دراســات نـقـديـة في اللــغـــات و الأدب

مجلة علمية دورية محكمة تعنى بعلوم اللغات والترجمة والأدب

تصدر عن كلية اللغات في جامعة الأميرة نورة بنت عبدالرحمن

Critical Studies in Languages and Literature

A Biannual Peer-Reviewed Journal

Published by the College of Languages, Princess Nourah bint Abdulrahman University

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Original Articles

Towards a Theory on Qur'an Translation: Re-Thinking Equivalence

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Abstract The purpose of this paper is to evaluate the adequacy of equivalence as a theory for Qur'an translation. To accomplish this goal, we had, first, to discuss, in brief, the concept of equivalence and its relevance to Qur'an translation; second, to explicate the different linguistic approaches to translation and the purposes that each is designed to fulfill, with special reference to Newmark (1982); third, to stretch the linguistic approaches to limit to provide for all theoretically possible approaches; and last, to find, on theoretical as well as practical bases, which of these approaches is suitable for Qur'an translation, if any. The paper reveals the rich potential of equivalence as a theory for Qur'an translation, and suggests further research topics that are highly needed for a full-fledged theory on Qur'an translation.

Keywords Qur'an translation·Equivalence·Translation theory·Semantic translation·Communicative translation·Literary translation

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1. Introduction

Before evaluating the suitability of equivalence as a theory for Qur'an translation, it should be noted that Qur'an translators in particular cannot be blamed for not adhering to a specific theory because so far there has been no theory on Qur'an translation as opposed to the case with Bible translation. Most Qur'an translators rely in their choices mainly either on their best educated judgment, or on the findings related to Bible translation since it is also a religious text. In reality, however, the Qur'an is a unique text. It is believed to be the exact Word of Allah, whereas the Bible is Allah's Word as understood by those who have written it, and hence, it could have undergone certain modifications. Contrary to Bible translators whose main concern is to preserve the historicity of the text and to replace its many versions by one authentic text, Qur'an translators' concern is to respect the sacredness of the text acknowledging its irreplaceability, and hence, indirectly implying the legitimacy of a multiplicity of translation versions. Therefore, a theory on Qur'an translation is highly needed. It would guide Qur'an translators while undertaking the task of translation; and it would provide them with feedback on what they have accomplished. It is hoped that this paper would contribute towards such a theory.

In this regard, Newmark (1988: 9) distinguishes between two senses of a translation theory. "In a narrow sense, translation theory is concerned with the translation method appropriately used for a certain type of text, and it is therefore dependent on a functional theory of language. However, in a wider sense, translation theory is the body of knowledge that we have about translating, extending from general principles to guidelines, suggestions and hints…" The present study is an attempt to fill the gap of the theory on Qur'an translation, in its narrow sense.

2. Literature review

Despite the presence of a plethora of research on assessing the quality of different Qur'an translations, there are very few researches concerned with the adequacy of the theory of equivalence for the translation of the Holy Qur'an. In fact, I could find only three such researches. One is an MA thesis by Ahmed (2014), and the other two, namely Didawi's (2020) and Guessabi's (2020) are papers presented in the Sixth International Conference on Translation Studies and Qur'an Translation.

The one by Ahmed (2014) is entitled *Towards a Structured Theory on Qur'an Translation*. In this study, Ahmed tests the theoretical relevance and practical adequacy of House's (1977) model for the translation of the Holy Qur'an. He found that the model is able to address many co-textual factors surrounding the Qur'anic text, but it fails to provide for the subtle unique aspects of the Qur'anic text. Moreover, the functional grammar on which the model is based has to be stretched to the limit when subjected to Qur'anic discourse. Consequently, Ahmed states the need for a more SL oriented analytical system. As is clear, the study focuses on House's model but does not go further to analyze the adequacy of "equivalence" which underlies such a model.

The other two papers are the only ones that have discussed equivalence and its relevance to Qur'an translation in the Sixth International Conference on Translation Studies and Qur'an Translation; for all others seem to have started from the common misconception that equivalence is impossible in translation. Didawi (2020) himself starts by affirming the impossibility of equivalence in Qur'an translation and that it would definitely result in some meaning distortion. Consequently, he asserts the need for interpretation instead. Yet, he believes that this interpretation of the Qur'an need not be a translation of some ready-made interpretation (exegesis) but it should be based on some "equivalent" translation in which we should collect the most equivalent version of each verse. Moreover, such an interpretation needs to be accompanied by some Arabic recitation of the Qur'an in order to preserve the sound effects of the Qur'an.

