly desire. (p. 281)

Set against this multifaceted socio-cultural background, the novel contains several references to 1970s Britain in which the multicultural background impacts both the behavior of the youth and family ties which become less close and stable. The narrator says, “[a]ll over the Western world there were liberation movements and alternative life-styles . . . We lived in rebellious and unconventional times” (Kureishi, 1990, pp. 71-82). Youth culture, therefore, produces rebellious, angry, and confused generation which challenges centers of power and transgresses conventions and social codes.

King (2005) sees Karim:
not a product of cultural conflict like his father . . . Karim, at seventeen, is a product of the cultural revolution of the 1960 of pop music, instant fame, sexual freedom, drugs, multiracialism, multiculturalism. *The Buddha of Suburbia* is not primarily about identity, but about desire and liberation and their costs, especially the wounding effect of change on family and those with whom one has emotional ties. (p. 89)

Though Karim is worried about finding a place in the British society, it cannot be ignored that his restlessness and anxiety are nurtured partly by his unsettled position at home and his troubled relationship with his father. In his journey of creating and situating oneself in Britain, Karim receives monitoring not from his father, but from other characters. Stein (2004) foregrounds that Kureishi’s novel falls under the umbrella of Black British novels of transformation. This type of novels traces the character’s development under the impact of overlapping factors so as to highlight the transformation of both the individual and the society around him (p. 22).

At the opening pages of the novel, Karim introduces himself and where he belongs. He says:

My name is Karim Amir, and I am an Englishman born and bred, almost. I am often considered to be a funny kind of Englishman . . . having emerged from two old histories. But I don’t care—Englishman I am (though not proud of it), from the South London suburbs. (Kureishi, 1990, p. 3)

Karim is not definite about his identity; he is ambivalent and resists an exact definition. This state of in-betweeness or “the odd mixture of continents and blood, of here and there, of belonging and not” (Kureishi, 1990, p. 3) makes Karim feel frustrated and bored. He further explains that his restlessness and agitation are the outcomes of the frivolous and the dull life in the suburbs. Head (2002) identifies the suburbs with the “urban margins . . . narrow attitudes . . . suburban life is deadening, unimaginative, representative of a low or restricted common denominator” (pp. 213-218). Head’s definition matches with Karim’s descriptions which associate the suburbs with paralysis, deadly routine, and materialistic mentality while he looks for more dynamic and adventurous life. In an interview with MacCabe (2003), Kureishi compares between life in London and the suburbs in terms of stasis and change. For Kureishi, London represents “a kind of inferno of pleasure and madness . . . It’s continuously being renewed . . . there’s a sense of possibility in London” (pp. 40-49). In contrast, the suburbs stand for sameness and immobility.

Kureishi juxtaposes the suburbs and the city to highlight the different impacts these geographical spaces have on the formation of the protagonist’s identity. Karim’s movement from the suburbs to the city and his various bisexual relationships show the flexibility of his identity because “the space of the in-between [is] one of immense creativity and possibility” (Schaff, 2009, p. 282). From the beginning, Karim intends to “go somewhere” (Kureishi, 1990, p. 3) in order to “live always this intensely: mysticism, alcohol, sexual promise, clever people and drugs” (Kureishi, 1990, p.15). Whereas some scholars interpret Karim’s story as an escape from suburbia “the margin” to the city “the centre” (Bentley, 2008; Head, 2002; Upstone, 2010), Karim loathes the suburbs not only because of their deplorable socio-economic conditions and their monotonous
atmosphere, but also wants to flee from family problems and to set himself apart from his father. Moore-Gilbert (2001) attests that the family in Kureishi’s fiction is “represented as a highly dysfunctional institution. . . British-Asian (or mixed-race) family is not represented in any better light than its British equivalent” (p. 22). Karim lives with his parents in a family atmosphere marked by disputes and lack of communication between his father and his mother. Thus, when Karim fails in his exams and his father berates him, he puts all the blame on his father and on family problems.

The differences between first and second-generation are illustrated in the oppositions to one another, confrontations, and even rejection. Haroon Amir “the future guru of Chislehurst” (Kureishi, 1990, p.25) came to Britain in the 1950s and works as a civil servant. His life in India and Britain are totally opposed. Whereas in India he belongs to well-to-do family and life is easy going, in South London life is complicated. Racial prejudice and social exclusion make Haroon feel discriminated, a second-class citizen, and above all fails to maintain a good relationship with his wife and his children. Similarly, Anwar’s idealized image of Britain is shattered after moving there and becomes doubly marginalized by class and race. Anwar marries Princess Jeeta and they run a grocery shop. For Haroon, unable to become an Englishman himself, he turns to his Indian origins studying Oriental philosophy, mysticism, and practicing yoga. With the help of Eva, they organize gatherings for suburbanites to teach them mysticism and spirituality. From a postcolonial perspective, Bentley (2008) maintains that Haroon’s role as Buddha represents him as a colonizer. He reverses colonial roles and carries out his revenge on colonialism using his exoticism and the image of the guru in order to exploit the suburbanites (p.165). Still, Haroon performs the Buddha personality not just to make money, but also to rediscover his Indian identity, to replace the materialism of the West with spirituality, and to become popular and respected.

Karim explains his father’s transformation into “a renegade Muslim masquerading as a Buddhist” (Kureishi, 1990, p.16) and his uncle Anwar “behaving like a Muslim” (Kureishi, 1990, p. 64) in terms of becoming less attracted to Britain. He states:

Perhaps it was the immigrant condition living itself out through them. For years they were both happy to live like Englishmen . . . Now, as they aged and seemed settled here, Anwar and Dad appeared to be returning internally to India, or at least to be resisting the English here. (Kureishi, 1990, p. 64)

Although Haroon and Anwar do not consider a physical return to their native homelands, they construct mental and imaginary homes. In other words, diasporic subjects who are physically alienated from their native homes can build “a mythic place of desire in the diasporic imagination” (Brah, 1996, p.188) or “create fictions, not actual cities or villages, but invisible ones, imaginary homelands” (Rushdie, 1992, p. 10). Unlike their fathers who fail to be English and to place themselves in the society because of racial stereotypes and limited social opportunities, Karim and Jamila have developed a liberal lifestyle and tried to adjust to the dominant culture (feelings of outsider/insider were fairly common) in ways contrary to their fathers’ lives.
Jamila and Karim epitomize second-generation children whose identities and life-choices are in opposition to their parents. Jamila is described as an independent and an empowered woman wherein Karim is strongly fascinated by her character. She “was so powerful . . . so in control and certain about what to do about everything” (Kureishi, 1990, p.55). Unlike Karim who is confused and lost, Jamila maintains a rebellious personality, unshaken identity, and she knows who she is. As a second-generation, she adapts to mainstream culture; at the same time she does not repudiate her ethnic roots and fights for the rights of blacks and ethnic minorities. Influenced by figures like Angela Davis and Simone de Beauvoir, Jamila becomes a feminist and a political activist. But, a critical moment in Jamila’s life happens when Anwar decides that his daughter should get married. In reconsidering his Indian roots, Anwar uses Gandhi’s hunger-strike strategy as a means to make his daughter accept his decision and obey him. In doing so, he enacts his patriarchal authority as the head of a conservative Indian family. Although Jamila gets married to the man chosen by her father, she continues behaving in rebellious manners that clash with the beliefs and the traditions of her Indian Muslim family. The arranged marriage does not impede her from pursuing her ambitions, but her character develops to the extremes. Likewise, Karim follows a hedonistic lifestyle and never regards his father as a model to emulate.

The change in Haroon’s personality neither makes Karim a strong admirer of him as a Buddha nor as a paternal mentor. Although characters like Helen, Charlie, and other suburbanites admire his meditations and even acclaim him to be “wise” (Kureishi, 1990, p. 14), “magician” (Kureishi, 1990, p.31), and “spiritual” (Kureishi, 1990, p. 35), this is not the case with his wife and his sons. Karim criticizes his Indian physical appearance, his Buddhist-like manners, and the efficacy of his profession. He sees him “exotic” (Kureishi, 1990, p. 31), “another suburban eccentric” (Kureishi, 1990, p. 22), and even sarcastically calls him “God” (Kureishi, 1990, p. 21) for assuming the role of a spiritual leader. When accompanying him in one of his meditation sessions, Karim describes how naïve is his father for not knowing street directions although two decades had passed since he arrived in Britain. He describes his father’s attitude and how he gets ashamed of him as follows:

Dad had been in Britain since 1950—over twenty years—and for fifteen of those years he’d lived in the South of London suburbs. Yet still he stumbled around the place like an Indian just off the boat . . . I sweated with embarrassment when he halted strangers in the street to ask directions to places . . . so lost and boyish did he look at times. (Kureishi, 1990 p. 7)

For Karim, his father is a first-generation immigrant, but his manners show as if he is a newly comer and unable to adapt to the British society. When Eva introduces him to his yoga guests “he will show us the way. The Path” (Kureishi, 1990, p.13), Karim also makes fun of him and wonders how come his father will lead people to the right way while he does not know how to get home himself. Ironically, the title the Buddha of suburbia ascribed to Haroon is his social persona that other people are fascinated with while at home he lacks this prestige and is seen lazy and irresponsible.

Haroon’s preoccupation with the study of Eastern philosophy and his alienation from his family are illustrated in a number of situations. For instance, Karim confesses that he loves his Uncle Ted
and not his father “because he knew about the things other boys’ fathers knew about, and Dad, to my frustration, didn’t: fishing and air rifles, airplanes, and how to eat winkles” (Kureishi, 1990, p. 33). For Karim, his father lacks some of the qualities of fatherhood and fails to be up to his responsibilities such as taking care of his family and keeping it united. Second, when Changez asks Karim whether his father watches his behavior and his manners because he looks “very daring and non-conformist” (Kureishi, 1990, p. 97), he tells him bitterly “My father’s too busy with the woman he ran off with . . . to think about me too much” (Kureishi, 1990, p. 97). The appearance of Eva in the life of Haroon is the catalyst which fuels Karim’s hostility toward his father and makes him disclose why he sees him in a bad image. But Karim seems in need of parental care and guidance.

Although Karim blames Eva for causing the falling apart of his family, she plays a crucial role in introducing him to theatre producers. She “was unfolding the world for me. It was through her that I became interested in life” (Kureishi, 1990, p. 87), Karim confesses. His dream of going to the city “where life was bottomless in its temptations” (Kureishi, 1990, p. 8) comes true when Eva and Haroon move to London in order to meet influential people and to improve their social position. Karim lives with his father and Eva, but their relationship remains complicated and his feelings swing between love and hatred. Karim discloses his feelings of anger and bitterness towards his father to the manager director Matthew Pyke “I resented Dad for what he’d done to Mum, and how Mum had suffered, how painful the whole thing had been” (Kureishi, 1990, p. 163). Disappointed at his father, Karim fills in the emotional void through indulgence in numerous bisexual relationships with (Charlie, Helen, Jamila, Marlene, and Eleanor) and searching for alternative mentors and resorts. He finds refuge in Anwar’s house although this family has its own problems as well. He states that “Jamila and her parents were like an alternative family. It comforted me that there was always somehow less intense, and warmer, where I could go when my own family had me thinking of running away” (Kureishi, 1990, p. 52). It is Jamila with whom Karim vents his anger and complains to her the damage caused by his father’s decision to be with Eva. The collapse of his family adds to Karim’s sense of dislocation and restlessness whereby he becomes neither secure at home nor in the suburbs. Wilson (2005) believes that the image of the nuclear family is shattered in both Western societies and in the fiction of diasporic writers. In Kureishi’s novel, the families portrayed are dysfunctional and out of blood family ties, it emerges alternative familial affiliations and multi-sexual relationships (pp.109-116). Thus, Karim’s friendship with Jamila and Changez can be regarded as other forms of filiation which help in alleviating the pressure of family problems.

London marks a turning point in Karim’s life and changes him at different levels. While “[t]he suburbs were . . . a leaving place” (Kureishi, 1990, p. 117), London stands as a welcoming city and contains possibilities of changing oneself. Ball (1996) points out that, “[Karim’s] leaving is a one-way journey, a permanent relocation in a new and stimulating urban space. The city is a space of discovery, experience, indulgence, and consumption” (p. 21). Karim’s acquaintance with theatre producers like Jeremy Shadwell and Matthew Pyke helps him to become a theatre actor, to establish new affiliations, and to perform different roles. In addition, life in the city and work at the theatre make Karim reconcile with his origins and reconsider some attitudes and beliefs. Despite
his attempts to disregard his Indian roots which are an essential constituent in his identity, it is during Anwar’s funeral that he acknowledges being an Indian. He states:

looking at these strange creatures now -the Indians- that in some way these were my people, and that I’d spent my life denying or avoiding that fact. I felt ashamed and incomplete at the same time, as if half of me were missing . . . Partly I blamed Dad for this. (Kureishi, 1990, p. 212)

After Anwar’s funeral, Karim recognizes not only his Indian origins but also discovers himself and reconciles with it. At this stage, Karim starts to see change in himself and in the people around him. With regard to Jamila, she never gives in free-thinking and rebellious lifestyle. She moves to live in a community of friends and makes relationships out of marriage. Eva maintains to be an energetic and a self-empowered woman; Allie becomes a cloth designer; his mother finds an English boyfriend, and his father marries Eva and dedicates his time to teaching meditation. Karim celebrates his new job at the soap opera and the novel closes with Karim pondering over the ordeals he goes through, what he has achieved in the present, and he anticipates living the future more deeply than his past and his present.

4. *White Teeth*: Is Multiculturalism a Bless or a Curse?

Smith is hailed as “the icon of a new generation of racially mixed young authors . . . and was considered as the privileged successor to writers like Salman Rushdie and Hanif Kureishi” (Wood, 2010, n.p). Her writings explore myriad issues such as multiculturalism, cultural conflict, hybridity, cultural identity, history, fundamentalism, postcolonialism, and family relationships. *White Teeth* received wide attention and was analyzed not just as a celebration of multiculturalism and diverse cultural identity. The novel also highlights the themes of war, history, science, love, gender relationships, fanaticism, and generational conflicts. Walters (2008) points out “*White Teeth* made Smith an international phenomenon. Critics applauded Smith’s ability to address multiplicity of themes . . . in a single novel, complemented by a touch of humor” (p. 2). The importance of this novel, therefore, lies in its ability to interconnect family stories so as to uncover important thematic concerns.

The novel takes place in North West London during the 1970s until 1990s with flashbacks to WWII, India’s Mutiny 1857, and Jamaica’s earthquake of 1907. The plotline centers on the lives of three multiethnic families living in contemporary London. These families coming from heterogeneous backgrounds (the Iqbals, the Jones, and the Chalfens) reflect the cultural and the ethnic mosaic of the British society. The novel also exhibits the struggles of the three families with their children whose identities are shaped by the circumstances of being British-born and bred subjects. They are caught between maintaining the traditions of the country of origin and following stream culture and values. Smith builds her narrative plot on these families to unfold various concerns about the cultural and the social setting of post-war Britain in general and to examine the situation of diasporic families in particular.
Paproth (2008) classifies Smith’s fiction as both postmodernist in the sense that it resists fixed perspectives and modernist in its construction. Smith’s characters live in a fragmented postmodern world searching for meanings, but find themselves struggling with conflicting values (pp. 9-10). By discussing the significance of the interplay between the past and the present, “Smith wants her characters to see that things are messier and less definitive than they would like them to be” (Paproth, 2008, p.18). This suggests that nothing in the characters’ lives is settled and controlled, and this applies to the relationship between parents and their children. The two generations have contradictory perspectives about cultural roots, identity, the self, and home. While the parents adhere to fixed views and to the past, the second-generation, Schaff (2009) suggests “try to escape from the obsession of their parents’ generation with the past, searching for, as Irie exclaims ‘neutral spaces’” (p.286). Thus, life in London not only affects first-generation immigrants’ sense of belonging, but also shakes their status as father figures and estranges them from their children.

For a family to function rightly and in a balanced way, communication is of paramount importance. In the Bangladeshi Iqbal family, there is an absence of warmth and stable connections between Alsana and Samad, and between the parents and their sons (Magid and Millat). Communication between Alsana and Samad is marked by disputes and cold indifference, thus when the bridge of communication between the parents is cracked, the children develop shaken relationships either. Neena, Alsana’s niece, says:

Untie . . . [y]ou don’t talk to him, he talks at you. You scream and shout at each other, but there’s no communication. It’s 1975, Alsi. You can’t conduct relationships like that any more. . . There is got to be communication between men and women in the West. (Smith, 2000, p.76)

The absence of means of communication in the relationship of Samad and Alsana led them to be critical of each other and to have frequent quarrels including physical fighting. Whereas Alsana thinks that Samad is irresponsible, tyrannical, and objects his decision to send the children back home, Samad believes life there is better than living in “a morally bankrupt country with a mother who is going mad” (Smith, 2000, p. 198). Alsana further ridicules his religious practices; critiques his old stories about his great-grandfather “Mangal Pande,” and his participation in WWII. She believes that the war costs him a handicapped hand and there is no heroism and glory in war.