The suggestion of including an Arabic recitation is an addition to Qur'an translation studies. Indeed, sounds do have a large impact on readers, even the foreign readers to whom such sounds are seemingly meaningless. Yet, when it comes to equivalence, although Didawi starts by affirming its impossibility, there seems to be a hidden consent in his work that some degree of equivalence is possible and this is the one that his suggested Qur'an interpretation should be based on. However, the paper does not define the kind of equivalence meant by Didawi.

The other conference paper entitled *Equivalence and Translation of the Qur'an Meanings* by Fatiha Guessabi (2020) is a case study of Nida's (1964) work. Guessabi seems to focus on Nida's two models of equivalence rather than on equivalence as a theory. She concludes that formal equivalence is impossible in relation to Qur'an translation because the language of the Qur'an is inimitable; meanwhile, she suggests Nida's functional or dynamic equivalence as a suitable alternative.

In relation to Guessabi (2020), one may argue back that Nida's (1964) formal equivalence never meant an identical translation version because no two languages coincide in full. Moreover, creating a similar impact on readers which is the assumed goal of Nida's (1964) dynamic equivalence is a legitimate goal in translation but not in the way Nida has used it. It is to be recalled that Nida omits most metaphors of the Bible or replaces them by others on the basis that readers cannot understand them. Clearly, the sacredness of the Qur'an does not allow such needless adaptations. However, can we cater for a similar readers' response without tampering with the sacredness of the text? Is there such an equivalence? Guessabi (2020) does not answer such a question.

In short, from these studies, we may conclude that equivalence as an underlying theory is always there but, unfortunately, it has not been satisfactorily understood or explained. Misunderstanding the theory of equivalence has led some to believe that equivalence is impossible in translation in general, let alone the translation of holy texts. However, it is a fact that most Qur'an translators had equivalence as the underlying theory since most translations appeared at a time where no other theory existed. Moreover, the other translation theories have also responded to equivalence but in different ways. See Pym (2010) and Ghazala (2020). Therefore, it is hoped that the present research would shed more light on equivalence, its nature, potentials, types, and relevance to translating the Holy Quran.

3. Presentation and discussion

3.1. What is equivalence?

Since the practice of translation has long preceded its theory, "equivalence" can be seen as a common intrinsic concept that has always been there whether in the mind of the translator in order to describe what he looks for while translating, or in the mind of the receivers when someone transfers some foreign discourse into their language. According to Pym (2010), the first mention of the term "equivalence" in translation theory is found in Fedorov (1953), and Vinay and Darbelnet (1958). However, the early uses of the term did not explain its scope of meaning. Rather, the term was used a bit loosely to describe some wholistic kind of equivalence. Pym (2010) calls this wholistic type "natural equivalence" as opposed to his more specified "directional equivalence"[1]. In Pym's terms, this kind of natural equivalence meant that if text A is translated into text B, then back translation of B should produce text A.

However, with Nida (1964), the father of equivalence proper as chosen by Hallal (1986), comes the first trial to specify models that clearly represent the theory. Nida specified two types of equivalence, namely the dynamic and the formal as two possible polarities in translation. Nida was probably influenced by the traditionalists' two literary poles, namely literal and free translation. The underlying concept here, in Pym's (2010) terms, is that if text A is translated into text B, back translation of B would not be identical to A. In other words, it would only come close to it, be similar to it, or even be either a bit better or a bit lesser than it. Thus, in directional equivalence, identical equivalence is never the goal. Following Nida, many theorists define different equivalence models, the discussion of which will come later. Such suggested models are not binary as came to be asserted by many translation scholars such as Newmark (1982) and Rose (1981). Rather, they are points on a spectrum; and therefore, they may coincide at times.

The main argument against equivalence is the relatively recent evidence that equivalence does not exist. Philosopher Quine (1960)[2] states that indeterminacy is a must in translation because we conceptualize things differently. This reminds one of Sapir and Whorf relativity hypothesis, where language influences thought. In fact, linguistics presents different reasons for inequivalence such as the fact that languages differ in form. The same meaning can be expressed grammatically in one language and lexically in the other, especially if the two languages are not related. Furthermore, the same form may exist in two different languages but for two different functions. In addition, the seemingly equivalent lexical items may have slightly different semantic fields; let alone the clearly different cultural implications among different language communities. Moreover, in Arabic scholarship on the topic, indeterminacy is also necessary as a component of meaning. According to Al-Jurjaani's (1992) theory of meaning, some meanings are necessarily intended, and others are only possibly so. Furthermore, the perlocutionary effects on readers or listeners are indeterminate too. Receivers may read different meanings in the same text. In the same token, at least for proponents of equivalence, it was quite clear that equivalence never meant identity. This is clearly evidenced by their postulations of different equivalence models necessitating the fact that focusing on any one model of

equivalence shall never produce the original in full. Thus, it seems that those who are against equivalence are against the first wholistic type of it or are simply taking the term "equivalence" for its face value.

In this paper, the type of "equivalence" that we suggest for Qur'an translation is the second type where back translation does not reproduce the original. As such, the claims of indeterminacy do not affect the validity of Qur'an translations because the very theory adopted claims no complete equivalence.

3.2. Why equivalence?

One may wonder why to focus on "equivalence" theory and models at a time when they have become unfashionable due to harsh critiques leveled against them. Would not it be better to focus on some of the recent cultural theories instead? In this concern, one may argue that a number of reasons prove equivalence to be, not only suitable, but also indispensable in relation to Qur'an translation. First and foremost, equivalence theories are the ones that approach different types of meaning scientifically providing models of analysis and assessment of each meaning component; and hence the relative adequacy of a translation can be measured, and any loss of meaning can be detected. The matter which is very healthy when it comes to Qur'an translation where the sacredness of the text necessitates the production of the most possible approximate rendition of different layers of meaning.

Second, it seems that some discussion of equivalence is always present in translation, no matter what theory is adhered to; the thing that proves its utility and indispensability in theorizing about translation. Take, for instance, as an example of the cultural theories, Venuti's (2008) domestication and foreignization poles. These are usually investigated by comparing the ST and the TT linguistically in search for what we may call a culturally familiar equivalent or a culturally foreign one. Venuti also states that the two polarities are not binary, which reminds us of Rose's proposed spectrum where the continuity between literality and freedom in translation is illustrated and where all linguistic theories of translation can be placed. In other words, despite the fact that the main focus of these strategies is how familiar or foreign a translation sounds in the target culture, yet this can be seen as one of the levels of "equivalence" in meaning.

Another example is the Skopos theory which, according to Schaffner (1998), was proposed by Vermeer in the late 1970s. The theory gives prominence to the purpose of the TT rather than the ST. This purpose can either be identical to the purpose of the ST or different from it, and where identical, equivalence is sought again. In fact, Pym (2010) and Ghazala (2020) assert that theories other than equivalence do respond to equivalence but in different ways. Therefore, since seeking different types of equivalence is, in many cases, part and parcel of theorizing about translation, we thought to focus on it though we may stretch it a bit to fit our purpose, which is the translation of the Holy Qur'an.

Moreover, the other common critique against "equivalence," as a notion contradicting the necessary "indeterminacy" in translation, proves to be merely a terminological problem. Proponents of equivalence theories never claim complete equivalence. The different types of equivalence, that will be discussed shortly,

are a proof that equivalence is meant to be at some level of meaning. Moreover, proponents of equivalence theories acknowledge this terminological problem and suggest other alternative terms. Examples are Chesterman's (1996) "similarity" which implies that a translation is later in time. McGuire (1980: 29), also, differentiates between "equivalence" and "identity" and states that only equivalence is possible in translation. Mehrach (1997: 16), on the other the hand, suggests the term "translation adequacy" as an alternative. Yet, in spite of all these alternative suggested terms, the controversial term "equivalence" seems to prevail and to defeat any trial to replace it by alternative terms. One reason could be the fact that as translators we would wish to present a complete equivalence, but we end up with whatever is possible, so the term could be a description of our hidden desire to search for the closest possible equivalence. Thus, the main problem here lies in the term used rather than in the approach itself.

In a nutshell, the above critique is invalid since it emanates from a misconception of equivalence. In fact, by limiting equivalence to some meaning level, equivalence theories do not only accept indeterminacy, but they also prove to be better candidates for Qur'an translation. The inequivalence inherent in equivalence theories makes them more adequate for Qur'an translation where translators know for sure that their translation is necessarily inferior to the original. In fact, both Muslim and non-Muslim fair and impartial translators confess that the like of the Qur'anic text cannot be reproduced. Muslim translators express this in their translation titles[3]. They would state clearly that their work renders only the meanings of the Qur'an but not the Qur'an itself. Similarly, non-Muslim translators, such as Arberry (1955), may express the inimitability of the grandeur of the original in the introduction to their translations.