Samad is nostalgic to the past and proud of having heroism in his blood because the figure of his grandfather stands for home and roots. By keeping the memory of his grandfather alive, he thinks he can connect his children to their origins too. In turn, Schaff (2009) explains Samad’s adherence to the past and roots as an escape from failure and an affirmation of his subjectivity. She says that “Samad takes refuge in his family’s history and constructs a glorious past in order to overcome the shortcomings of his existence as a waiter . . . He is obsessed with his roots which he regards his authentic self”(p. 285). Like Haroon and Anwar in Kureishi’s novel, Samad finds life in Britain, not like the one he has dreamt off. He expects to secure a good life for his family, but he encounters a hostile and a corrupting environment and ends as a waiter in his cousin’s
restaurant. Still, Samad is seen as a contradictory character when it comes to his behavior and his manners. He is a conservative religious Muslim, but finds himself “at a moral crossroads” (Smith, 2000, p. 145). Samad tells his friend Shiva:

I have been corrupted by England, I see that now-my children, my wife they too have been corrupted . . . I don’t wish to be a modern man! I wish to live as I was always meant to! I wish to return to the East . . . what kind of a model am I for my children?” (Smith, 2000, pp. 144-145)

His affair with his sons’ teacher, Poppy Burt-Jones puts him in a dilemma between keeping pure and God-fearing or following his awakened desires. At this stage, while the father is having secret meetings with his sons’ teacher, the children and without their parents’ supervision undertake their own adventures.

The seeds of rebellion in the second-generation start in their early teens and as they grow up the gulf between parents and their children becomes larger. For instance, when Samad proposes the elimination of some non-Muslim festivals from the school calendar, the children become angered at him by keeping “a mutual, anger silence” (Smith, 2000, p. 150). Silence is a kind of protest against the father’s decision of preventing them from participating in the Harvest Festival. Samad opposes his sons’ participation in the festival because it is a Christian rite and this contradicts their Muslim culture. Magid condemns his father’s unfair decision and even disapproves his involvement in not permitting his friend Irie Jones from joining them. In another occasion, on Magid’s ninth birthday, Magid causes great distress and discontent to his parents. Alsana is astonished when hearing her son’s friends call him “Mark Smith” and he, in turn, calls her “Mum” instead of “Amma” (Smith, 2000, p. 151). Magid changes his name to an English one because he dislikes the kind of life with his parents and wants to be like his white British friends. The narrator says “Magid really wanted to be in some other family . . . [and even] wanted his father to be a doctor, not a one-handed-waiter” (Smith, 2000, p. 151). Samad attempts to raise his children according to Muslim principles, but they cannot comply with his way of upbringing and his ideologies. By giving his son an Indian name, “A GLORIOUS NAME LIKE MAGID MAHFOOZ MURSHED MUBTASIM IQBAL” (Smith, 2000, p. 151), Samad believes he can manipulate and envision his son’s life and destiny. Subsequent events show that the sons’ rebellion against their father becomes uncontrolled and the gap between them is unbridgeable.

Nicholas (2001) explains that the statement “the sins of the Eastern fathers shall be visited upon the Western children” is the crux of White Teeth. The novel illustrates twofold conflicts between “Fathers and sons and mothers and daughters and east and west” (p.62). “The Eastern fathers” are first-generation immigrants who expect their children to fulfill their expectations and to comply with the decisions made for them. The children, however, are raised in a Western environment; they adapt to its ways of life and submerge into its culture and this stands out against the fathers’ expectations. Scheingold (2010) states that “[t]he younger generation has taken their parents’ rather mild objections to mainstream English life to extremes that vex the elders” (p.188). Samad considers his sons’ detachment from their native culture a sin which befalls on them. Meanwhile,
the children’s discovery of his relationship with Poppy-Jones is a greater calamity which haunts him; consequently he fails to be an example for his son. Moreover, Samad sees education and life in Britain corrupting and instigating seeds of rebellion among his children and others. He tells Archie bitterly how life in Britain affects the psychological and the social behavior of the children as follows:

there is rebellion in them. I can see it—it is small now but it is growing . . . I don’t know what is happening to our children in this country . . . take Alsana’s sisters—all their children are nothing but trouble . . . No respect for tradition. People call it assimilation when it is nothing but corruption. (Smith, 2000, p. 190)

Samad’s idea of the bad influence of Western civilization and British lifestyle on the children of immigrants is similar to the ideas discussed in Some Kind of Black (1996) and East is East (1996) by Diran Adebayo and Ayub Khan-Din, respectively. In an attempt to save his sons from going astray and renouncing their native identity, Samad sends one of them to Bangladesh to be raised properly according to Muslim traditions. For Samad “tradition was culture, and culture led to roots . . . Roots were what saved”(Smith, 2000, p. 193), thus he shields them from the influences of Western civilization.

While Haroon returns to his roots through becoming a Buddha and Anwar becomes a patriarchal conservative Muslim, return to Samad is realized after sending Magid to Bangladesh. But the results do not come as he anticipates. Despite Magid’s stay in Bangladesh, he returns back a metamorphosed person; intellectually and culturally British. What happens to Magid affects Samad deeply, considering him a source of shame and bitterness. In addition, the mentor-protégé relationship between him and Marcus Chalfen, becoming his lawyer and his supporter of his genetic project, puts him at odds with his brother. They become enemies like Cain and Abel because as Magid argues “I am a non-believer . . . I have converted to life” (Smith, 2000, p. 434). Meanwhile, Millat who needs to be watched and morally guided becomes the epitome of the bad boy and troublemaker. He is “the DON . . . a street boy, a leader of tribes” (Smith, 2000, p. 218) and he becomes implicated in delinquent activities such as smoking, drinking, and having various relationships with white girls. But deep down, Millat feels lost, confused, and belongs to nowhere. Delinquency and rebellious behavior do not only concern Millat, but these attitudes become common among other second-generation children. The domestic atmosphere and the socio-cultural background are among the main factors which cause this situation. The narrator states that:

[T]here was much discussion—at home, at school . . . about The Trouble with Millat, mutinous Millat . . . and not just Millat but all the children . . . what was wrong with all the children, what had gone wrong with these first descendants of the great ocean-crossing experiment? Didn’t they have everything they could want? . . . Hadn’t the elders done their best? Hadn’t they all come to this island for a reason? To be safe. Weren’t they safe?” (Smith, 2000, pp. 218-219)
First-generation immigrant parents’ dreams of having a stable life in a foreign country are met with frustrations and new challenges. While parents attempt securing a socio-economic welfare for their families and preserving their roots, their offspring are more concerned by “adaptation at a deeper level of compromise.” Effectively, these opposing interests set off a generation gap between the two because the parents regard their children’s integration into the British society a kind of threat to their native culture (Acquarone, 2013, p. 137).

Alsana criticizes Samad’s method of conducting his sons’ lives and imposing his beliefs on them. As second-generation, they think differently and they want to confront their battles on their own. She says:

You say we have no control, yet you always try to control everything! Let go, Samad Miah. Let the boy go. He is second generation—he was born here—naturally he will do things differently... You have to let them make their own mistakes. (Smith, 2000, p. 289)

She also blame the Chalfens for taking Millat away from his family, faith, and culture, and consequently westernizing him. She even condemns them for fueling the rupture between Millat and his brother. On the contrary, Neena warns Alsana of the extremist group KEVIN (Keepers of Eternal and Victorious Islamic Nation) whom Millat befriends and spends time with. She further explains to her that Millat flees to the Chalfens because he looks for a harbor far from the tense and the unstable family atmosphere at the Iqbal home. The family, instead of providing security and shelter, becomes a chaotic and a stifling social unit (Smith, 2000, pp. 346-347). In fact, both Alsana and Samad fail to communicate with their sons whereby the relationship between the youngsters and their father reaches a dead end and any possibility of compromise becomes difficult. Millat’s aversion to his father climaxes when he tells the Chalfens that his father is “‘a bloody hypocrite” (Smith, 2000, p. 334) and “[a]ll his life he wanted a Godfather, and all he got was Samad. A faulty, broken, stupid, one-handed waiter of a man who had spent eighteen years in a strange land and made no more mark” (Smith, 2000, p. 506). Millat underestimates his father in which the father figure appears to lose much of his esteem both as an authority and as a mentor.

Brah (1996) maintains that “‘home’ can simultaneously be a place of safety and of terror” (p. 177). Home here can stand for physical spaces and by extension includes the family household. The family becomes a hostile environment and it adds further to the problems of the young generation. By the time Millat, Magid, Joshua, and Irie reach adulthood, none of them continue living with their parents and keep maintaining good ties with them. Each one finds an alternative through which to express his/her rebellion and dissatisfaction. Millat finds a substitute family in KEVIN because he “loved clans... and he loved clans at war” (Smith, 2000, p. 442). Samad becomes doubly disappointed at Magid turning British and at Millat’s involvement with KEVIN because they are just extremists and “thugs in a gang” (Smith, 2000, p. 442) using religion for political and personal reasons. The issue of religious fundamentalism is also discussed in Kureishi’s The Black Album and “My Son the Fanatic.” Violence, social exclusion, racism, oppression, against the black community in Britain led to the conversion of many people into
religious fundamentalism. Other characters like Joshua Chalfen and Irie Jones undergo adolescent crises and experience feelings of antagonism towards their parents.

Irie, the daughter of British-Jamaican parents, is at odds with both her family and the society. She lacks a sense of belonging and feels alienated “without reflection. A stranger in a stranger land” (Smith, 2000, p. 266). Irie’s shaken sense of self intensifies due to self-hatred and lack of self-confidence. She is embarrassed at her physical appearance, skin-color, and desperately longs “for her transformation from Jamaican hourglass . . . to English Rose” (Smith, 2000, pp. 266-267). This transformation would help her to be both accepted in society and admired by Millat. Neena tries to restore Irie’s self-esteem and self-acceptance through encouraging her to appreciate herself and after seeing her reflection in the mirror, Irie recognizes that she cannot change one’s appearance, genes, and the fact that she is a hybrid. Furthermore, Irie is in conflict with her parents because they hide secrets about their family history and she does not find in them the qualities of paternal mentors. She finds in the Chalfens’s way of life various characteristics that her parents lack. The Chalfens are introduced when their son Joshua is caught smoking marijuana with Millat and Irie at school. They are middle-class intellectuals whose life is dominated by science, intellect, perfection, and rationalistic principles. In a meeting of parents, the headmaster decides to send Millat and Irie to the Chalfens for extra tutoring so as to improve their weaknesses in “a stable environment” and “keeping [them] both off the streets” (Smith, 2000, p. 303). He seems in them great capacities and the possibility of getting improved. Scheingold (2010) describes the Chalfens as “devoted missionaries of the modern project” (p.182). His statement suggests that the Chalfens are the representatives of modern times “civilized mission” who come to save the children of immigrants. The coming of Irie and Millat to the Chalfens’s household marks a critical moment for the three families and their children. A mentor-disciple relationship has been developed between the Chalfens and the Iqbal twins, and between the Chalfens and Irie Jones.

Irie’s stay with the Chalfens improves her on different levels. The way Joyce and Marcus deal with each other and with their children make Irie “fascinated, enamoured after five minutes. No one in the Jones household made jokes . . . or let speech flow freely from adult to child, child to adult, as if the channel of communication between these two tribes was untrammelled, unblocked by history, free” (Smith, 2000, p. 319). Captivated by the Chalfens’s intellectualism, Englishness, and way life, Irie wishes to fuse with them and to break up “from the chaotic, random flesh of her own family” (Smith, 2000, p. 342). She progresses in her studies and comes to settle her struggle for-self definition. But, Irie’s conflict with her parents culminates after her discovery of the Chalfens’s family tree and her mother’s false teeth. For Irie, while her family history was much “rumour, folk-tale and myth . . . or an oral tradition” (Smith, 2000, pp. 338-339), the Chalfens know who they are. The false-teeth incident adds to her disenchantment with her parents who hide various truths. After meeting her grandmother, Irie starts filling in all the gaps about her ancestry and coming to terms with her roots, her past, and her homeland, Jamaica. While Irie reasserts her sense of belonging to somewhere, Samad at this stage and deeply embittered renounces the idea of return and belonging. He feels that his homeland has betrayed him, rather than saving his son and ingraining in him the seeds of true Muslim, Magid returns a converted son “[m]ore English than the English” (Smith, 2000, p. 406).
5. Conclusion

After analyzing generational conflicts in Kureishi’s and Smith’s novels in multicultural London, it can be concluded that conflicts between first-generation immigrants and their British-born children are produced by the interplay of social, cultural, and familial forces. Influenced by youth culture and British lifestyle, a young rebellious generation emerges. What distinguishes this generation is its conflict with both the society and the family and its struggle between retaining roots and negotiating routes. While the parents insist on keeping hold of their native identities and interfering in their children’s lives, the young youth struggle to fashion independent and flexible identities and to locate themselves in a multicultural society. In both novels, dysfunctional families and biological fathers have been substituted by other affiliations such as having refuge in alternative families; joining Gang Street and religious extremist groups and developing mentor-disciple relationships and friendships. Numerous works have been written about the family and paternal conflicts but this study only suggests a small representation of the fiction which examines family relationships in British novels of Diaspora. Even though this study has attempted to analyze generational conflicts in the light of multiculturalism, this subject may require more investigation in 21st literature taking into account the relationship between the phenomenon of globalization and the rise of the digital age and their impact on family life.

About the Authors:

Adi Faten has just obtained her PhD in English Literature from The University of Jordan. She has got her Master degree in Language, Literature, and Civilization: British and American Studies from The University of Constantine 1 (Brothers Mentouri) in 2012. Her research interests are in Modern British and American Literature, Third World and Postcolonial Literature, and Feminism. ORCID ID: https://orcid.org/0000/0002-8764-1577

Al-Shetawi Mahmoud is a professor of English literature in the Department of English at The University of Jordan. He got his MA and PhD degrees in English literature from The University of Illinois Urbana-Champaign (USA). Al-Shetawi published many essays and scholarly research papers on Shakespeare, the English novel, and comparative drama. His main interest lies in Shakespeare and the Arab World, the contemporary novel, Arab-American drama and theater and representations of Arabs and Islam in Anglo-American drama and theater. Al-Shetawi is currently working on a book entitled Shakespeare’s Journey into the Arab World: Studies in Cross-Cultural Encounters. ORCID ID: https://orcid.org/0000-0002-8783-6032

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What Can a Translation Machine Do in Translating Abbreviations in Source Language Text into Target Language Text?

Abdul Muth’im
English Language Education Study Program
Faculty of Teacher Training and Education
Universitas Lambung Mangkurat, Banjarmasin, Indonesia

Abstract
The main question that needs to be answered in this study was “What can a Translation Machine do in translating abbreviations in source language text into target language text?” The research method used in this study was descriptive qualitative. The source of data were 5 five Indonesian abstracts written by master degree students of different study programs in Indonesia as the SLT. The abstracts were then translated into English using Translation Machine as TLT. The results show that in translating abbreviations found in SLT a Translation Machine did different performances in TLT: (a) keeping the abbreviations the same if the abbreviations in SLT are not preceeded or followed by any hint or clue, (b) translating the abbreviations if the abbreviations in SLT are preceeded or followed by any hint or clue.

Keywords: Source language text, target language text, translating, translation machine

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Introduction

Having read various literature on translation, I finally come to a conclusion that translation can be understood in different meanings depending on who defines it and on what aspect it is seen. One of the definitions is “translation is re-telling, as exactly as possible, the meaning of the original message in a way that is natural in the language into which the translation is being made (Danbaba, 2017: 2)” [1]. This definition has similar meaning with the definitions put forward by some other experts earlier: Catford, (in Aissi, 1987) [2], for instance, defines translation as the replacement of textual material (SL) by equivalent textual material in another (TL), and Nida (in Aissi, 1987) [2] argues that translation consists of reproducing in the receptor language the closest natural equivalent of the source language message first in terms of meaning and secondly in terms of style.

In order to be able to re-tell the meaning in the original message (SLT) into the message in the language (TLT), a number of pre-requisites should be met by a translator. El Shafey (1985 in Wright Jr, n.d) [3] suggests that a good translation should include the following criteria: (1) the knowledge of grammar of the source language plus the knowledge of vocabulary, as well as good understanding of the text to be translated; (2) the ability of the translator to reconstitute the given text (SLT) into the target language text (TLT); and (3) the translation should capture the style or atmosphere of the original text and it should have all the ease of an original composition.

As the consequence, in the effort of producing an acceptable translation a translator should at least: (1) master the system of the source language (SL), (2) master the system of the target language (TL), (3) have adequate knowledge on the field of the text he/she is translating, and (4) master suitable techniques of translation (Muhammad, 1985).

By meeting all the requirements, can a translator translate any kind of SLT, included abbreviations and literary works, into TLT with equivalent meaning? Some believe that any text can be translated, included texts of literally works. For instance, Classen (2012) [5] claims that one can translate literally by rendering a text from one language into another language. He/she can metaphorically translate the text by explaining one phenomenon in culture $x$ by transferring or correlating it to a parallel phenomenon in culture $y$. Mechanically, he/she can translate the text by resorting to a pedestrian, ordinary, or run-off-the-mill strategy, without any concern for aesthetics, structures, or for criteria that defined original, and he/she can translate the text by making one culture understandable to another.

Some others believe that not all texts can be translated in a relatively equivalent quality of text. One of the texts that may be hard to translate is literary text. Literary translation, in accordance with Kohoutková (2016) [6], has to convey the mood, feelings, and emotions expressed in the original text. Kohoutková added that translators are more than mere linguists, they have to know the nuances of individual words perfectly, must have a sense for wording and creating a certain atmosphere. The focus of literary translation is the message, legacy, and artistic value. Melby (2005) [7] argued that ..... even if you speak two or more languages fluently, it is not a trivial matter to produce a good translation.
Translating abbreviations

Commonly, abbreviation is understood as a shortened form of a word or phrase used to replace the whole word or phrase. It seems that it is used in almost any text: politics, laws, business, education, etc. However, the most use of abbreviations is in medical field.

The use of abbreviations sometime may cause problem. Kuzmina, et al (2015) [8] claim that the same abbreviations in medical field may have different meanings, depending on the disease, anatomy, or procedure being discussed. Brunetti, et al. (2007) [9] argue that the frequent lapses are the results of using abbreviations when conveying medication orders. This is because the staff responsible for reading, interpretation, and processing medication orders may not recognize or may misconstrue an abbreviation, resulting in the alteration of the intended meaning. Liu, et al (2001) [10], found that the UMLS abbreviations were highly ambiguous, particularly those with fewer characters. Koh, et al (2015) [11] found some findings: (1) the use of abbreviations was highly prevalent among doctors and nurses, (2) the purpose of using abbreviations were to save time, avoid writing sentences in full and convenience, (3) doctors learned abbreviations from fellow doctors while nurseces learned from fellow nurses and doctors, (4) more doctors than nurses reported encountering abbreviations, (5) both doctors and nurses had no difficulties in interpreting abbreviations although nurses reported resorting the guesework, (6) both doctors and nurses felt abbreviations were necessary and an acceptable part of work, and (7) doctors outperformed nurses in correctly interpreting commonly used standard and non-standard abbreviations.

Of course, there are rules on how to write abbreviations. However, the rules are not valid for abbreviations in any language and any field. Rules of abbreviations of SLT are not automatically valid for TLT. As a result, translating SLT abbreviations may not bring the same meaning in TLT. Unless there are efforts in the part of the writer of the SLT to explain them, say, for example, in bracket, the problem may remain unsolved.

In Indonesian language, the rules of using abbreviations and acronyms are contained in Pedoman Umum Ejaan Bahasa Indonesia. According to Pedoman Umum Ejaan Bahasa Indonesia (2016) [12], they are used in different situations and contexts. First, the name of people is followed by full-stop (.) for every component of abbreviation, for example, A.H. Nasution for Abdul Haris Nasution; M.B.A. for master of business administration, Sdr. for saudara, and so on. Second, they are also used for abbreviation of the name of government institution and administrations, education institution, board or organization consisting of the first letter of each, as well as official document which are written with capital letter without full stop. Abbreviation is also used if it consists of the first letter of each word which does not belong to personal name which is written in capital letter without full stop. Third, abbreviation which consist of three letters or more is followed by full stop, (e.g. hlm., for halaman, yth., for yang terhormat, etc.). Fourth, abbreviation consisting of two words which usually used in correspondence, followed by full stop (e.g. a.n. for atas nama; s.d. for sampai dengan). Fifth, Chemical symbols, abbreviation of size, dose, scale or weigh, and currency are followed by full stop (e.g. cm for centimeter, Rp for rupiah, etc.) Sixth, the acronym representing the name of identity consisting of the combination of syllable or the combination of
letter and syllable are written in capital for the first letter (e.g. BIN, for Badan Intelijen Negara; PASI, for Persatuan Atletik Seluruh Indonesia). Seventh, the acronym representing the name of identity consisting of the combination of syllables or the combination of letter and syllables are written in capital for the first letter (e.g. Bulog, for Badan Urusan Logistik; Bappenas, for Badan Perencanaan Pembangunan Nasional). Eighth, The acronym of non-identity which consists of the combination of first letter and syllables or the combination of syllables are written in small letter.

In English, abbreviation, according to Boulahdid and Nesrat (2014) [13] includes acronyms, blends, and clipping. It usually but not always consists of a letter or group of letters taken from a word or a phrase. According to Burmeister (2008) [14], abbreviation is an arbitrary shortening of a word or words using more than one letter from each word (e.g. Television – TV), by substituting letters with an apostrophe (e.g. received – rec’d), by cutting off letters from the end (e.g. General – Gen.), or from the middle (road – Rd.), and adding a period, or, in postal standards, by eliminating most vowels and some consonants (e.g. boulevard – Blvd). Acronym is one of the abbreviations. It is defined as an abbreviation which is formed by combining the first letters (initials) or syllables of all or select word, resulting in a new grouping of letters that can be pronounced as a word (e.g. North Atlantic Treaty Organization – NATO).

Translation Machine

Fortunately, the innovation of TM helps the job of a translator easier. A translator does not have to be qualified in the four conditions as mentioned earlier in this paper. Even, a non-translator can have his/her text translated into other language(s) by using TM. In a very short time, he/she can have the translation of his/her SLT translated in a TLT and in a relatively brief tempo he/she can produce abundance of pages of translation.

What is TM? According to Crasiunescu, et al. (n.d.) [15], TM is the applications of the computer to translation. It includes machine translation, electronic dictionaries, terminology databases, bilingual texts, grammatical concordances, and translation memories in order to determine whether they change the relationship between the translator and the text. The question is, “does the translated version of the text transmit the meaning of the ST?”

Some results of research show differently. Choy (2012) [16] claims that with the advent of Google Translate services, we will demonstrate how a simple command issued to Google can be used to generate the translated results. Denkowski (2015) [17] insisted that one cannot completely depend on TM because many scenarios still require precise-human quality translation that TM is currently unable to deliver. Lagoudaki (2008) [18] claims that the translation yielded from TM still needs feedback from translators. Voigt and Jurafsky (n.d) [19] discovered that Google translations perform less well at capturing literary cohesion.

In relation to the capability of TM in translating SLT into TLT, the question that comes up to my mind was “What can a TM do in translating abbreviations in SLT into TLT?”

Of course, in every language, there are always rules on how to write abbreviations, proper nouns, and cultural terms. However, they are only valid for SLT, not automatically are also valid for TLT.
As a result, translating abbreviations, proper nouns, and cultural terms in SLT may not bring the same meaning in TLT. Unless there are efforts in the part of the writer of the SLT to explain them, say, for example, in bracket, the problem may remain unsolved.

**Method of Research**

The research method used in this study was descriptive qualitative. The texts to be analyzed were the English translated texts as TLT from Indonesian texts as SLT. There were 5 (five) Indonesian abstracts written by Master Degree (S2) students of Lambung Mangkurat University. They were: (1) Management of Natural Resources and Environment Study Program, (2) Science of Law Study Program, (3) Science of Goverment Study Program, (4) Public Administration Study Program, (5) Biology Study Program. They were then translated into English using TM as TLT. In answering the main question of this study, the researcher assessed three areas of translation, namely, abbreviations, proper names, and cultural terms. As for the grammar used in the TLT, no assessment was made with the assumption that TM has already been set and equipped with standard grammar of TLT, in this case, English.

Abstract #1 was written by ABD, an S2 student of PSDAL (Management of Natural Resources and Environment Study Program). Here is the text:

(i) Penelitian ini dilakukan di MAN 5 Martapura Kec. Aluh-aluh Kab. Banjar. (ii) Penelitian ini bertujuan untuk membentuk kader konservasi siswa SMA/sederajat dengan menggunakan metode penelitian dan pengembangan (R and D) model ASSURE. (iii) Penelitian ini bertujuan: (1) mengembangkan modul konservasi keragaman ikan hutan mangrof yang valid bagi siswa SMA/sederajat, (2) mengembangkan modul keragaman ikan hutan mangrof yang dapat meningkatkan hasil belajar, serta (3) menetapkan kader konservasi ikan di hutan mangrof bagi siswa SMA. (iv) Hasil penelitian pengembangan kualitatif pada uji validasi modul, uji perorangan (one to one evaluation), uji kelompok kecil (small group evaluation) dan uji lapangan (field evaluation) menunjukkan bahwa analisis kualitas modul valid, tetapi masih perlu dilakukan revisi. (v) Hasil analisis kuantitatif menunjukkan bahwa terjadi peningkatan hasil belajar siswa dari skor rata-rata 30.85 pada tes awal menjadi skor rata-rata 70.95 pada tes akhir, baik secara individual maupun kelompok. (vi) Penetapan kader konservasi siswa menunjukkan hasil baik dan sangat baik sehingga sebanyak 14 siswa ditetapkan sebagai kader konservasi keragaman ikan di kawasana hutan mangrof.

When this text was translated into English as TLT by using Google Translate it read like this:

(i) This research was conducted at MAN 5 Martapura Kec. Aluh-Kabuh Kab. Banjar. (ii) This study aims to establish a cadre of conservation of high school students / equivalent by using research and development method (R and D) model ASSURE. (iii) This study aims to: (1) develop a module for the conservation of mangrove fish diversity that is valid for high school students / equals, (2) develop a module of mangrove forest fish diversity that can improve learning outcomes, and (3) establish fish conservation cadres in the forest mangrove for high school students. (iv) The results
of qualitative research on module validation test, one to one evaluation, small group evaluation and field evaluation indicate that the module quality analysis is valid but still needs revision. (v) Quantitative analysis results show that there is an increase in student learning outcomes from an average score of 30.85 in the initial test to an average score of 70.95 in the final test, either individually or in groups. (vi) Conservation student cadre determination showed good and excellent result so that 14 students were designated as cadre of fish diversity conservation in mangrove forest area.

Findings and Discussion

Findings

The analysis of the abstracts in Indonesian language as SLT and the translated abstracts in English as TLT brings to the following findings.

Table 1. Finding in Abstract # 1

<table>
<thead>
<tr>
<th>No.</th>
<th>Aspects compared</th>
<th>SLT</th>
<th>TLT</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Number of sentences</td>
<td>6</td>
<td>6</td>
<td>The same in number</td>
</tr>
<tr>
<td>2.</td>
<td>Abbreviations</td>
<td>MAN</td>
<td>MAN</td>
<td>Remained the same</td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td>Kab.</td>
<td>Kab.</td>
<td>Remained the same</td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td>SMA</td>
<td>High School</td>
<td>Translated</td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td>RD</td>
<td>RD</td>
<td>Remained the same</td>
</tr>
<tr>
<td>7.</td>
<td></td>
<td>ASSURE</td>
<td>ASSURE</td>
<td>Remained the same</td>
</tr>
</tbody>
</table>

From table 1, it is found that the number of sentences of abstract # 1 in SLT was the same as the number of sentences in TLT, that is, 6 sentences. In the aspect of abbreviation it is found that there were six abbreviations in SLT, namely, MAN, Kec., Kab., and SMA, RD, and ASSURE. In TLT, there were only five abbreviations found, they were MAN, Kec. and Kab, RD and ASSURE. The abbreviation of SMA was translated into high school in TLT. In the aspect of proper names, there were three proper names found in SLT, they were: Martapura, Aluh-aluh, and Banjar. In TLT, the three proper names were written in the same way. There was no cultural term was found in abstract # 1.

In general, for this abstract, TM, has succeeded in transferring the meaning of SLT into TLT. Sentence (i) clearly stated where the study was carried out; sentence (ii) and sentence (iii) stated the objective(s) of the study; sentence (iv) and sentence (v) stated the results of study. In detail, however, TM did not successfully accomplish its mission. Some abbreviations found in SLT were not easily understood when they were kept in the same abbreviation in TLT. This would
of course hamper the understanding of the intended meaning. For instance, MAN in SLT was kept in the same abbreviation in TLT. Fortunately, the use of preposition at gives the context. The reader of TLT can conclude that MAN must be a place, whatever the letters in the abbreviation stand for. The other potential problem that may hamper the understanding of TLT is the use Kec. after the proper name Martapura. They gave impression that Martapura Kec. is the end of the sentence for it ends with full stop (.). Proper name Aluh-aluh was followed by the abbreviation Kab. with full-stop (.) implies the end of the sentence, which was not actually a style of written sentence. The meaning of R and D could be easily guessed because two words, i.e. research and development, preceeded the abbreviation. However, the abbreviation of ASSURE may result in serious problem for a reader in understanding the abbreviation especially for those whose background knowledge and interest are not research.

Abstract # 2 was written by Dill, an S2 student of the Study Program of Science of Law. Here is the text:

(i) Tujuan penelitian ini adalah mendeskripsikan peran pemerintah dalam memberikan perlindungan dalam menegakkan demokrasi ekonomi demi kemakmuran dan kesejahteraan rakyat, melindungi pasar tradisional dari dominasi pangsapasar modern dari praktek monopoli dan persaingan usaha tidak sehat, menggali peraturan-peraturan yang sudah ada untuk mengoptimalkan penataan untuk mengendalikan pembangunan ritel modern sehingga tidak menggeser keberadaan ritel tradisional dan mengidentifikasi kepatuhan pemerintah daerah terhadap peraturan yang telah ada tentang penataan ritel modern dan ritel tradisional. (ii) Metode yang digunakan dalam penelitian ini adalah metode yuridis normative dengan pendekatan kualitatif. (iii) Ada 4 (empat) langkah yang ditempuh dalam metode penelitian kualitatif, yaitu (1) kualitas/kualifikasi data didapat dari hasil penelitian, (2) penelitian disusun secara sistematis, (3) pengambilan kesimpulan dilakukan dengan menggunakan metode induktif, yakni menyimpulkan suatu kasus dengan berangkat dari teori, doktrin dan undang-undang menuju kesimpulan yang bersifat umum dan (4) menjawab permasalahan. (iv) Teknik pengumpulan data yang digunakan dalam penelitian ini adalah studi keputakaan dan penUNTUlan lokasi menggunakan metode Purposive Sampling yaitu penarikan sampel didasarkan pada tujuan-tujuan tertentu. (v) Hasil penelitian menyimpulkan bahwa dalam menegakkan Demokrasi Ekonomi Pemerintah telah menerbitkan UU No.5/1999 tentang Larangan Praktek Monopoli dan Persaingan Usaha Tidak Sehat, PerPres 112/2007 dengan Permendag No.53/2008 dan PerHerdang No.70/2013 tentang penataan dan pembinaan pasar tradisional, Pusat Perbelanjaan dan Toko Modern. (vi) Mayoritas Pemerintah Daerah belum siap mengatur pasar modern di daerahnya secara ketat, yang dibuktikan dengan belum adanya aturan turunan dari regulasi nasional tersebut di daerahnya.

When this text was translated into English as TLT by using Google Translate it read like this:
(i) The purpose of this study is to describe the role of government in providing protection in (a) upholding economic democracy for the welfare and prosperity of the people, (b) protecting traditional markets from the dominance of modern market share from monopolistic practices and unfair business competition, (c) exploring existing regulations to optimize structuring to control development modern retailers so as not to shift the traditional retail presence and (d) identify local government compliance with existing regulations on traditional retail and traditional retail arrangements. (ii) The method used in this research is normative juridical method with qualitative approach. (iii) There are 4 (four) steps taken in qualitative research method, namely (1) quality / qualification of data obtained from the research, (2) research arranged systematically, (3) conclusion is done by using inductive method, ie concluding a case with departing from theory, doctrine and law to general conclusions and (4) answering the problem. (iv) Data collection techniques used in this study is literature study and location determination using Purposive Sampling method of sampling is based on certain objectives. (v) The results concluded that in upholding the Economic Democracy the Government has issued Law No.5 / 1999 on Prohibition of Monopolistic Practices and Unfair Business Competition, PerPres 112/2007 with Regulation of Minister of Trade No.53 / 2008 and Minister of Trade Regulation No.70 / 2013 on structuring and fostering markets traditional, Shopping Centers and Modern Stores. (vi) The majority of regional governments are not ready to regulate the modern market in the region strictly, as evidenced by the absence of derivative rules of the national regulation in the region.

Table 2. Findings in Abstract # 2

<table>
<thead>
<tr>
<th>No.</th>
<th>Aspects compared</th>
<th>SLT</th>
<th>TLT</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Number of sentences</td>
<td>6</td>
<td>6</td>
<td>The same</td>
</tr>
<tr>
<td>2.</td>
<td>Abbreviations</td>
<td>UU No.5/199</td>
<td>Law No.5/199</td>
<td>Partly translated</td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td>PerPres 112/2007</td>
<td>PerPres 112/2007</td>
<td>Remained the same</td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td>Permendag No.53/2008</td>
<td>Regulation of Minister of Trade No.53/2008</td>
<td>Translated (version 1)</td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td>Permendag No.70/2013</td>
<td>Minister of Trade No.70/2013</td>
<td>Translated (version 2)</td>
</tr>
</tbody>
</table>

From table 2, it is found that the number of sentences in text # 2 was the same with the number of sentences in TLT, that is, 6 sentences. In the aspect of abbreviation it is found that there were four abbreviations in SLT, namely, UU, No., PerPres, and Permendag, but there were only two abbreviations found in TLT, they were No. and Permendag. The abbreviation of Permendag was written twice in SLT, but the way it was translated in TLT was slightly different. The
abbreviation of _Permendag_ No. 53/2008 was translated into Regulation of Minister of Trade No.53 / 2008 and _Permendag_ No. 70/2013 was translated into Minister of Trade Regulation No.70 / 2013. There was no proper name nor cultural term found in text # 2.

In general, for abstract # 2, TM, has also succeeded in transferring the meaning of SLT into TLT. The purpose of study was stated in sentence (i); the method of study was stated sentence (ii) and sentence (iii); the data collection technique used was stated in sentence (iv); and, the result of study was stated in sentence (v). In detail, however, one abbreviation, _PerPres_ in SLT which was kept in the same abbreviation in TLT would of course hamper the reader in understanding the intended meaning. To make worse, there was no context that can give clue or hint for the reader to understand the abbreviation. Whereas, the abbreviation of _Permendag_ in SLT which was translated into two versions in TLT: _Regulation of Minister of Trade_ and _Minister of Trade Regulation_ may not give confusion for the reader since the words used clearly refer to what was intended.

Abstract # 3 was written by ACH, an S2 student of the Study Program of Science of Government.