Other critiques may be valid, but they turn into advantages where the subject translated is the Holy Qur'an. A case in point is criticizing the prominence given by equivalence theories to the ST over all other factors such as the TT, the target readers, and the intention of the translator. This could be a flaw in translating any type of text but not the uniquely sacred one.

In a nutshell, equivalence theories seem to suit the translation of sacred texts. But a clarification is necessary here. Does equivalence contradict the Qur'anic challenge of the disbelievers to produce the like of the Qur'an? In other words, if full equivalence is hardly possible, then no text is fully reproducible. In this case, what is the point of challenging the disbelievers to produce the like of the Qur'an? How will their failure to meet the challenge prove the uniqueness of the Qur'an? In fact, on analyzing the context of the challenge, we came to learn that Allah challenges Arabs to produce the like of the Qur'an in Arabic. It should be remembered that equivalence is usually impossible because of the differences, whether linguistic or cultural, between different pairs of languages, but if it is sought in one and the same language, then it is scientifically possible. In fact, if the reproduction is in the same language, then the reproduction of an even better version is a scientific possibility. Yet, disbelievers could not meet the challenge though they were known for their high eloquence. Moreover, Allah has permitted them to seek help not only from one another but also from Jinn, but still they could not meet the challenge. He also decreased the intensity of the challenge from the production of the Qur'an in full to the production of some

ten Suras of it, and further to the production of one single Sura of its like, but in vain. Consequently, their failure does really prove the miraculous nature of the text. The text is Allah's Word, and hence, any man's word, no matter how eloquent, is necessarily inferior. Thus, the concept underlying equivalence does not contradict the Qur'anic challenge. Rather, the large number of translations available is a further evidence on the inimitability of the Qur'an.

In short, three points prove equivalence to be particularly relevant to Qur'an translation. First, within the boundaries of equivalence theories lies the dogma that a message can always be conveyed, no matter how indeterminate. Furthermore, the term equivalence itself implies that the adequacy of a translation can be measured. Moreover, "equivalence" gives prominence to the ST. Yet, equivalence would result in the possibility of different translation versions, which is the case with Qur'an translations. But there is no harm with that. Opposite to Bible translators, we are not looking for one authentic version for we already have the one Qur'an.

4. Models of equivalence

4.1. Linguistic approaches to translation

The linguistic approaches to translation are the ones that focus on some type equivalence between the ST and the TT. Within the boundaries of this school of thought, the traditionalists' two dominant poles of literality and freedom in translation are still in use, but they are approached differently. Influenced by linguistics, as opposed to comparative literature, translation has become to be seen as a science rather than an art, and the search for equivalents has become far more objective than before. Furthermore, different analysis techniques of both the source and the target texts have been introduced, inspired by different linguistic theories. In general, within equivalence theories, good translations are the ones that represent the closest equivalence at some meaning level or levels.

On reading the literature on the different linguistic approaches to translation, one may be led to wrongly believe that there are dozens of such approaches. However, in Ereksoussi's (2003) study, it was found that "the divisions proposed by different authors correspond to one another either in part or in whole. The basic difference among them consists mainly in their choice of terminology, as each author stresses one specific aspect of translation, and thus, names his approach after it." Of the common linguistic approaches are: Nida's (1964) "formal" versus "communicative" equivalence; Beekman and Callow's (1974) "modified literal" versus "idiomatic" equivalence; Lefevere's (1977) "text-oriented" versus "reader-oriented"; House's (1977) "overt" versus "covert" translation; Larson's (1984) form-based vs meaning-based; Gutt's (1990) direct vs indirect; Pym's (1992) observational receiver vs participative receiver; and Nord's (2005) documentary vs instrumental, among others. Because of this, it is economical to focus on one of the suggested models as representative of the others. In particular, we have chosen to focus on Newmark's (1982) because he does not only discuss the differences between semantic and

communicative translation, but he also adds a third approach, namely the literary; the fact that would enable us in the coming section to suggest other logically possible approaches in order to provide for all layers of meaning.

Newmark's (1982: 22) distinction between "semantic" and "communicative" translation describes the function of the translated text in terms of whether it renders the exact contextual meaning of the ST, or it merely communicates its message, and thus, produces similar effects on TT readers. He also adds (p. 10) that there is a group of translators who follow none but the literary approach, which focuses on the literary devices used. The importance of Newmark's work lies in three points: (a) his constant assertion that the two approaches are not binary and that they may very well coincide; (b) his introduction of a third approach, namely the literary, which is of special interest if we wish to stretch the scope of equivalence to include all possible layers of meaning; and (c) his awareness of indeterminacy in translation for he gives an account of its function in semantic translation.

In brief, the differences between Newmark's (1982) communicative and semantic translation can be summarized in the following points. Whereas the core of the communicative approach is the reader (p. 39), implying generous transfer of foreign elements into the TL culture (p. 39) in order to make translations simpler, clearer, and more effective (p. 39); the core of the semantic approach is the author (p. 47). Hence, the culture and form of the original constrain translations making them more complex but more informative (p. 39). Moreover, communicative translations are likely to under translate using generic over all terms, whereas semantic translations tend to over translate including many nuances of meaning (p. 39). However, opposite to communicative translation, semantic translation is more objective "since the SL words as well as sentences are operative as a form of control" (p. 66); whereas the main control or rule of verification in communicative translations is their readers' reactions (p. 42). This very fact makes communicative translation "tailor-made" for one category of readership, does one job, fulfills a particular function" (p. 48). "It is ephemeral" (p. 47). On the other hand, "semantic translation is wide and universal. In attempting to respond to the author, living or dead, it addresses itself to all readers, all who have ears to hear..." (p. 49). Finally, communicative translation is related to the universalists' theory of language. Accordingly, the underlying belief is that "the translator has a message to convey, and a message can always be conveyed" (p. 68). Semantic translation, on the other hand, is related to the relativists theory of language. Hence, the belief that "Complete meaning or significance whether of word, sentence, or text can hardly ever be transferred" (p. 68).

In sum, Newmark's two poles can easily be placed in Rose's (1981) autonomy spectrum because they can be described as more semantic and less communicative and vice-versa. The two poles in Rose's (1981) spectrum are: "source text autonomy" and "target audience needs." According to Rose (1981: 33–34), "At one end of the spectrum, the complete textual autonomy of the source text is observed... by keeping as close as possible to a lexicon of dictionary equivalence and, within Western languages at any rate, parallel positions of syntax... At the other end of the spectrum, complete adaptation occurs...". Rose (1981: 34) concludes that, "Texts usually represent some midway point on the autonomy spectrum, veering towards one pole

or the other." In this concern, even Newmark (1982: 23) says that in texts where manner is as important as matter, the semantic and the communicative poles may very well coincide.

Yet, it is worth noting, here, that despite the fact that Newmark, like most theorists, suggests only two main approaches to translation, he acknowledges the fact that there is a group of translation theorists who reject all but a "literary approach" to translation. Of these, Newmark (1982: 10) mentions Cary (1956) and Levy (1969). Others like Holmes (1970) and Brower (1959) can also be added. The "form" in this approach represents a main focus for the translators. Proponents of this approach usually care to produce as much as possible of the literary features involved in the SL text. Figure 1 below places Newmark's suggested approaches in Rose's spectrum.

However, if his literary approach is to be placed with the other approaches, a third pole should be added turning the above spectrum into a triangle. The new pole is for "form," as in Figure 2. The direction of the arrows demonstrates the emphasis given by each approach to each of the three constituents of a message, namely, content, force, and form. For example, in communicative translation, where a conflict arises between "force" and "content" due to TL conventions, it is "force" that is given
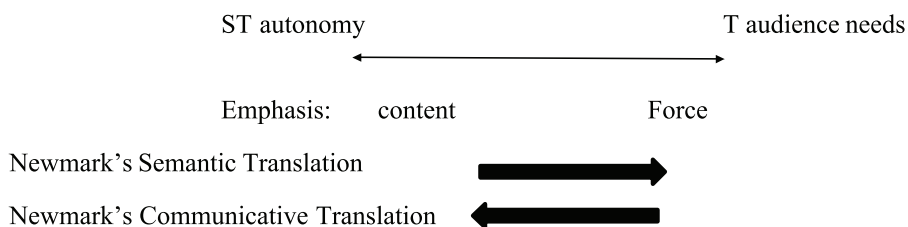