When this text was translated into English as TLT by using Google Translate it read like this:

(i) This study aims to analyze the financial capacity of the Regional Government of South Kalimantan Province in the era of regional autonomy during the fiscal year 2007-2020. (ii) This assessment of regional financial performance is intended to determine the development of independence ratio, effectiveness ratio, fiscal decentralization ratio, PAD growth ratio, and activity ratio on the finance of the Provincial Region of South Kalimantan so that it is useful as input for local government in the management of regional finances as set forth in APBD. (iii) The type of this research is descriptive with case method. (iv) The object of research is the financial statements of the region (in particular the report on the realization of Regional Revenue and Expenditure Budget) of the South Kalimantan Provincial Government for fiscal year 2007-2011. (v) Types of data used are quantitative data and data sources are secondary data. (vi) The data analysis technique used is the analysis of local financial ratio which consists of independence ratio, effectiveness ratio, fiscal decentralization ratio, PAD growth ratio, and activity ratio. (vii) The results showed that the level of independence of the province of South Kalimantan as measured by the Original Revenue reached an average of 121.35%, which means that local revenues are higher than central government assistance. (viii) This shows that the independence of South Kalimantan Province is very high and has a pattern of delegative relationship. (ix) The average effectiveness ratio of 116.39%, which means the performance of local government is good. (x) The average fiscal decentralization ratio is 53.90%, which means the contribution of PAD to total income is good enough so that local governments are able to carry out decentralization. (xi) The average PAD growth ratio is 27.83%, which means the Provincial Government of South Kalimantan has been able to increase local revenue growth. (xii) The average activity ratio of 1 is 54.83% and the average activity ratio is 87.17%, which means the South Kalimantan Provincial Government in allocating funds to direct and indirect expenditures is optimal.

Table 3. Findings in Abstract # 3

<table>
<thead>
<tr>
<th>No.</th>
<th>Aspects compared</th>
<th>SLT</th>
<th>TLT</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Number of sentences</td>
<td>11</td>
<td>11</td>
<td>The same in number</td>
</tr>
<tr>
<td>2.</td>
<td>Abbreviations</td>
<td>PAD</td>
<td>PAD</td>
<td>Untranslated</td>
</tr>
<tr>
<td></td>
<td></td>
<td>APBD</td>
<td>APBD</td>
<td>Untranslated</td>
</tr>
</tbody>
</table>

From table 3, it is found that the number of sentences in abstract # 3 was the same with the number of sentences in TLT, that is, 11 sentences. In the aspect of abbreviation it is found that there were two abbreviations in SLT, namely, PAD and APBD. In TLT, there were also two abbreviations found, they were PAD and APBD. In the aspect of proper name, there was one found in abstract # 3, i.e. Kalimantan and one proper name found in the TLT. There was no cultural term was found.
In general, for abstract # 3, TM, has succeeded in transferring the meaning of SLT into TLT too. The purpose of study was stated in sentence (i) and sentence (ii); the method of study was stated sentence (iii), sentence (iv), sentence (v) and sentence (vi); the results of study was stated in sentence (vii), sentence (viii), sentence (ix), sentence (x), sentence (xi) and sentence (xii). In detail, however, there were two abbreviations: PAD and APBD in SLT which were kept in the same abbreviations in TLT might cause uncertainty for the reader in understanding the intended meaning. There was no clear context that can give clue or hint for the reader to understand the abbreviation. For the abbreviation of PAD, the hints or clues that might help the reader of TLT understand the meaning are the word growth and ratio. Whereas, for the abbreviation of APBD, though it was kept the same in TLT, the phrase Regional Revenue and Expenditure Budget might help the reader understand the abbreviation by referring to the two words preceeded, i.e. regional finance.

Abstract #4 was written by FER, an S2 student of Public Administration Study Program. Here is the text:

(i) Undang- Undang Nomor 40 Tahun 2007 Tentang Perseroan Terbatas mewajibkan perusahaan yang bergerak di bidang dan atau berkaitan dengan pengelolaan sumber daya alam untuk melaksanakan Corporate Social Responsibility (CSR), termasuk PT. Harfa Taruna Mandiri di Kabupaten Barito Utara. (ii) Perusahaan yang bergerak di bidang tambang batu baraini berkewajiban untuk mengembangkan dan memberdayakan masyarakat Desa Lemo I yang berada disekitar perusahaan. (iii) Dengan menggunakan analisis kualitatif terdeskripsi mengenai implementasi kebijakan CSR Pertambangan PT. Harfa Taruna Mandiri, peneliti menemukan bahwa PT. Harfa Taruna Mandiri telah menjalankan CSR untuk membantu pengembangan dan pemberdayaan masyarakat seperti pembangunan sarana pendidikan, pengembangan ekonomi masyarakat dalam usaha pertanian, pengembangan sektor keagamaan dan prasarna jalan Desa Lemo I. (iv) Namun demikian, dampak pengrusakan lingkungan, terutama pemangkasan area hutan sekitar Desa Lemo I masih dapat dilihat. (v) Permasalahan ganti rugi lahan masih belum selesai. CSR yang dijalankan oleh PT. Harfa Taruna Mandiri terkesan hanya justifikasi kewajiban implementasi UU No. 40 tahun 2007 kepada masyarakat dan kerusakan lingkungan saja. (vi) Faktor yang mendukung kegiatan adalah: partisipasi masyarakat desa Lemo yang tinggi dan adanya beberapa perusahaan di desa Lemo I dengan program CSR yang berbeda dapat lebih melengkapi peningkatan kesejahteraan masyarakat. (vii) Untuk itu sebaiknya Perusahaan tetap berkoordinasi dengan pemerintah daerah serta perusahaan lainnya dalam menyusun program karna ditakutkan adanya program yang tumpang tindih yang dapat menimbulkan hal yang tidak diinginkan di kemudian hari serta melakukan pendekatan yang baik terhadap masyarakat, sehingga terciptanya tanggung jawab bersama untuk melaksanakan program CSR.

When the text was translated into English as the TLT by using Google Translate, the text read as follows:

(i) Law No. 40 of 2007 on Limited Liability Companies requires companies engaged in or related to the management of natural resources to implement Corporate Social Responsibility (CSR), including PT. Harfa Taruna Mandiri in North Barito District. (ii) The company engaged in coal mining is obliged to develop and empower the people of Lemo I Village which is around the...
company. (iii) By using qualitative descriptive analysis of the implementation of Mining CSR policy of PT. Harfa Taruna Mandiri, researchers found that PT. Harfa Taruna Mandiri has been running CSR to support community development and empowerment such as the development of educational facilities, community economic development in agriculture, religious sector development and road construction of Lemo I Village. (iv) However, the impact of environmental destruction, especially the cutting of forest areas around Lemo I Village can be seen. (v) The problem of land compensation is still unfinished. CSR run by PT. Harfa Taruna Mandiri impressed only the justification of the implementation obligation of Law no. 40 of 2007 to the public and environmental damage alone. (vi) The factors that support the activities are: High participation of Lemo villagers and the presence of several companies in Lemo I village with different CSR programs can better complement the improvement of people's welfare. (vii) Therefore, the Company should always coordinate with local government and other companies in preparing the program because it is feared that there are overlapping programs that can cause undesirable things in the future and also make a good approach to the community, thus creating mutual responsibility to implement CSR program.

Table 4. Findings in Abstract # 4

<table>
<thead>
<tr>
<th>No.</th>
<th>Aspects compared</th>
<th>SLT</th>
<th>TLT</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Number of sentences</td>
<td>7</td>
<td>7</td>
<td>The same in number</td>
</tr>
<tr>
<td>2.</td>
<td>Abbreviations</td>
<td>CSR</td>
<td>CSR</td>
<td>Untranslated</td>
</tr>
<tr>
<td></td>
<td></td>
<td>PT</td>
<td>PT</td>
<td>Untranslated</td>
</tr>
</tbody>
</table>

From table 4, it is found that the number of sentences in SLT was the same with the number of sentences in TLT, that is, 7 sentences. In the aspect of abbreviation it is found that there were two abbreviations in SLT, they were, CSR and PT. In TLT, the two abbreviations were not translated but remained in the same abbreviations, that is, CSR and PT. In the aspect of proper names, there were two proper names found in SLT, they were: Barito and Lemo. In the TLT, the two proper names were written in the same way. There was no cultural term was found in SLT # 4.

In general, for abstract # 5, TM could accomplish its mission in transferring the meaning of SLT into TLT well. The background of the study was stated in sentence (i) sentence (ii); sentence (iv), and sentence (vi). The method of study was stated in sentence (iii). The suggestion of study was stated in sentence (vii).

In detail, though the two abbreviations in SLT were kept the same in TLT, they did not seem to give serious problem for the reader to understand the translated text. The abbreviation of CSR is an abbreviation that is well know in the world of business. The addition of explanation of CSR in SLT proved to be useful in understanding TLT. The abbreviation of PT in PT. Harfa Taruna Mandiri can be clarified by the phrase that followed, “The company engaged in coal
For the proper names: Barito and Lemo, found in SLT and were kept the same in TLT did not seem to find difficulty in understanding TLT. The word District followed the Barito and the word Village that followed the Lemo were two indications that the two proper names were the names of place.

Abstract # 5 was written by AID, an S2 student of Biology Study Program. Here is the text:

(i) Penelitian & pengembangan ini bertujuan mengembangkan modul topik “keanekaragaman hayati” berbasis “sekolah hijau” yang layak, praktis dan efektif di sekolah menengah atas. (ii) Subjek penelitian & pengembangan adalah siswa SMA Abdul Kadir Tanjung Dewa Kabupaten Tanah Laut. (iii) Uji coba perorangan dan uji kelompok kecil dilakukan di SMA Abdul Kadir yaitu kelas X IIS. (iv) Uji lapangan menggunakan siswa kelas X MIA. (v) Penetapan sekolah dilakukan berdasarkan kondisi lingkungan yang miskin dari keaneka-ragaman hayati. (vi) Data dikumpulkan melalui tes dan pengamatan serta dianalisis secara deskriptif. (vii) Penelitian & pengembangan menggunakan model procedural yang terdiri dari 2 tahapan; 1) tahap pengembangan, dan 2) tahap uji coba produk. (viii) Penelitian dan pengembangan ini terdiri atas 6 fase pengembangan, yakni mengidentifikasi masalah, mendeskripsikan tujuan, merancang serta mengembangkan perangkat modul, melaksanakan tes, melaksanakan evaluasi hasil tes dan mengkomunikasikan hasil tes. (ix) Untuk mengimplementasikan modul “sekolah hijau” tahap uji formatif, peneliti melakukannya dengan mengacu pada Tessmer (1998), yakni tahap uji coba produk meliputi uji kelompok kecil, uji perorangan, dan uji lapangan. (x) Data tentang kepraktisan modul meliputi: a) keterlaksanaan modul, b) respon siswa terhadap modul. (xi) Data tentang keefektivian modul meliputi a) pengetahuan calon kader seolah hijau, b) kinerja calon kader seolah hijau, c) respon siswa, d) respon guru, e) area yang tertutupi, dan f) dampak penggiring. (xii) Hasil penelitian menunjukkan bahwa berdasarkan penilaian pendapat pakar terhadap isi materi dan kualitas penulisan, modul dinyatakan praktis, hal ini didukung oleh beberapa fakta hasil penelitian, yakni a) analisisketerlaksanaan modul I, II, III, IV dan V dengan rata-rata persentaselebih dari 65 % sudah baik, dan b) sebagian besar siswa yaitu 77-100 % memberikan respons positif terhadap modul sekolah hijau. (xiii) Data dikumpulkan melalui tes dan pengamatan serta dianalisis secara deskriptif. (xiv) Modul dinyatakan efektif berdasarkan hasil temuan: a) pengetahuan calon relawan 100 % sudah memperoleh nilai di atas KKM yakni 70, b) hasil penilaian kinerja calon relawan dalam mengikuti 13 kegiatan sekolah hijau 100 % termasuk kategori baik karena sudah mencapai rata-rata 2,6-3,5 c) sebagian besar siswa yaitu 88,5-100 % memberikan respons positif terhadap kegiatan sekolah hijau, d) sebagian besar guru yaitu 60-100 % memberikan respons positif terhadap kegiatan sekolah hijau, e) area tutupan yang menunjukkan bertambahnya jumlah keanekaragaman hayati adalah 24,91 % dari keseluruhan luasan area sekolah kosong, f) adanya dampak penggiring dari kegiatan sekolah hijau, yaitu 100 % atau 26 siswa yang mengikuti kegiatan sekolah hijau pada uji lapangan terpilih menjadi kader sekolah hijau. (xvi) Modul sekolah hijau merupakan prototipe sebagai pegangan guru dan kerjasama dengan BLH (Badan Lingkungan Hidup) dalam program bank sampah menuju sekolah Adiwiyata.
When the above text was translated into English as the TLT, the text read as the following:

(i) This research & development is aimed at developing modules on the "green" biodiversity topics that are feasible, practical and effective in high school. (ii) Research & development subject is high school student Abdul Kadir Tanjung Dewa Tanah Laut District. (iii) Individual trials and small group tests were conducted at Abdul Kadir Senior High School, class XI IS. (iv) Field test using XIA M class students. (v) School setting is based on poor environmental conditions of biodiversity. (vi) Data were collected through tests and observations and analyzed descriptively. (vii) Research & development using a procedural model consisting of 2 stages; 1) development stage, and 2) product trial stage. (viii) This research and development consists of 6 phases of development: identifying problems, describing objectives, designing and developing module tools, conducting tests, conducting evaluation of test results and communicating test results. (ix) To implement the "green school" module of the formative test phase, the researcher does so by referring to Tessmer (1998), ie the product testing phase includes small group testing, individual testing, and field testing. (x) Data on the practicality of the module include: a) the implementation of the module, b) the student's response to the module. (xi) Data on the effectiveness of the module include a) knowledge of cadre candidates as green, b) performance of green school cadres, c) student responses, d) teacher responses, e) covered areas, and f) (xii) The result of the research shows that based on expert opinion evaluation on the contents of each module especially the material, linguistic and sub component that support the innovation and the improvement of the human resource quality in module I, II, III, IV and V with the average value 2.6 -3.5 including good category. (xiii) Student's assessment of modules on curriculum appropriateness, accuracy and contemporary aspects, motivational and interest generation, module writing quality and attractiveness of the presented image are included in the high category. (xiv) The module is considered practical, it is supported by some facts of research result, that is a) analysis of module I, II, III, IV and V module with average percentage more than 65% is good, and b) most of student is 77-100 % responded positively to the green school module. (xv) The module is effective based on the findings: a) 100% volunteer candidates have scored above the KKM that is 70, b) the result of performance assessment of volunteer candidates in following 13 green school activities 100% including good category because it has reached the average of 2 , 6-3.5 c) the majority of students 88.5-100% responded positively to the green school activities; d) the majority of teachers 60-100% responded positively to the green school activities; e) the cover area indicated the increase in the amount of biodiversity is 24.91% of the total empty school area, f) the impact of accompaniment of green school activities, ie 100% or 26 students who participate in green school activities in selected field trials into green school cadres. (xvi) Green school module is a prototype as a teacher handling and cooperation with BLH (Environment Agency) in the bank garbage program to Adiwiyata school.

Table 5. Findings in Abstract # 5

<table>
<thead>
<tr>
<th>No.</th>
<th>Aspects compared</th>
<th>SLT</th>
<th>TLT</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Number of sentences</td>
<td>16</td>
<td>16</td>
<td>The same in number</td>
</tr>
<tr>
<td>2.</td>
<td>Abbreviations</td>
<td>SMA</td>
<td>High School</td>
<td>Translated</td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td>X IIS</td>
<td>XI IIS</td>
<td>Changing in Roman number</td>
</tr>
</tbody>
</table>
From table 5, it is found that the number of sentences in abstract # 6 was the same with the number of sentences in TLT, that is, 16 sentences. In the aspect of abbreviation it was found that there were five abbreviations in SLT, namely, SMA, X IIS, X MIA, KKM, and BLH. However, there were only three abbreviations found in TLT, they were XI IIS, XIA M, and KKM. The abbreviation of SMA and the abbreviation of BLT in SLT were translated into high school and Environment Agency respectively in TLT. In the aspect of proper name, there was one proper name found, i.e. Tessmer. In TLT the proper name remained the same. In the aspect cultural term there was one term found in SLT, that is, Adiwiyata, and in TLT, the term was not translated but kept in the same term.

In general, for abstract # 5, TM could accomplish its mission in transferring the meaning of SLT into TLT well. The aims of the study was stated in sentence (i); The subject of the study was stated in sentence (ii), sentence (ii), sentence (iii), sentence (iv) and sentence (v); The kind of research and the method of study were stated in sentence (vi), sentence (vii), sentence (viii), sentence (ix), sentence (x), and sentence (xi); The results of study were stated in sentence (xii), sentence (xiii), sentence (xiv), sentence (xv), and sentence (xvi).

However, the abbreviations of X IIS and X MIA in SLT that were translated into XI IIS and XIA M in TLT were confusing. The presence of the word class in front of XI IIS and its presence after X MIA might lead the reader to a conclusion: they must be two different classes. However, the change of X IIS to XI IIS and the change of X MIA into XIA M really did not help the reader much in understanding the text. As Indonesian native speaker I understand that X IIS refers to the students who are studying in the tenth grade of Social Science class, whereas X MIA refers to the students who are studying in the tenth grade of Mathematics and Natural Science class. The other abbreviation which also caused confusion was KKM. There was no adequate clue or hint to understand it in TLT. The only available clues were the words scored and above before it and 70 after the abbreviation. However, I doubt whether the reader could get its meaning. The last aspect that might hamper the reader to understand TLT was the word referring to cultural term, that was, Adiwiyata. The preposition to which was used right before it suggests that Adiwiyata is part of a noun phrase, i.e. Adiwiyata School. The question is, “Was it an adjective or a noun which was put before a noun?”

Discussion

From the findings it can be understood why most the abbreviations in SLT were not translated in TLT. There are a number of reasons why they were not translated. First, according to Burmeister (2008) [4], abbreviations are arbitrary. Since they are arbitrary they are formed based on the agreement among the users of the language. Second, different situations and contexts enable one abbreviation understood in different meaning (Pedoman Pedoman Bahasa Indonesia, 2006) [2]. For example, MBA in the context of education is the abbreviation of Master of Business
Administration. However, in the context of why one is married to her/his couple may mean Married By Accident (unwanted and unplanned marriage). Third, in medical field, the use abbreviations, in accordance with Kuzmina et al. (2015) [13], may have different meanings. Fourth, Brunetti, et al. (2007) [3], argue that the frequent lapses are the results of using abbreviation when conveying medication order.

Fifth, as Liu, et al (2001) [15], found, the UMLS abbreviations were highly ambiguous, particularly those with fewer characters. Since they are ambiguous, they are not recommended to be used.

Conclusion
From the theories that underly the discussion, the texts which were analyzed, and the results of the analysis, this study finally comes to the conclusion that, in general, as long as the SLT is grammatically written in accordance with the rule of SL system and the SLT does not contain abbreviations, proper names, and cultural terms, a translator can depend on TM in translating SLT into TLT. However, if the SLT contains abbreviations, proper nouns, and cultural terms which are not preceeded or followed any hint or clue, the meaning of abbreviations, the meaning of proper nouns, and the meaning of cultural terms may not be understood as they were meant by the writer.

About the author:
Abdul Muth’im is a professor in the field of EFL. His main interest and research are the teaching and learning writing. Currently, he is the head of English Education Department at Universitas Lambung Mangkurat, Banjarmasin, Indonesia. ORCid: https://orcid.org/0000-0002-0868-2734

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Joyce’s *Dubliners* (1914) and *A Portrait of the Artist as a Young Man* (1916): A Postcolonial Analysis

Samir Ferhi  
English Department  
Faculty of Letters and Languages, University of Mouloud Mammeri  
Tizi Ouzou, Algeria

Bouteldja Riche  
English Department  
Faculty of Letters and Languages, University of Mouloud Mammeri  
Tizi Ouzou, Algeria

Abstract  
This research paper explores James Joyce’s imagined attitudes towards the building up of an Irish cultural identity and a new Irish nation in selected short stories from *Dubliners* (1914) and his autobiography *A Portrait of the Artist as a Young Man* (1916). Taking our bearing from Postcolonial theory proposed by Frantz Fanon in his *The Wretched of the Earth* (1968), we argue that Joyce opposes the nationalism of the literary, political, cultural, religious, and linguistic discourses advocated either by the Irish Revivalist authors such as William Butler Yeats, Lady Gregory, Edward Martyn, John Millington Synge and others, or the Gaelic League’s aspirations to de-anglicise the Irish minds at the turn of the nineteenth century Dublin. Indeed, we demonstrate that according to Joyce the cultural and political nationalism vindicated by the Revivalists was old-fashioned and needed to be adapted to modern concerns. We also showed that he considers the Leaguers as ‘Gaelo-centric’ because of their linguistic confinement. This is why he promotes the use of an English language which is more adequate with opening Ireland for the rest of the world. What comes of this study is that Joyce plays the role of an awakener of his fellow Irish men and women and avoids falling in the traps of what Fanon (1968) calls the “pitfalls of national consciousness”.

Key Words: Discourse, identity, Irish revivalism, native intellectual-subjectivity

Introduction

“If we wanted to trace in the works of native writers the different phases which characterize this evolution we would find spread out before us a panorama on three levels” (Fanon, 1968, p. 179). Such is the claim made by Fanon (1968), the universally recognized founder of the postcolonial theory, in his categorization of “African Culture” chapter of his Wretched of the Earth (1968). For Fanon (1968) the (ex)colonized writers pass through a first phase called the assimilation, stylistically imitative phase of literature to a second phase, the hallmark of which is a return to the remembered popular sources packaged in a “borrowed aestheticism” before finally reaching in the third phase what is qualified as the fighting phase of literature. In this third phase Fanon (1968) tells us, the “Native after having tried to lose himself in the people and with the people will on the contrary shake the people. Instead of according the people’s lethargy an honored place in his esteem, he turns into an awakener of the people, hence comes the fighting literature” (pp, 222-23).

It is with this critical paradigm in mind that we undertake the reading of James Joyce’s Dubliners (1914) and A Portrait of the Artist as a Young Man (1916). To our best knowledge, little attention to date has been accorded to Joyce as a postcolonial writer of fighting literature and an awakener of his people. In the discussion bellow, we look at Joyce through the Algerian-Martiniquean eyes of Fanon to see how this Irish author puts his finger on the sole points of the Irish culture as defined by the Revivalist Movement. We are particularly interested in what Fanon (1968) calls the pitfalls of national consciousness, religious fundamentalism, and authoritarian matriarchy.

Following what has been said above, the present research explores then the unexamined and unexplored late Victorian and Edwardian attitudes of subjectivity in Ireland through the analysis of James Joyce’s Dubliners with a particular emphasis on the final short story “The Dead” and A Portrait of the Artist as a Young Man. One of its key arguments is that Joyce himself, like many of his characters are under the constraints and ideological confinements of Irish nationalism, politics, religiosity, as well as linguistic and gender conditions. In other words, Joyce’s collection of short stories and his novel are not concerned solely with the routine of everyday life at the turn of the century Dublin, but with the exploration of the discursive cultural conditions and ideological forces at shaping the Irish modern subjectivity.

Discussion

Montrose (1986) has suggested that the subjective self is “created within history, culture, politics, institutions, class and gender conditions” (pp. 16-17). This means that language is influenced by the shifting tides of cultural and discursive patterns or models. Since the self is constructed through language; so we can say that subjective identity absorbs influence and exists in a continual process of constant change and instability. This idea parallels what many historians and literary critics said about the complex relationships between colonial Ireland and Britain. The highly ambivalent status of many Irish writers and intellectuals like Joyce “anticipate the postcolonial writer precisely to the extent that they themselves, as subjects, have been colonized by hegemonic discourses to which they offer forms of resistance” (McGee, 1992, p. 139).

Joyce sees that the changing currents of language and culture have had a deep impact on the forging of an Irish subjective identity. This is made clear in Joyce’s (1907) famous essay
Ireland, Island of Saints and Sages, where the he argues that the Irish civilization as well as national identity are “convenient fictions” based on the immutabilities of race and language and of “blood and human world” (p. 166). The latter show us clearly the instability of Irish identity and allude to the metaphorical relationship that exists between culture and identity (Schwarze, 2002). However, throughout his various works, Joyce plays variation on the multifaceted and discursive narratives of Irish Victorian and Edwardian culture embodied in strikingly different rhetorical patterns of national, political, religious and gender conditions, ultimately the author constructs characters whose identities shaped by the force of the rhetoric exerted on them.

It has to be noted that Joyce, like many of his Irish fellow intellectuals, grew up in late Victorian Dublin, a city marked not only by social wretchedness, the dramatic rise of Irish Catholic fundamentalism and British rule, but also by the rising currents of nationalism, spiritualism, and women’s right organizations. Besides, his early letters and essays written during his brief and short stay in France from 1902 to 1903 as medical student shows his keen anxiety of the oppressive, paralysing and assimilating forces of the Irish culture and history. Throughout the letters addressed to his brother and his wife, Joyce repeatedly and constantly stresses the fact that colonial politics, religiosity and gender strictures are the dominant forces of his time, acknowledging the difficulties and sometimes the impossibility of living or existing outside their influences and agendas. In 1904, for example, (Joyce (1957) sent a letter to his wife Nora Barnacle explaining to her that he is “fighting a battle with every religious or social force in Ireland” (p. 52), and that he is very conscious about the component of these forces. Joyce (1996) claims: “my mind rejects the whole present social order and Christianity home, the recognized virtues, classes of life, and religious doctrine […] I cannot enter the social order except as a vagabond” (p. 48).

Furthermore, during his life Joyce saw Ireland’s national politics as being a threat to his own nation-state. In addition to his evident rejection of the British imperial system, Joyce totally refused to support the nationalist, cultural and political ideologies and the Revivalist organizations such as The Irish Abbey Theatre led by such figures as William Butler Yeats, Lady Gregory and others, or the Gaelic League led by Douglass Hyde and Arthur Griffith. He rejected the homogeneity these movement fostered, and criticized the discourse of Irishness they propagated, not because Joyce opposed an ultimate separation from Britain, but rather because he believed that this discourse of national, literary and cultural Irishness is another way of “self-betrayal of Ireland (Joyce, 19 38)”. In this respect, Kibred (1995) suggested that Joyce’s position vis-à-vis these cultural movements is that he situates himself both with, and against the cultural Revivalist. In other terms, like them Joyce opposed colonial occupation, but unlike them he also “proceeds to indict the native culture” (p. 363). Postcolonial critics such as Fanon (1968) in The Wretched of the Earth and Said (1994) in Culture and Imperialism have shown that these kinds of movements and revivals can replicate the oppressive power as they pursue the goals of cultural and racial homogenization. In this context, Fanon (1968) contends that:

The native intellectual throws himself in frenzied fashion in the frantic acquisition of the culture of the occupying power and takes every opportunity of unfavorably criticizing his own national culture, or else take refuge in setting out and substantiating the claims of that...
culture in a way that is passionate but rapidly becomes unproductive occupying power and takes every opportunity of unfavorably criticizing his own national culture, or else take refuge in setting out and substantiating the claims of that culture in a way that is passionate but rapidly becomes unproductive. (p.154)

To say it more explicitly, Joyce was in fact very critical of the autochthonous, monolithic, mysticism of the revivalist authors who all sought to create an Irish identity and art from Irish popular imagination, heroic culture, and peasant past history for the sake of reassessing, reaffirming and restoring pre-colonial Celtic heritage. Joyce (1996) rather welcomed and favoured modernity for the sake of creating an imagined Irish nation:

Not this at all. I desire to press in my arms the loveliness which has not yet come into the world, the past is consumed in the present, and the present is living only because it brings forth the future (p. 273).

Whilst Joyce earliest fiction, the Dubliners seeks to represent a relentlessly paralysed society, his autobiographical novel A Portrait of the Artist as a Young Man attempts to find the means by which to free both the artist and modern consciousness from all ideological strictures in all its form, national, political, religious or gender. Thus, like Stephen Dedalus and the rest of Joyce’s characters in Dubliners, Joyce (1996) himself was a product of the late Victorian and Edwardian Ireland, of “this country and this life” (p. 20), his writings describe both the complexities of modernist thought and the conditioning of fin de siècle subjective identity in Ireland.

In Dubliners, for instance, Joyce does not provide us with a clear-cut vision of the confining ideologies of his era, but he gives us instead a portrait of a city whose individuals’ minds are shaped by a complex set of discourses. These characters remain unaware of the enclosing or surrounding paralysed thoughts and at the end not even epiphanies ensure their liberation or freedom. For instance, the narrator of the first short story The Sisters in Dubliners never discovers and knows what has “gone wrong” (Joyce, 1996, p. 2) with his friend’s relation, the priest Old Father Flynn, a representative of the Irish Catholic church, nor does he understand why he feels liberated and his mind is soothed “free from his death” at the end of the story. The small Eveline, in Eveline is unable to go beyond the socially endorsed norms of her own family, mother and by extension her country, and follow her beloved Frank to Buenos Aires, although an opportunity is given to her. On this part, the narrator of Araby never realizes, despite his final illumination, how his image of Mangan’s sister is shaped by the culture’s vision of the ideal woman he loved. Mrs Kearney, the heroine of The Mother never fully understands the patriarchal nature of colonial polities and the nationalist power that she tries to challenge (Schwarze, 2002). Moreover, Joyce’s distance and apathy with Irish Revivalism is revealed clearly in the character of James Duffy in A Painful Case, whose subjective identity and consciousness turns to alienate him from the social and cultural world in which he lives. We learn from the story that James Duffy “began to doubt the reality of what memory told him” (Joyce, 1996, p. 117). This character goes in line with Fanon’s native intellectual who in the second phase returns to the popular memory and sources, before reaching the third phase of doubting and fighting against his own memory.
In *The Dead*, the last short story of the *Dubliners* is made to be Joyce’s culminating critique of Revivalism. In the story, the characters Gabriel, his wife Gretta Conroy and Miss Ivors all held contradictory attitudes towards the Irish race and the Irish Language. In this regard, Michael Levenson (1996) asserts that the story makes “two strains of political discourse [...] the national autonomy movement of Sinn Fein, and the Irish languages campaign” (p. 145). As it is shown in the story, Gabriel Conroy’s ambivalent or uncertain linguistic and cultural belongings are made clear when Miss Ivors accused him of being a “west Briton”, because of his literary reviews in *The Daily Express* every Wednesday:

> It was true that he wrote a literary column every Wednesday in *The Daily Express*, for which he was paid fifteen shillings, but that did not make him a West Briton surely. The books he received for review were almost more welcome than the paltry cheque. He loved to feel the covers and turn over the pages of newly printed books [...] he wanted to say that literature was above politics. (Joyce, 1996, p. 188)

The above quotation reveals Gabriel’s detachment from the Revivalists and Gaelic Ireland which Miss Ivors idealises. Gabriel’s account of his strenuous motivations for writings, therefore, becomes the typical example of the “native intellectual” engaged in “the frantic acquisition of the culture of the occupying power” who “takes every opportunity of unfavourably criticizing his own culture”. (Fanon, 1968, p. 237).

It is also important to say that *The Dead* has been generally considered to be Joyce’s immune résistance against the arcane, romantic and primitive views of the Irish revivalist. First by Gabriel Conroy’s wife, Gretta with her confession about a love of a peasant dead country boy, named Michael Furry. It can be also considered as a contrast between two Irelands; (rua misrepresented western Ireland symbolized by the Conroy’s family who all belong to the petit bourgeoisie of the urban city, and a mystified, idealized eastern Ireland presented by the dead country boy who sacrificed himself for Gretta Conroy. This contrast between the two Irelands can be seen as a parody and an ironic comment on Yeats (1902) propagandist play *Cathleen Ni Haulihan*. Thus, we may say that Joyce sustained the idea that the individual identity of the Dubliners had been subsumed by the discursive patterns of religion and Irish nationalism, whose moral and cultural influences were very considerable. The Dubliners were denied any opportunity to make choices in their lives.

We contend also that Joyce’s moral history presented in the collection addresses the apathy Irish citizens express about their colonial and religious conditions. This accounts for the organization of *Dubliners* into four parts - childhood, adolescence, maturity and public life- retracing the development of the Irish identity since all characters to borrow Fanon’s worlds try first to assimilate, then borrow and finally, confront, resist and fight these different ideologies and by extension finding possibilities for escape or change. These examples remind us of Joyce’s (1907) public lecture of 1907 when he said that “the economic and public conditions that prevail in (Ireland) do not permit the development of individuality” (p. 171). However, in a series of
famous correspondence with his publisher Richard Grant in 1906, Joyce claimed that the *Dubliners* intends to represent Ireland’s paralysis and to counter this ideological confinement and Irish dogmas by providing the Irish people with “one good look in [his] nicely polished looking glass” (Joyce, 1966, p. 64). He had seen in such portrait the possibility of self-recognition of his Irish readers as “the first step towards the spiritual liberation of [his] country” (Joyce, 1957, p. 63).

progressively makes his characters aware of their confinements by the prevalent discursive conditions. In *A Portrait of the Artist as a Young Man*, Stephen Dedalus, the novel’s protagonist is described at the very beginning as being fully plunged and controlled by the discourse of the prevalent politics, language, and religion. Stephen is seen as being contained within the cultural discursive narrative and by extension of the predominant Irish ideologies of home, church and country. From his first awakening and conscious moment in the bedtime of his father’s tale at the beginning of the novel, the young Stephen did not entirely free himself from the power of political and religious dogma. Furthermore, Stephen only “try to fly by those nets” of “nationality, [and] religion” (Joyce, 1996, p: 19), but his close friend Cranly reminds him and notes the different obstacles of achieving such an artistic freedom because Stephen’s mind has been indoctrinated with the very ideologies he disavows. Not withstand his attempt at freedom, he remain caught in the nets of ideology.