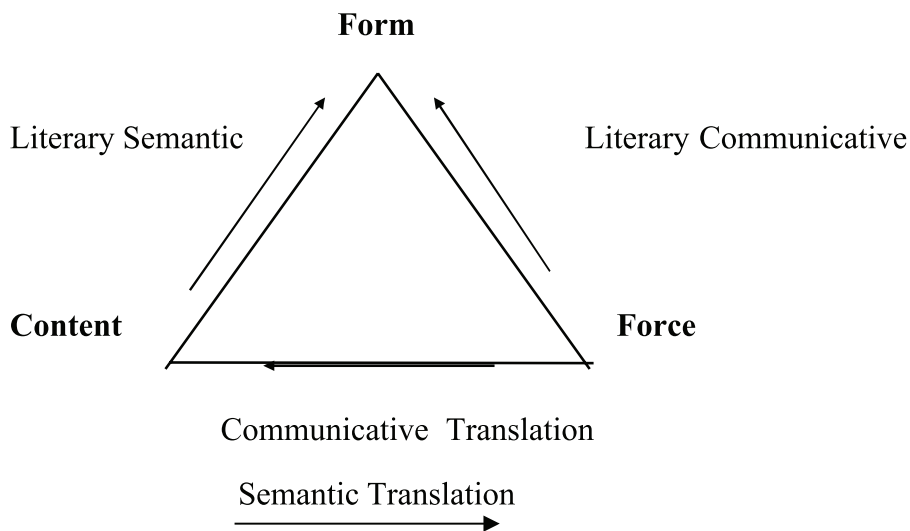**Figure 1.** Rose's linguistic spectrum and Newmark's division.

Figure 2. Directions of priorities given by each translation approach.

priority over "content." Moreover, in cases of conflict, both "force" and "content" are given priority over "form."

Clearly two literary approaches are possible here: the literary semantic and the literary communicative. The literary semantic follows the guidelines of the semantic approach. It differs only in its emphasis on form which entails the continuous attempts of the translators to help readers appreciate the grandeur of the original's style. It is true that languages have different forms, yet a translator can choose from the literary options available in L2 in order to give readers the feel that the original is a literary text. However, the choices made are usually constrained by the semantic content of the text. For example, in translating "she was sad deep inside," a translator may opt for (tafaTara qalbuha Huznan) instead of the semantic translation (kanat Hazinah min a'amaqiha) to show that the original is a literary text. Similarly, the literary communicative follows the guidelines of the communicative approach but again differs from it in the extra emphasis given to form. However, the translator here is not that much constrained by content. His order of priorities places content last and this is why a translator of a poem, here, may end up with a new poem, full of new images. Another example is the translation of the proverb "a stitch in time saves nine" into (dirham wiqaya khayrun min qinTari 'ilaaj). It is true that a proverb substitutes for a proverb, here, but the image used is completely different[4].

Furthermore, according to Figure 2, two other sets of priorities, making the total number of priority-sets six, are also possible. These are the stylistic semantic approach to translation emphasizing form, content, and force, respectively; and the stylistic communicative translation emphasizing form, force, and content, respectively. Moreover, logically speaking, two other approaches can be added. One is where no conflict arises while giving each pole its due attention. Accordingly, in this approach, there is no hierarchy of priorities. In fact, this is the approach where the different approaches may coincide. The other approach, on the other hand, is where the text as a whole is thought to have an inviolable integrity. Hence, if split into its constituents, the whole configuration is lost. We may name the last two approaches as the neutral approach and the wholistic approach, respectively. Thus, the possible approaches with their sets of priorities are eight: one wholistic approach and seven atomistic or analytic approaches, of which only one claims no hierarchy of priorities. They all may be summed in:

1. Semantic translation: content, force, form.
2. Communicative translation: force, content, form.
3. Literary semantic translation: content, form, force.
4. Literary communicative translation: force, form, content.
5. Stylistic semantic translation: form, content, force.
6. Stylistic communicative translation: form, force, content.
7. Neutral translation: no priorities because, hypothetically, components do not conflict.
8. Wholistic/holistic translation, emphasizing all poles in addition to their overall configuration.

To the author's knowledge, the two stylistic approaches have not been suggested or used by any translation theorist simply because "form," which is their number one priority is what differentiates languages from one another, and hence no correspondence is usually available. As stated by Al-Jurjaani (1992), language universals are meanings, not form. The same meaning can be expressed grammatically in one language and lexically in the other, especially if the two languages are not related. Moreover, translation theorists believe "form" to be the most untranslatable part of a message[5]. Furthermore, theorists have found that the same form may exist in two different languages but for two different functions. Because of all these reasons, Nida (1976: 52) concedes that "As the formal features of a text become more highly specialized, the more difficult it is to approximate the form and the more unlikely it is that even a formal equivalence will carry anything like the same significance for receptor-language readers." Moreover, the stylistic semantic approach may result in some kind of interlinear translation which purpose is only to study the different forms in a contrastive manner. It is not a proper translation. Therefore, it seems that, in practice, "form" cannot be the first priority of a translator regardless of the type of text.