Joyce’s cleavage with the nativist attitudes of the Gaelic League and their aspiration of de-anglicising the Irish people is shown in the employment of the English language in the novel. When Stephen is confronted to the this issue, we learn that Dedalus feels uneasy with the use both of his Irish mother tongue, and the British one, because both languages do not seem to be adequate for his artistic needs and aspirations. He tells Davin the following: “my ancestors threw off their language and took another. They allowed a handful of foreigners to subject them. Do you fancy I am going to pay in my own life and person debts they made? What for?” (Joyce, 1916, p. 204). However, Stephen Dedalus has also misgivings about the British, notwithstanding his mastery of that language of education. When he meets with the Dean, an English convert to Catholicism at the university, Stephen explains that:

The language with which we are speaking is his before its mine. How different are the words home, Christ, ale, master, on his lips and mine! I cannot speak or write these words, without unrest of spirit. His language so familiar and so foreign will always be for me an acquired speech. I have not made or accepted its words. My voice holds them at bay. My soul frets in the shadow of his language.  (Joyce, 1996, p, 190)

Stephen’s experience of language and the oppressive culture that sublimates his own identity, leads to his growing awareness of the meaning and function of language. In fact, Dedalus’ ambivalent attitude towards the issue of language reminds us of Fanon’s (1968) native intellectual caught between “two worlds”, the “national” and the assimilated, but not in the way the men of the same nation are. (p. 139). For Stephen/Joyce, the aim is not to clean the Irish language from the influence of Englishness and the traps of the English colonizer, but to use this language at hand (the English) as a tool to fight and perform his resistance against the oppressors.
Moreover, throughout the novel, Stephen Dedalus experiences the “hollowsounding voices” (Joyce, 1996, p. 145) of Irish nationalism, catholic fundamentalism, and even masculinism that echo constantly throughout his consciousness mind. In this regard, Schwarze (2002) states that Dedalus considers the Irish cultural history “as a convergence of multiple discourses (p. 18)” which urged him to be a “gentleman” and a “good catholic above all things”, “strong, and manly and healthy” and “true to his country” (Joyce, 1966, p. 83). It has to be observed that, Stephen Dedalus is happy only when he finds himself removed from these discursive voices, far from the “nightmares of history” when he is “beyond their call, alone” (Joyce, 1916, p. 84). In the same manner as Fanon, Joyce’s Dedalus becomes the awakener of his fellow Irish men and women. Dedalus contends at the end of the novel:

I will not serve that in which I no longer believe, whether it call itself my home, my fatherland, or my church: and I will try to express myself in some mode of life or art as freely as I can and as wholly as I can, using for my defense the only arms I allow myself to use –silence, exile and cunning. (Joyce, 1996, p. 281)

Joyce believes that it is only the literature of combat that can enable the rise of the very conscious of the nation. A committed artist tries to fight and combat the predominant ideologies in order to achieve his intellectual and colonial independence.

Joyce’s presentation of the subjective identity as a mere social and historical construction rather than as a personal or epitome essence is in line with Jameson’s (1981) statement that “human consciousness is not timeless and everywhere essentially the same, but rather situation-specific and historically produced” (p. 152). Thus, Joyce not only exposes the social and historical forces at work on shaping identity, but he also interrogates whether modern Irish subjectivity and consciousness can resist the ideological forces of the culture and history that produced them (Schwarze, 2002).

Conclusion

It follows that, though Joyce spent a long time in Paris, Trieste, Rome, and Zürich, with only occasional and brief visits to Ireland, his native country remained basic to all his writings. His willed exile can be accounted for the quest of an Irish identity that departs from the paralysis and stasis of stay-at-home authors. It is in exile that the writer remained faithful to the artistic mission because exile provided Joyce with to move away from “the centralizing authorities toward the margins, where (he) sees the things that are usually lost on minds that have never traveled beyond the convention of the comfortable” (Said, 1993, p. 124). His absence did not mean to diminish his wry affection for his Dubliners, nor disqualify him from his nation-love. As Deane (1960) puts it “Joyce became the professional exile from a home he never, imaginatively speaking, left” (p. 56). In the last analysis, we can say that Joyce’s works, mainly Dubliners and A Portrait of the Artist as a Young Man seek to liberate the Irish modern consciousness from the authoritarian strictures of nationalism, religion, gender and even morality, by a strong commitment to what Fanon (1968) calls the literature of combat. Unlike assimilationists and a return -to- the source authors, Joyce
the author of combat literature puts his finger on the sole points of his fellow nationals, the better to awaken them to the reality and complexities of modern life.

As a parting work, we would say that Joyce, like Fanon plays the role of an awakener for his fellow Irish men and women. He does this by avoiding what Fanon (1968) calls the pitfalls of nationalism, religion, masculinism, and the culture of the blaming of colonialism.

About the Author
Samir FERHI is a senior lecturer of Irish, British literature and Civilization at the Department of English, University Mouloud Mammeri of Tizi Ouzou, Algeria. He is currently doing a doctoral research in comparative literature, with a particular focus on the literary relationships between Algerian and Irish authors. https://orcid.org/0000-0003-4446-1821

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The Ironic-Romantic Hero in Frazier’s *Cold Mountain* and Roth’s *Nemesis*

Souad Rahmouni  
Department of English  
LECUCRA Research Laboratory, Faculty of Letters, Social and Human Sciences  
Badji Mokhtar-Annaba University, Algeria  

Abstract:  
The present research discusses postmodernism’s subversion of the notion of romance, particularly the romantic hero figure. It puts forward irony as the vehicle for shifting the traditional stature of the hero, and his successful errand towards the anti-hero as the apotheosis of doom and failure. The paper suggests history’s force of abruptness as undeniable in the unsuccessful quest of the hero through the shattering historical events Charles Frazier (1950-) and Philip Roth (1933-) create in their modern novels, *Cold Mountain* (1997) and *Nemesis* (2010). It furthermore gets in-depth within the romantic psyche of both heroes to get across that their ‘consciousness’ is, in fact, mythical and not historical. Absence of historical consciousness in these characters, it is explained, participates considerably in the collapse which gets them eventually. Even the pastoral round which their aspiration hovers becomes a site for death and paralysis instead of the rejuvenation they sought after passionately. The larger canvas is then that of strife between romance and history, dream and reality drawn by the postmodern spirit inclination towards the double and the upturned.

*Keywords*: cold mountain, historical consciousness, ironic romance, nemesis, postmodern anti-hero

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The Ironic-Romantic Hero in Frazier’s Cold Mountain and Roth’s Nemesis
Quest-romance has been a central motif to the making of fiction and literature of the West specifically American. The hero quest or journey is at the heart of American fiction of all time. This latter, though coming out in different sorts and being expressive of divergent times, is tirelessly of a romantic core which further keeps resonating with the twenty-first century (Iberhard, 1996). Critic and theoretician Harold Bloom perceives that

Perpetually crucial topics as the Hero’s Journey, the Labyrinth, the Sublime, Death and Dying, the Taboo, the Trickster, and many more. These subjects are chosen for their prevalence yet also for their centrality. They express the whole concern of human existence now in the twenty-first century of the Common Era. (2009, p. ix)

The contemporary American writers’ postmodern revision of the hero journey and his stout mythical triumph, however, engrosses romantic heroism in doubt and bends its trajectory away from victorious romance to tragedy, irony, or the grotesque. Super heroic descriptions as such become introduced only to be ridiculed or for reasons of parody. Consciousness about the human’s ambivalent and complex existential state of being today is more potent than a shackled sense of positive romantic outlook. From the Odyssey and Shakespeare’s complex heroes, to the Byronic figures and post-war wanderings the hero was being injected with non-heroic attributes demanded most by the time changes and the ensuing literary taste. Inspired by what postmodern theoretician Ihab Hassan calls the ‘new hero’ for our contemporary time, Gurung reflects the dominating critical explanation of the back warding of romantic heroism in literature of the last two centuries:

This is because of various reasons, several of which are extraneous to literature specific. Especially in the 19th and the 20th centuries, literature has been strongly influenced by the socio-economic conditions, politics, the fast changing scientific developments, psychology, anthropology but at the same time there has been a simultaneous loss in traditional values, belief in God, love and even the perfectible nature of human beings. (2010, p. 250)

War is the epitome of chaos. In this sense, the randomness of contingency or abruptness of history rather than human will or romantic aspirations would define reality. In accordance, the heroic codes and romantic set of values and mythic dreams would obviously collapse under effect of war. Philip Roth’s set-in-war novel, Nemesis (2010),and James Frazier’s war novel Cold Mountain(1997) embody the heated clash between realities of history against the human strife to realise dream visions. Resultant experiences of the characters are undoubtedly absurd, senseless and anti-heroic. Thereby, this present research is not merely an attempt to look into the reshaped status of heroism into failure in these postmodern texts, but also to investigate the engaging play between history and romance as reflected in the ironic subversion of the pastoral to a site for death and paralysis. It also highlights divergence between mythical and historical consciousness.

The romantic hero type dominating traditional fiction is sustained as a primal figure and the upholder of virtues and the best exemplary of heroism. Such hero type is by definition a rebel
against his society’s norms and one who behaves according to his own created codes. His self-centeredness or exaggerated sense of self is remarkable (e.g., Byronic hero), and his transcendental aspirations are irreducible. Furst (1976) considers the figure of the anti-hero a modern incarnation of the romantic hero, transformed through a process of reduction of his qualities or the generated type out of death of the romantic hero who is the main prototype. Stanford (1968), furthermore, perceives that this dominance of the anti-hero which is, for him, the romantic hero’s trendy antonym is an obvious result of dissolution of the stock figure that is no longer viable in our modern fiction and culture. Actually, irony, complexity, and an incongruent perception of the self are what render the romantic hero an anti-hero.

It is worth noting that the label of ‘anti-hero’ is not to disparage best heroes or negate values and virtues the traditional hero is deemed to incarnate. The anti-hero rather generates from the blurring of the lines between good and evil; right and wrong expressed by the Romantic hero to some extent. He is merely a re-definition of heroism which goes in tune with the spirit of postmodernism. In fact, the escape of romantic reproductions and quest-romances towards irony is esteemed by the postmodern age as a more viable vehicle to approach truth.

Passionate yearning, which could also turn for rebellion, embodies the innocence of the self the antihero shares with the Romantic prototype. The anti-hero’s distinction, nevertheless, lies particularly in his slip towards the ironic due to his exclusion of the socio-political reality of his day. An idyllic pastoral or a heavenly nature presents the isolated space as his best resort from history happenings. Critic Royal, (2008) defines, “by pastoral, I mean not only praise of the rural or rustic life but also notions of an idealized America, innocent and uncomplicated by contradictions or ambiguities” (p. 121). Bucky in Nemesis as Inman in Cold Mountain strive to achieve and live in that state of pastoral. Their lives come to be complex under the weight of fatal circumstances making them yearn fervently for a safe, a-historical and romantic life. Bucky in the urban district of Newark, New Jersey, is fighting single-handedly against the advance of fatal Polio virus, while Inman, deep in the mess of war is aching to be back to his pastoral in Cold Mountain where is the sense of ‘home’ and the warmth of his beloved.

Frazier’s natural portraits of South Carolina which frequently echo Emerson, contest with the epical voice of Roth describing Pennsylvanian scenery. The writers’ pastorals are a physical space as much as a spiritual state of being. Pastoral, in effect has come to mean for alarmed Bucky the best protective resort for children from this fatal disease. It is the embodiment of heavenly safety on earth. Besides, it serves as a safeguard for his hurt hubris, and an avowal that his existence is no longer meaningless and all his extraordinary committed efforts for the playground can finally be rewarded with anything other than consistent death of his guiltless assailable kids. All he wants then is to throw himself in the safeguard of a paradise of unspoiled camp against the inconceivable assail of this sweeping reality of death. Like for Romantics then, the ease of identification with nature recreates it as a motherly protective womb from all perceived dangers.

Once in Indian Hill, the Pocono Mountains, Bucky feels he achieves all what he has been excluded from by contemplating the contaminating heat of Newark comparably against the cold
purity of Indian Hill. All he seeks is safety, predictability and purity against stark history, merciless circumstance and the constant menace of fear. Now this summer camp of Indian Hill is offering primitive fire, brotherhood songs, dazzling weather, a melodious romance and a responsibility within control: that was his pastoral.

And so is Cold Mountain. Inman’s craving for idyllic Cold Mountain encrusts in romantic metaphor. The Cold Mountain region was historically untouched by the ravages of the American Civil War (1861-1865); so it remained shielded, perhaps owing to its wild nature. As an enrolled soldier within the Confederate forces, Inman “could not abide by a universe composed only of what he could see, especially when it was so frequently fool”, the reason why “he held to the idea of another world, a better place, and he figured he might as well consider Cold Mountain to be the location of it as anywhere” (Frazier, 1997, p. 23). This peaceful Emersonian musings among many solidifies discussion of Cold Mountain within the tradition of American romance and concomitantly connects directly with what Poirier (1966) calls a “world elsewhere” (p. 34), focalising again a defiance of time and space.

Inman’s pastoral, Bluish Cold Mountain is furthermore envisioned as a healing place. Ada’s father, the preacher Monroe was advised the untainted air and purity of this place for healing. Simultaneously, when we first meet Inman laying wounded in the hospital, his thought is conquered in every way by the peacefulness, beauty and magic of this place. In a typically Romantic fashion, he comes to think of it as that spiritual “healing” realm that solely can medicate his pains and assemble his weary “scattered forces” (Frazier, 1997, p. 23). It is furthermore a Romantic view of nature as a healing realm from guilt consuming human soul. Yet Frazier’s pastoral of Cold Mountain will show up mired with death and intruded by ravages of Cold War.

The postmodern pastoral emerges rather as home for non-heroes. One facet of the postmodern irony is the anti-hero or in Ihab Hassan’s terms, the ‘new hero’ and his guise of the rebel-victim. The irony about this figure results from his refusal and standing up in face of history’s absurdity. Inman and Bucky act a Romantic rebellion against external reality but surprisingly further their self assertion to contain historical circumstance. The seironic-romantic heroes react innocently against the power of circumstance, and try hard even single-handedly to change the track of historical events that threaten to disturb their mythic visions of the world, yet unlike Romantic heroes they are given no supernatural powers, religious faith nor super-heroic prowess. Cocker calls this innocent rebellion, ‘the morality of refusal’ in his book Men at War (2014), when he discusses Joseph Heller’s famed postmodern anti-hero - Yossarian-and his refusal to rejoin the war only for it stands against his code of honour.

If it is identified as anti-heroic, it is because this refusal, which is in fact a rebellion to accept defeat, does not make it victorious. Understandably then, the irony spreads from this fact. By analogy, it is generated in more general terms from Northrop Frye’s idea of applying mythical forms to a more realistic content. The anti-heroes in Roth and Frazier build dream-like worlds because of their belief in the myth of the pure, peaceful and isolated pastoral from all the undesirable complexities their ‘innocent’ reasoning declines. Their tragedy lies then in not
accepting reality’s gruesome face by their moral and innocent perspectives. Furthermore, the inexistence of such a desired realm makes this rebellion absurd and ironic.

Dutiful Bucky Cantor, the director of the playground who insists on advising people against what he calls the ‘germ of fear’, is himself the most terrorised of all. Bucky was raised on high ideals on the hands of his hard working grandfather. Nemesis tries to suggest that his innocent dutifulness and morality facilitated his obsession with the belief that a pure world isolated from complexities of fear, shock, death and unpredictability exists; or at least could be strived for. Indeed, such a world does exist in classical myths but not in reality. Here is where incongruity of the two worlds leads the anti-hero to ill-choose dream over reality. Nevertheless, the further he proceeds on his way as a frail, working-class subject, armed with his unfailing vigour, the more his romantic stance reshapes into irony.

As for Inman, the insistence on a picaresque Odyssey is not heroic either. Inman’s choice of deserting the war and facing the fatal punishment of the Home Guards, the road perils, besides his total ignorance of the way home is a mythic rebellion to assert his freedom to be. His confident refusal to go on in a war that brutally risked his spirit to blast away nurtures his obsession of homecoming. In some way like Byron’s Manfred unto his dangerous way to the mountain, Inman places his firm morality and freedom above the reality of war and the risk to his own life to revisit home. In standing against war itself, for a mythical view of homecoming, Inman’s rebellious act of deserting the war is yet anti-heroic.

Thus, the belief in heroism emerges as not historically-conscious or realistic but mythic and innocent. ‘Historical consciousness’ means acknowledging the past and taking one’s place in a world created by the past’, which explains how history or reality become of barely noticeable presence in the worldview of Roth and Frazier’s protagonists (Budick 1989, p. 205). This perception of reality as indistinguishable from all other fantasies is a trait derived from the Romantic hero. Not only the romantic hero’s imagination is embedded in fantasising, but also his awareness about himself (rather than the world) is inflated. Like a Byronic hero or any of his prototypes, the Romantic hero might be historically conscious, yet purposefully rebellious against his social reality meanwhile asserting his own world. The ironic hero or anti-hero, nevertheless, rejoices in his own fantasy due to the absence of the quality of historical consciousness which inevitably results in (tragic) irony.

Stanford R. supports “[i]f the hero is intelligent and becomes conscious about the delusions of the self, he realises that to seek power for himself is to become an instrument of the very forces he professes to rebel against” (1968, p. 452). Bucky and Inman’s choices to object and rebel against history are idealistically ironic more than romantic for that very reason. Theirs is a lost cause and an anti-heroic failure. They don’t show any awareness against what they are actually fighting. This suitably is in line with Hassan in Radical Innocence (1961) when he places his ‘new hero’ of post-war fiction between comedy and tragedy as his innocence leads him to become in Cocker’s terms, “an empty vehicle for all kinds of experience, comic and tragic” (1961, p.124).
In post/modern fiction, human subjects are often bordering on tragedy, and their vulnerability to contingency is admitted. Human aspirations and endeavours are constantly frustrated and thwarted by the hostile power of destiny. Cocker recognizes that in case fate is opposing the hero, he may end in nothingness into which any human may descend when opposed by fate. In historical romances, fate might mean history or reality. But is it history merely that leads to failure? Is there any responsibility or contribution on the part of the anti-hero in the making of his demise? This leads us to ruminate on the issue of whether the anti-hero as romantic is meant to be failed or fated.

Characters in historical romances usually indulge in their romantic aspirations but end often confronting the ghastly face of history which gives them a tragic feel. In Nemesis and Cold Mountain, the writers attempt to put the readers in the miasma of finding the fault within the sliding narratives of their anti-heroes to lay on the blame of their failures. Though not simple a question due to Roth and Frazier’s rebuff from giving clear-cut answers about their postmodern characters’ statuses, a holistic reading of the protagonists’ ultimate end at the novels’ closures is helpful in forming a suitable commentary about this anti-heroism of the characters, but also about the pessimistic way postmodern writers end their romances.

Nemesis closes with potent images which entice readers’ examination: “World War II was over, his [Bucky’s friend] body would be soon coming home unscathed from fighting in Europe, America was jubilant, and he [Bucky] was still in the hospital, disfigured and maimed” (Roth, 2010, p.240). That is how Bucky ended; in a wheelchair after uncovering the positive results of Polio test; and he was acclaimed “the healthy infected carrier” (Roth, 2010, p.236) though it was a very uncommon abnormality. Put differently, he is now the most of his fears incarnate; the infected person, and thus the one who ignorantly and silently was spreading the virus probably through a large part of the narrative. Consequently, the entire camp which trusted him with the safety of the children shut down entirely. He tragically left his job and social life as well. The passage above is definitely leaking irony, but what is undecided is whether this is caused by fate or it is a mere failure of Bucky’s bad choices. Yet, in both cases regrettably, his dream was like a night fairytale for children washed away by the daylight of unpredictable circumstance.

Rothian irony would be no fiercer if Bucky's casual handshaking with Horace, the neighborhood grimy maniac, the reason behind the increase of infection cases in his playground. Nemesis actually hints at the probability of the protector being the insidious killer and the virus itself. It could be the strongest irony in Nemesis if the same heroic mentor and successful director advising precaution, cleanliness, calm and fighting fear would himself be the carrier of the Polio germ. The same man who wishes to be the heroic angel saving the children in a consecrated sports field, can be the evil one hunting down one after the other, inadvertently. How ironic!

Yet, this is also a tragedy. Many scholars and critics read Roth’s works as American sad chronicles and tragedies, and most of whom understand them within Jewish confines. Jewish history is believed not to ever escape tragedy of history as much as Jewish youth is defined by tragic defiance. Timothy Parish recognizes through Roth’s body of work the fact that “from “The
Conversion of the Jews (1959) to Nemesis (2010), his characters challenge endlessly the ethical and moral constructs of their Jewish community to acknowledge the fact that they exist inside of it” (2014, n. p). We may add related to this, the pessimism Roth ends his novels with. Roth seems at times to punish his characters for ‘crossing boundaries’ of race, law and history, and thus following “the master pattern of transgression and punishment” (Greenberg, 1997, p.500). At others, he appears to go far into his realism bringing his protagonists to death and their ambitious dreams to ashes.

Roth’s last novel is much complex than a mere tragedy and his protagonist is no simple tragic or comic hero. *Nemesis* is a tragic-comic oeuvre and Bucky is rather an anti-hero in the guise of the rebel-victim. Unfortunate Bucky is tragic when we consider the ambiguity and merciless of his enemy. But he is tragic as well when we consider his hubris closely. In the French Revue, Le Monde (2012), Finkielkraut contemplates:

> It is the refusal of the tragic that precipitates Mr. Cantor in tragedy. The Nemesis which hits him coincides rigorously with the hubris not the one of desire or will but the desire of interpretation. He is the martyr of the why. It’s the hubris of reason which we confound with intelligence. (Finkielkraut. 2012, n.p.)

Yet, the incongruity engendered of confusing intelligence with hubris is what moves us to the other side of issue: comedy.

Standing against striking unknown or hidden forces makes of Bucky a victim and his rebellion comic. This is because his hearty strife is after all against absurdum. The absurd lies also in the Self’s challenge of an illness of which details lie in the metaphysical unknown realm. Hassan (1961) suitably notices that this “recoil is one of the resources of its awareness, a strategy of its will” (p.5). Here we can see that his choice to question, reject, and face Polio in all the ways he did, bears responsibility on his demise deserving him a status of being the victim, also, of himself. From that point of personal choice that proved anti-heroic, one could project Bucky as a failed hero. Roth as a historical romancer explores the awful implications of the American obsession, hoping through aware and thoughtful expression unavailable to his protagonist, to appease this obsession.

Bucky’s obsession lies in throwing himself in the pastoral realm of Indian Hill to save himself the unanswerable questioning and the battle with the absurd. Ironic rather than Romantic, Bucky’s war is with himself and his ideals. From pure innocence of his dream of safety and peacefulness, he swings to isolation. He misses a grandiose death or romantic success. Eventually, Bucky, the hero raised on mythical clouds with the narratives start becomes a maimed and paralyzed anti-hero. He has become a-social, with a shacked trust which is one of the tragic manifestations of traumatic experience (Cocker). Nothing can assuage the guilt from running away, but even isolation cannot re-establish his positive spirit towards life, or most importantly restore his lost innocence. He is now a painfully isolated Adam ousted from American Eden. This fate and failure are most crucially irreversible.
Not different from paralyzed Bucky, Inman dies in the very paradise he has sought, for so long. As for Inman in *Cold Mountain*, his journey ends with his wounded body in the hands of his betrothed Ada for whom he was coming on a long way promising her not to let go. His death is not grandiose or imbued with tragic grandeur as a Manfred. Inman’s decision of deserting the war and wondering on a long, unknown and perilous journey home has in it the seeds of irony and makes him a rebel-victim though it appears at first romantically heroic. As a southerner from South Carolina, and an owner of no slaves the novel provides no clue about his volunteering in the Cold War, since Frazier basically wrote the novel as a trial to answer why did his grand-grandfather go on this similar journey.

The novel, not directly, draws a homogenous picture for Inman as a romantic figure. His worldview as his rebellion must be in a romantic fashion. He is a lover of peace, and nature. The literature he reads like the travel book of Bartram testifies to his calm temper. He identifies with his home country in Cold Mountain too ingenuously. With the first lines of the narrative we touch nostalgia for the minutia of Inman’s life in Cold Mountain depicted romantically through his eyes. Later on we know of his love for Ada which adds to his passion for a going back to his past life. Would Inman fail as Jay Gatsby, winning a brief interlude into his dream and surprised by death, or as an Odysseus who was fated to enjoy home with his beloved upon a very ominous return?

Inman is fit for the ironic romance or the rebel-victim guise of the anti-hero. His rebellion comes alive against a bloody Cold War for which he volunteers for no pragmatic cause or direct interest. He might accordingly be termed a ‘rebel without a cause’. For no one would throw himself into a war and expects to come out wholly alive and undamaged except epic heroes. Inman proves not one as his cause is too humanist and moral and virtuous defending the weaker part of the war; yet he meets death instead of victory. To die in the place he has wished to reach for four long, miserable years is starkly ironic after all the rosy romantic layout Frazier plunges us in before. Frazier empties out space for most of his characters’ fantasies to take place, then brings war reality to outdo the characters bringing the text back into responsibilities and constraints of time and place.

At the conclusion of the penultimate chapter, the details about Inman's irrational confrontation with Teague's nameless boy stress absurdity and tragedy. That adolescent who unloads his gun into the protagonist, plainly condemns the way in which “the machine unmans the user“(Emerson as cited in Glucksman, 2006, p.116). Controlled by fear and in want of protection, as Fredrica Glucksman explicates the scene: “the boy is deaf to Inman's offering of peace and his heartless, automatic response mitigates an instinctive oneness with all organisms: ironically, war and its machines demonize even a child” (2006, p.116). Inman’s summoning of the innocence in the boy blinds him from seeing the possibility of a shooting act. Thus, this rather places Inman within human- engendered history which dictates violence and war, and puts his pure peacefulness in a heartbreaking senseless position victimising himself.

From another standpoint, the same scene purveys also the innocent rebellion of the anti-hero Inman. The anti-heroic character, as a Romantic, is often stubborn and affirms his stand in
life regardless of the correctness of his position. Inman identifies with his dreamy perception even in the harshest of moments; like his last battle for survival. As much as his stand of refusing to shoot the armed boy chasing him, and trying rather to mitigate his fear and violence for the best of the two is a rebellious stand against the norm, yet an ironic affirmation of his innocence, as much as it victimises him.

May be Inman is meant to journey and abide by the rule of fate; but he doubtlessly participates in the making of his tragic end through his innocent perception that blinded him of stark reality. Numerous American authors trace such outcomes to American history and a romantic perception of reality. Budick refers to a central concern in the characters of classical historical romances and their ‘misunderstanding’ which exemplifies their contact with the world. She goes to illustrate that “Hawthorne’s and Faulkner’s blends of the fictional and the historical would seem simply the furthest reaches of the undecidability of experience that often traps their characters” (1989, p.81).

Thus, suitably with the chapter’s argument, Budick does not blame the protagonists for their indeterminacy of the real and the imaginary or dream and history, or even their undecidability problems but victimizes them due to their problems of interpretation and subjectivity of perception. Therefore, instead of rising as heroic, each of Bucky and Inman end ironically as anti-hero. This latter is more realistic version of a hero and a winner of readers’ sympathies thereby, as he is defined by what is most human in him. His original trust in faith rather than experience is what makes his appeal to the human soul cleared of masks of goodness or wickedness relevantly meaningful.

In conclusion, the Romantic hero demonstrates not his demise but a constant reverberation within fiction of all time. He lives within modern and postmodern times and testifies to a radical innocence that is essentially American. Contemporary authors, as in the case of Roth and Frazier, seem to resort noticeably to absurdist irony unveiling the hero of any mythic awe or romantic grandeur defining him traditionally. They even pursue a realistic fashion in stressing the assailability of the common man who enjoys no special powers or singular intelligence but who wanes in an innocence which deprives him consciousness of experience and the past. Postmodern occurrences and the socio-political circumstances Inman and Bucky insist sincerely to evade—through their perusal of the isolated pastoral as a physical space and spiritual state—resurface to reverse their efforts to unmitigated meaningless.

About the Author:
Souad Rahmouni is assistant professor in the Department of English, at Badji Mokhtar-Annaba University, Algeria. She got her Masters’ degree from Yarmouk University in Jordan with a very good accreditation. She is currently a doctoral candidate and a researcher at LECUCRA Research Laboratory. ID ORCID: orcid.org/0000-0003-2773-084X
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Saad Boulahnane
Department of Religion & Politics
Ben Msik Faculty of Letters and Humanities
Hassan II University, Casablanca, Morocco.

Abstract
This article explores the colonial role of the French language in assimilating the Moroccan subjects during the French ‘protectorate’ in 1912-1956 Morocco. Probing into the instrumental efforts made via the colonizer’s language entails investigating the way the colonizer sought to racially segregate the Moroccan subjects, ascertain inaccessibility to religion, and instill the colonial language and the associated foreign ‘elitist’ values via the educational policies initially established within the postcolonial project. French language reflects a colonialism, of which the nature was racial, religious, linguistic, and identity based. The ensuing postcolonial effects of the curriculum adopted during the ‘protectorate’ have given birth to the surviving outcomes of Francization and the need to adopt French—a language that is foreign, ‘prestigious,’ ‘elitist,’ and practical in the job market. This article illustrates the ideological role of the French language in channeling a timeless, parallel colonialism via certain long-term strategies informed by colonialism and aimed towards a postcolonial project in post-independent Francophone Morocco.

Keywords: Francization, Francophonie, Protectorate, Colonialism, French, Morocco

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Introduction
The period of 1912-1956 marked the Moroccan history with the French Protectorate, of which the nature was colonial. The failure of the Makhzen, Morocco’s central government, to maintain control over Moroccan subjects (Gershovich, 2000; Wyrten, 2011) led to the signing of Treaty of Fez by Moulay Abdel-Hafiz in March, 1912—a day that set a key milestone in the long French-Moroccan colonizer-colonized relationship (Hague Academy of International Law, 1965; Laskier, 1984; Gold, 1989; Segalla, 2009). The date also marked the onset of what Paul Marty, a French writer and commander advocating the colonial policies, labels as ‘the spiritual invasion,’ which was destined to outlive the military and administrative presence of the ‘Protectorate’ (Marty, 1926). Although the French-Moroccan agreement set certain administrative, legal, economic, and educational reforms for short and long term plans, French Residency’s military domination prevailed across the central plains to Algerian border, leaving Morocco’s southern share for the Spanish authority to occupy (Hargraves, 2006).

The disguised conquest was not only implemented at the military level (Gershovich, 2000); the colonial implementation spread on several levels, especially via the initiation of French language, given its instrumental role in bearing more than communication (Hall Milhouse, 2011; Wyrten, 2011; Burke, 2015). As put forth by Jacque Berque, a French Islamic scholar and sociologist, “une langue ne sert pas à communiquer, elle sert à être” (Payne, 1983, p. 302), which refers to language transcending communication and serving as a way of being. The pragmatic character of language was systematically utilized by the French for a better timeless invasion, to which Late King Hassan II commented saying that similarly to the Moroccan administration, teaching was systematically Frenchized. He notes, “sous le protectorat, l'enseignement—comme l'administration—avait été systématiquement francisé,” which is French for: under the protectorate, teaching, as an administration, had been systematically Frenchized. (Hassan II, 1976, p. 110).

The integration of the arriving language aimed at transforming the cultural ground of the Moroccan society, similarly to the case of Algeria, wherein French authorities resorted to the cultural aspect of the colonization, of which language was the key channel (Turin, 1971). The French school represented an ideological tool and site aimed at pre-adapting, hence subduing, the ‘protected’ subjects—allegedly since it was a ‘Protectorate’—leading not only to acceptance of the governing state’s conventional takeover but also to further core decisions altering the future landscape of the Moroccan languages, values, and identity. The colonizer was cognizant of the essential role of the language in subduing the colonized population on a long-term scale, given the substantial contribution of schooling to the political system (Spring, 2004). Educating and disciplining a loyal, patriotic citizenry imbued with nationalism and acceptant of the legitimacy of the state was bound to both lead to little resistance and give birth to Frenchized subjects from within.

As being ideology-based and non-repressive by nature, schools, particularly the French in this context, sought to operate in parallel with the military invasion by attempting to culturally unify the multicultural and multilingual populations existing within the territorial boundaries of Morocco. Manning (2004) ascribes the beliefs taught via the French language to the efforts of the
arriving school, noting that “the schools taught the belief that the French language, literacy and francophone culture were the means to individual social advance and aggregate social renovation” (p. 99). The educational policy envisaged implementing an anti-assimilationist education policy initiated on the ground of safeguarding the close relationship between Moroccans and their identity through their culture, roots, and identity. However, the expansion of French customs, ideas and ideologies, hence the colonizer’s hegemony, became apparent even after 1956, the year Morocco officially became independent. The educational system sought to assimilate Moroccans, similarly to the case in Tunisia, by heavily conveying the dominant culture, leading to a systematic increase in the Frenchized population and promotion of colonization by Frenchmen (UNESCO, 1992).

The colonial educational system epitomized a site of close interactions between the French and the Moroccans—a zone of contact and separation between the colonizer and the colonized. French schools transcended their prototypical functions; they were instrumental in reproducing a new culture, defining social roles, categorizing individuals, and transmitting ideologies (Segalla, 2009). The role of the educators was equated with the value of the salesmen of empire. Propagating these values, minimizing conflicts with the Moroccans, and subtly invading the territory entailed the activation of French schools in October 1912. By 1917, there had been in existence a number of eighty-three French schools for Europeans; sixty-two Franco-Arab schools for those who were still retained in the colonizer’s mind as moors; and thirty-five Franco-Jewish schools. ‘Berbers’ too had French schools built along the Atlas region to expedite the process of the spiritual invasion (MacLeod, 1918). The colonizer’s language enabled the educational institution to transform the Berbers into Frenchmen via pedagogical acculturation—a pedagogical war that became central to the idea of French republicanism waged against the diversity characterizing the Moroccan landscape (Marty, 1926).

Prior to engaging the education policy as an unquestioned new law in the Francization process (Koffi, 2012), or the making of ‘Frenchized’ Moroccans, Marshal Lyautey’s policy— informed by a colonialist theory—sought to target the territory’s urban structure; managing the overseas colonization entailed not only educational establishments and strategies but also modifications at the level of the infrastructure of the ‘protected’ land. Morocco’s urban life was restructured by French town-planning architects and artists to alter the aesthetic appeal of the public structure (Germouni & Rousset, 2015), showing an excessively possessive character on the part of the protectorate vis-à-vis the ‘protected’ territory. This idea had been envisioned in Marshal Lyautey’s colonial blue print. Germouni & Rousset (2015), write:

Lyautey aurait appliqué rigoureusement une formule qui avait fait déjà consensus parmi les décideurs de la métropole, interdisant l’invasion des médinas de Fès, Marrakech et Meknès notamment par les Européens (…)

Lyautey would have rigorously applied a formula, already agreed upon amongst the decision makers of the metropolis, banning the invasion of old town of Fes, Marrakesh, and Meknes, particularly by the Europeans.
En créant ensuite un “service des Beaux Arts et des Monuments Historiques”, quelques mois après la signature du traité du protectorat, Lyautey essaya de protéger et de restaurer les médinas traditionnelles. (p. 139)

By creating “Fine Arts and Historical Monuments services” a few months after the signing of the protectorate treaty, Lyautey tried to protect and restore the traditional old towns.

Acting as a custodian over Morocco, French authorities’ urban and public art restorations were laid down to set the context for a deeper predisposition via further ideology-borne policies and decisions. The Residency reached its hand on the core elements of the country—urban life, art repertoire, and later education, thereby setting the strategic goal of transforming a timeless French-minded Moroccan—one that outlives the administrative ‘Protectorate’ and revives the French soul. French expertise was consulted to help redesign the urban setting with a more French and modernist structure. Given the traditional organization of old medinas, concepts, for instance, from Le Corbusier, such as l’unité d’habitation, were seen as too rigid, especially for the twentieth century, leading to the old towns remaining untouched (Wright, 1991; Pennell, 2013). The restructuring of the urban side entailed discourses and pseudo facts to help restructure the country through the French prism and within the colonial vision. For that, a plethora of French agenda-driven officials, historians, ethnographers, scholars, orientalists, and soldiers made a substantial contribution to the making of discourses forming scholarship that French authorities subsequently referenced for the colonial management of the country’s local affairs (Irbouh, 2013).