In the same token, the eighth holistic approach where the message is to be reproduced in full is also inappropriate simply because the inviolable integrity of a text is the most untranslatable part of all types of text, let alone the Qur'anic sacred miraculous text. It is a fact that in texts where peculiarities of matter are as important as those of manner or form, like the Qur'an, the translation loss is greater. However, even with less important texts such as the informative ones, like manuals, and especially where the two languages involved are related, and consequentially, this complete version is supposedly more feasible, it is still the practice of translators to add a note saying (in cases of conflict, the original language is the standard one). This is because conflicts are not rare. Translators are aware that a translation cannot but be an approximation of the original because no two language systems are identical. They are aware that equivalence in its extreme version of identity is impossible.

In effect, the theoretically most feasible equivalent translation is usually a product of the seventh approach where all message constituents are given their due attention. Here, there are no priorities because it is assumed that no conflicts are involved in producing the different message constituents. For example, in translating verse four of Sura Maryam (wa ishta'ala arRa'su shaiban) into "and the head has **blazed up** with hoariness," we have an equivalent content and an equivalent force in addition to an equivalent form, i.e., a metaphor for a metaphor. In fact, this is the approach where semantic and communicative translation do coincide. This approach brings about the most possible approximation of a text. The adjective "possible" is important here because considerations of form cannot but be lacking either in sound, or in structure and images, let alone the inviolable integrity of a text. With authoritative texts, especially if sacred, any translation should, in principle, aim at reproducing the most feasible translation of all message constituents. However, in practice, most of the time various conflicts may arise causing the translator's emphasis on each constituent to vary. In fact, such conflicts are the norm in translation. Thus, although the neutral approach meets the translators' aspiration to translate all message constituents to the best of their ability, it is not sufficient by itself. This could be why Newmark does

not count this coincidence between the communicative and the semantic approach to translation as a separate approach though he recognizes its probability. Following this approach, a translation may approximate the original closely, yet it could not be identical to it. Further still, when it comes to the holy Qur'an, this kind of translation, no matter how complete, is definitely inferior to the original as approved even by non-Muslim translators.

In a nutshell, we may conclude that out of the six possible directions of priorities, two directions, mainly the semantic and the communicative ones are the two main approaches to translation, and both can be either literary or stylistic. The literary ones are in use, but the stylistic ones are not, making the number of applicable directional approaches four. The other two main approaches are the wholistic and the neutral ones. Whereas the first is usually impossible in any kind of text let alone the highly authoritative ones; the second could work as perfectly as is possible but not in cases of conflict, which is the norm in translation. Therefore, the neutral could count as the theoretically ideal approach that would definitely be supplemented by any or many of the other four approaches.

In illustration of the differences between the above five possible approaches, one may state that in translating a poem, for example, the neutral approach would be sufficient for translating only certain lines in it, but not the poem in full. Meanwhile, semantic translators would not go further than reproducing the content of the poem in plain prose form, whereas literary semantic translators would wish to reproduce an equivalent literary form. Yet, because such a reproduction of an equivalent "form" may involve certain alterations of "content," which is their number-one priority, they may end up reproducing the poem in a blank verse form in an attempt to render as much of the literary form of the original as possible without altering the content. Meanwhile, communicative translators would wish to please the reader and hence they may allow themselves to improve the language and to reduce imagery to sense to make it more accessible to readers, as in translating "he has a tight fist" into (huwa bakheel). Further still, literary communicative translators may go to extreme and introduce new images leading perhaps to a slightly different poem if not a new one. A case in point is FitzGerald's (1859) *Rubaiyat of Omar Khayyam* which stands as a classic in English literature though it is originally a free adaptation of Khayyam's twelfth century Persian quatrains.

4.2. Equivalence and Qur'an translation

Based on the above, which of the four atomistic directional approaches is better for supplementing the neutral approach in Qur'an translation? Of these four approaches, namely the semantic, the communicative, the literary semantic, and the literary communicative[6] one is not a good candidate for translating the Qur'anic text. Translators of holy texts cannot afford to give "content" the least priority. This approach reminds us of Beekman and Callow's (1974)' "unduly free" one that is not acceptable for translation in general, let alone the translation of holy texts, since it may distort the content of the original. It is also what House (1997) would call "covert" translation. It is to be recalled that Ahmed's (2014) study proves the inappropriateness of the "covert" approach for Qur'an translation.