Prior to exploring the role of the French language in the cultural colonialism characterizing the French protectorate, probing into the meaning of cultural assimilation grants itself as the theoretical side of this article.

Assimilation
The term assimilation was used in English to refer to cultural integration of sub-groups within a larger community. As an ideology central to European colonialism, assimilation was key in legitimizing the colonial act on the moral, political, and administrative levels (Kharchi, 2004; Koffi, 2012). It also targeted the indigenous Muslims in Algeria in the nineteenth century and later Morocco through the deeply rooted traditions (Kharchi, 2004). The term was synonymous for civility, mise en valeur, civilization, improvement, and the term Francization (Koffi, 2012; Belmessous, 2013), which was central to French colonization of America from the onset through the eighteenth century (Belmessous, 2013; Universalis, 2015). These concepts highlighted the central character of European culture, such as civility, Christianity, social organization, law, and civic status, and sought to integrate other societies into one assimilated European culture within the framework of the European project.

The colonial fashion in converting the natives and locals into Catholicism and French civility found roots in the principle of French paternalism. The view regarded the colonized population as inferior and savage—a new status that repositioned the French colonizer as a custodian over those forcefully seen in dire need of the forced values e.g. civility and Francization.
As an advocate of the colonization, Marty (1926) admits that it was 'Frenchizing' the Moroccans’ soul that constituted the French intentions in Morocco. Although the French way of assimilating the natives was debated from the perspective of merits and demerits, it was summarized in de-ethnicizing colonies, causing the local ethno-linguistic landscape to recede (Koffi, 2012). This de-ethnicization of the colony meant that Arabs and Berbers would merge, resulting in a rupture in the enriching and diverse fabric characterizing the country of Morocco.

Arabo-berber context and emerging schools
The colonial approach in the Arabo-Berber context entailed embarking on Lyautey's belief about the French language as being "véhicule de toutes pensées nobles et claires, expression d'un idéal toujours plus haut" (Bidwell, 1973, p. 52). The statement places French in a lofty position encompassing the means of all noble and clear thoughts and ideal expressions. Following the legislative and administrative re-appropriations, the colonial mind resorted to a racial element in the colonized public space—the Berber Decree—which entailed both the adjustment of Berber cases according to their customs and allowing the French to interfere in some more serious criminal cases. The new law segregated the Berbers not only from the Arabs but also from the Islamic Law (Maddy, 2011). Stabilizing the position of colonizer’s language in the Moroccan public space further engaged French Resident, with the help of Marshal Lyautey, initiating the ‘divide-to-rule’ policy—a segregationist decision that was aimed at making loyal subjects of the French system and prepared an environment in which the Berbers’ reach to religion was less encouraging, and the colonizer’s agenda more feasible (Micaud & Gellner, 1972; The Maghreb review, 1976; Hoisington, 1984; Benmamoun et al. 2007; Ennaji, 2014).

Indirect rule, a policy of divide and rule, the creation of new, broader political entities by the incorporation of minority groups under a single administrative unit, the introduction of the metropolitan language and culture, the consolidation of colonial administration and the undermining of traditional authority (Micaud & Gellner 1972, p. 390).

The Berber Decree’s latent intent was twofold; it targeted race and language (Ennaji, 2014). Instructed by military officials specialized in the psychological side of colonialism, (Jendari, 2012), the decree was central in the ruling of Berbers under French civil law afar from Islamic law. The goal was of a racial nature as it was to ascertain the schooling of Berbers in separation from religion, therefore the absence of Arabic and the associated Islamic teachings it channels. The exclusion of this language led to the closing of Quranic schools, hence the opportunity for the French to prevail and subsequently inculcate the entrapped Berbers with French values, culture, and the ensuing acceptance of the colonial situation.

Religion
Comparing the ‘world’ of the colonizer to that of the colonized—seen as the superior versus the inferior—entails the presence of religion as a “pillar around which the two supposed ‘worlds’ are compared and contrasted” (Boulahnane, 2018, p. 110). Religion represents a strong pillar around which a religion-based nation stands and, for that, causing it to fall facilitates the penetration of
such nations. Across the region of the Maghreb, Islam has transcended being a ritual practiced by a certain person or people; it rather encompasses a higher status in the way people feel about themselves as it represents both a religious and cultural factor constitutive of unity (Esposito & Shahin, 2016). With this parameter taken into account, the regime’s literature curriculum was initiated to fight the local religion by engaging a new task for the instructor: “to restrain a bit their [local students] corrosive enthusiasm, and, without veiling what remains of the great critical effort of the eighteenth century, to insist on its fairly narrow limits.” (Marty 1923, as cited in Segalla, p. 185). Marty’s words clearly encourage subduing the locals’ anti-French will and potential power leading to the corrosion of the foreign presence in the Moroccan territory and the rejection of the French-imported values. Segalla’s (2009) reading of Marty’s words focuses on the inculcation of French intellectual and moral influence to ascertain the rejection of all radical, or pseudo-radical, ideas opposing French values. Arranging the locals’ consent of the policy was aimed at constructing readiness to embrace ‘civilization,’ which would re-position them afar from their ‘uncivilized’ world, hence language, culture, and identity. This ‘civilizing mission’—mission civilisatrice—was emphasized in Marty’s (1923) words as he puts forth, “open them to the salutary influences of our civilization, of which one moreover spares them the purely negative aspects” (cited in Segalla, 2009, p. 13). He also states that “everyone knows that the study of French is the most effective one can employ against [religious] fanaticism, and experience teaches us that Muslims who know our language are less imbued with prejudice than those who know only Arabic” (Marty as cited in Brenner, 1984, p. 37). Marty’s words overtly speak to the ethnocentric character of the mission and the superposed superiority it grants to itself. By replacing the Arabic language with that of the colonizer, superintendent France aimed at demolishing the columns on which rest the culture, religion, and the soul of the Moroccans.

One of the chief principles of our Muslim policy in west Africa is to win over and turn to our advantage the forces of Islam, wherever this religion has triumphed over local animism, but to carefully avoid helping its development in fetishist societies, much less working ourselves to aid its diffusion and more vigorous implantation. (Marty as cited in Kobo, 2012, p. 89)

Similarly to other Francophone countries, the agenda of ‘frenchizing’ the colonized and transforming the spiritual and cultural background of the territory was undertaken under the banner la mission civilisatrice, or the civilizing mission—one that presupposes that the ‘other’ is uncivilized. The forceful adoption of the arriving language was also directed at de-Islamizing Moroccan Berbers via the renowned Berber Decree, which was instrumental in eradicating Arabo-Islamic heritage (Benrabah, 2013). France’s early anxieties regarding the church-state conflicts led to the intervention of the French language as a buffer zone against the spread and development of Islam (Burke, 2015)—a development that was processed in the colonial mind as potential Islamic uprisings seeking to overthrow the Residency and foil France’s future strategies to ‘Frenchize’ the population. Paul Marty, who advocated the assimilation and Christianization of the colonized people, was also reported to distribute Arabic versions of Christian stories and of Muslims who converted to Christianity in several Berber tribes (Wyrtzen, 2011). The preaching of religion
unfolded in parallel to the linguistic, cultural, and military invasion and within the colonial frame—one that placed the spiritual colonialism at the heart of the mission.

**Two schools**

Since the tribal people of the Atlas often moved in transhumance, the French system launched the mobile school project to maintain the same pace as that of the local mobility. The goal was not limited to disciplining the moving Berbers only; it went as far as to train Berber teachers under the slogan *schools for Berbers by Berbers as* Berbers represented a better French political system in disseminating the French propaganda than other typical pedagogical centers (Marty, 1926). Establishing bilingual schools facilitated the colonial operation; following the racial separatist policy, it was now the ‘only French is used’ policy, which had been implemented earlier in Algeria (Turin, 1971), due to the similarities bringing Morocco and Algeria together, particularly on the ethnic level. French-run schools were destined to reinforce French hegemony by convincing the locals that it was in their interest to comply with the French colonial agenda. As described by Antonio Gramsci, hegemony draws on the spontaneous consent of “the population to the general direction imposed on social life by the dominant fundamental group” (cited in Crehan, 2002, p. 102).

The impregnating of the Muslim Arabo-Berber landscape with French values led to a new *élite* (Spickard, 2012) or at least a French-created pseudo *élite*. The suppression of Arabic language was not perceived as a linguistic change only; the political decision emanated from the French awareness of it being the main vehicular language for religion, which constituted the urge to deter the Berbers from accessing the Arabic-channeled religious teachings. Therefore, eradicating the mother tongue signified the expulsion of religion, customs and identity since Arabic, again, was seen as a carrier of Morocco’s cultural aspects. Furthermore, the Berbers’ submissiveness to religion was taken as a sort of hypnotism and readiness to follow the Sultan, who governed by reference to religion—seen then by the French as people’s disobedience to the new authorities. Because of Morocco’s religious character and because it associated with national identity (Gershovich, 2000; Spickard, 2012), the excluding of the national language facilitated the colonizer’s subduing of the religious character of the Moroccans’ national identity—a policy that overtly conflicted with the country's identity and aspirations (Rocheron & Rolfe, 2004).

**A European language—detrimental but ‘Elitist’**

The French colonialism sought to exclude the idea of autonomy and the possibility of development outside the confines of the French empire (Lewis, 1962), and set long-term strategies, of which the colonial repercussions have gone beyond the time limits of the ‘protectorate.’ One of the plans was to plant the seed of French with a status of foreignness and overseas values of loftiness, elitism, and power, as stated once by H.M. the late king Hassan II (Haddad, 1994). The king also conceded that the presence of French and bilingualism as Morocco’s new linguistic situation would contribute to the enrichment the country’s culture (Pennell, 2000). However, the highly demanded acquisition of French soon seemed to emerge to the detriment of the languages existing within the Moroccan confines; the king’s words make explicit the growing dominance of the French language:
La dominance de la langue française “est de nature à saper les fondements de notre personnalité ainsi que l'unité du pays en détruisant la langue maternelle ainsi que l'unité du pays en détruisant la langue maternelle ainsi que son unité culturelle, qui est basée sur la langue nationale, la langue du Coran (Redouane, 1998b, p. 2).

The dominance of the French language will normally sap the foundations of our personality and thus, the unity of our country by destroying our mother tongue, and cultural unity, which is based on the national language, the language of the Quran.

The dubious view of the foreign language and its deleterious influence on the Moroccan linguistic landscape has also been noted by other scholars. Hall Milhouse (2011) holds, “as the legacy of colonization, French has a troubled history in Morocco, where linguistic imperialism is often equated with territorial and economic imperialism” (p. 230).

This character of power and prestige created reluctance on the part of the Moroccan ‘élite’ to switch into Arabic, which is partly ascribed to good education in French, leading to less practice of Arabic in their social milieu (Pennell, 2003). The status of French in Morocco was guaranteed by the early colonial policy and has been underpinned by the administrative and economic fields. French has also ceased to signify the language of the colonizer since it is mostly spoken by the ‘élite’—a status supported by its communicative nature and the prestige it associates with (Benzakour, Gaadi & Queffélec, 2000). Fanon's (2008) take on the symbolism of language can be invoked, in which he holds that someone who “possesses a language possesses as an indirect consequence the world expressed and implied by this language” (p. 2).

In a fieldwork study conducted by Crawford and Newcomb (2013), respondents reported choice of the French language, which they equated with certain cultural and political meanings in a francophone milieu. One of the respondents expressed that French constituted her linguistic preference for its associated established status and added that using French idioms was not an escape from what may associate with Arabic but was an escape into the identity of an authority figure that is both educated and upper class. However, French-speaking people have been found influenced to the point that they affirmed a French cultural identity, taking the assimilation seriously as they considered it a means to acquire power and dignity within the postcolonial situation. Knowledge of French seemed essential to obtaining and maintaining power, and therefore it attracted people, particularly the élite (Segalla, 2009). The use of French seems to have given rise to a new social class of elites—one that is detrimental to Arabic and its adherents. The French-created ‘élites’ can be seen as instruments through whom the status of French in colonial Morocco is maintained; it is this Frenchized Moroccan that carries the colonial heritage, which can only outlive the administrative labeling of ‘protectorate’ or, candidly said ‘colonization,’ through an ‘independent’ nation.

Even in independent Morocco, French was adopted in education until the arrival of the ‘Arabization’ policy in the 1970s, a decision that still failed to prevent the monopoly of French in most private schools and in the teaching of many subjects (De Mejía, 2002). Less important
subjects in public schools—primary, secondary, and tertiary—are left taught in Arabic, with French dominating the more coveted subjects and majors, such as medicine, engineering, architecture, business, etc. The presence of both languages in Moroccan sectors—public, administration, media, educations, etc.—does not place them on equal footing; French still reigns the official field: documents, communications, and reports across the country (Crawford & Newcomb, 2013). Even with the introduction of Arabization, the fear of Arabic’s failure to respond to the educational needs prevailed. In this regard, a ministry of education official states:

Il y a eu une peur de la part de la population, qui a commence a faire scolariser leurs enfants dans les établissements prives et du coup il y a eu un regain d'intérêt vis-à-vis de la langue française mais toujours par peur que la langue arabe ne puisse donner a leurs enfants tous les moyens dont ils ont besoin pour affronter le 21 siècle (C, Rolfe, personal communication, 2000).

There was a fear on the part of the people, who have begun sending their children to private schools; therefore, renewed interest towards French rose, which was always driven by fear that Arabic would not be able to provide to their children the means needed to face the 21st century.

Conclusion
This article has probed into the parallel colonialism accompanying the French ‘Protectorate’ in 1912-1956 Morocco, which was racial, religious, linguistic, and identity based. The colonizer’s assimilatory efforts targeted the local religious and racial landscape not only to ensure access to the French language as a colonial carrier but also in a segregated environment. In parallel with French colonialism, francization constituted an assimilatory tool recycling the colonized into Frenchmen. The initiation of the language project came in the wake of the racial segregation of the Berbers and Arabs, which encompassed within its perspective a smoother penetration without the interference of religion. Since Islamic teachings came through Arabic, the deterrence of Berbers from being ruled under Islamic laws led to a dispensability of Islam equating Berbers’ inaccessibility to the Arabic language since it was the only carrier of the religion. The subsequent step was to instill French into the Berbers and Arabs separately and inculcate French values to form a Frenchman. The long-term strategy was aimed at succeeding even in post-independent Morocco for being foreign, of a foreign character, and for being linked to the idea of prestige, power, and elite, of which Arabic and Berber have very little.

The success of the long-term strategies set within colonial framework via the French language was meant to outlive the administrative period of the ‘Protectorate,’ hence an extension from the exploitation of space to one that is most manifest in the human asset—one that guarantees the continuing celebration of French empire or la Francophonie.

About the Author:
Saad Boulahnane holds a Doctorate from Hassan II University. He is researching American mainstream media’s framing of Islam and Islamophobia and the discursive strategies adopted in
the shaping of the American Muslim community. His interests include media, ideology, language, discourse, and gender. ORCID: https://orcid.org/0000-0002-9658-1692

References


Book Review

Intelligence Arabic

Authors: Julie C Manning and Elizabeth Kendall
Book: Intelligence Arabic
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Place of Publication: Edinburgh, United Kingdom
Reviewer: Samar Zahrawi

Intelligence Arabic provides a communication tool which is much needed while Western nations join efforts with Middle Eastern and North African countries to address issues of domestic and transnational terrorism, insurgency and civil unrest. It provides common understanding of key terminology used in English speaking intelligence communities. This book offers concise definition of each intelligence term in both English and Arabic. It offers precise meaning and nuanced variations of terms that can be often be conflated in general use, such as ‘hypothesis’ and ‘assumption’. Such precision facilitates communication and minimizes misunderstanding among intelligence communities of both languages.
Pedagogically, this is not a language textbook to teach Arabic for a specific purpose. However, it offers tips for the use of audio files on the accompanying website (https://edinburghuniversitypress.com/page/emev/elearning). In such audio files each Arabic term is preceded with the English equivalent and recorded with authentic native pronunciation at normal speed. The learner is prompted to engage actively in listening and repeating. The learner is also encouraged to have the audio files transferred to an MP3 device to enable him/her to study on the move. No further pedagogy to leverage learning or memorization of the material are anywhere provided in the book.

The present book, however, functions more adeptly as a glossary of the terminology used in Intelligence work. It includes phraseology and acronyms that may not be found in an average English-Arabic dictionary. It provides the translation and definition of essential English intelligence vocabulary, some 1654 terms. Entries are listed in English alphabetical order, thus the book is made to help English speakers look up the meaning of English words in Arabic. The user of this book is required to have prior knowledge of Arabic as a second language, at least up to the novice high level of ACTFL standards. It would be very useful for Arabic speaking intelligence personnel to have Arabic entry version of this book.

*Intelligence Arabic* is easy to use. It categorizes the terms into thematic groups featuring the chapters of the book: General, Analysis, Human Intelligence, Operations, Counterintelligence, Signals Intelligence, and Acronyms. While this logical thematic categorization helps give direct access to the translation of phrases, some terms can belong to several categories. This issue is solved by the presence of a comprehensive index that points to location of all terms and concepts.

Reviewer: **Samar Zahrawi, Ph.D.** Middle Eastern Studies, Department of Foreign Languages, Sam Houston State University, Texas, U.S.A