As for the other three left approaches, there seems to be no agreement on which of these is to be preferred. We have seen before that Ahmed (2014) recommends the semantic approach, other scholars, such as Rashidi (n. d.), recommend the communicative one. It seems that none of the Western authors are directly interested in Qur'an translation. Yet, their comments in relation to Bible translation can be taken in consideration, with caution.

In relation to Bible translation, Nida (1964) prefers the dynamic equivalence approach, i.e., communicative translation, because he believes that "translating is communicating." Newmark (1982: 51), on the other hand, argues "Against the increasing assumption that *all* translating is (nothing but) communicating, where the less effort expected of the reader, the better." Further, he questions the appropriateness of Nida's translation of the Bible and his dropping of so many Biblical metaphors with the proviso that the reader cannot understand them (Newmark, 1982: 51). Unlike Nida (1964), Newmark (1982: 52), following the lines of Buhler's (1990) functional theory of language, believes that authoritative religious texts, such as the Bible, should be translated semantically. Newmark also adopts Chomsky's (1976: 69) view that language is not primarily[7] communicative, and that there are numerous linguistic activities such as contemplation, inquiry, creative writing, guiding one's own actions,...etc., that "Are used with their strict linguistic meaning irrespective of the intentions of the 'utterer' with regard to an audience."

Clearly, their preferences differ, however, both scholars recognize the fact that there are cases where both approaches may coincide and cases where both can be as much in demand. As Newmark (1982: 40) puts it: "There is no one communicative nor one semantic method of translating a text… these are in fact widely overlapping bands of methods. A translation can be more, or less, semantic, more, or less, communicative…" Moreover, we have seen before that Newmark asserts the presence of a group of translators who would accept none but the literary approach to translation.

Thus, there seems to be no dominance of any of the three approaches. This conclusion is further supported on considering Newmark's (1982: 20) factors affecting the choice of a translation approach in relation to a certain text type. In terms of those factors, Ereksoussi (2003: 189–202) found that (1) the intention of the translator, (2) the reader, and (3) the authority of the text would all suggest the semantic approach to translation as the most suitable approach for translating the Qur`an; yet there is no reason why a semantic translation of the text would not be literary. Moreover, it is not uncommon for the semantic approach to coincide with the communicative one, as asserted by Newmark (1982: 40). This last case is what we call the neutral approach where the production of a message constituent would not conflict with the production of any other constituent. In relation to the other factors, on the other hand, namely (1) the intention of the text, (2) the setting of the text or its cultural outlay, and (3) the quality of the writing, all three approaches seem to be equal alternatives for each is suggested or chosen by some translation scholars.

Accordingly, the preference of any one approach over the others is, theoretically, a matter of subjective judgment that could be explained, at times, in terms of the purpose of the translation. Similarly, practically speaking, the available translations cannot easily be categorized according to the approach used. This is mainly because,

as has been mentioned before, most translations were not guided by translation theory. Moreover, even if we want to do such a categorization today, our categorization will still be based only on our best educated guess and on our experience in analyzing different translations because the approaches themselves are not clear-cut. As discussed in this paper, what distinguishes one approach from the other is the order of their priorities. Yet, the different poles that they are after, namely content, force, and form are not clearly specified. There is no standardized functional model that can be used to assess how much is retained in a translation from each meaning component. The matter that is important if we are to decide scientifically on its set of priorities. In absence of such specifications, the best we can do is to rely merely on our experience in the field in undertaking such a categorization dividing the accepted available English translations[8] into three types. To mention but one example for each type, we may state (1) Al-Hilali and Khan (1997) for semantic translation, (2) Sahih International (1997) for communicative translation, and (3) Abdel Haleem (2004) for the literary semantic one. This is only a general categorization that is based on the dominant function of a translation but is certainly not applicable to each and every verse in a translation because it seems that the translators are manipulating all approaches in their translations. However, none of the accepted translations uses the literary communicative approach that distorts content.

Thus far, theoretically and practically, the three approaches seem to be equal alternatives. However, this result is only putative due to lack of scientific evidence. More research on the specifications of the three components of meaning could lead to a better answer.

Before ending this discussion, we may illustrate how the approaches' difference in emphasis may produce slightly different translations. An example from the Qur'an is the following metaphor:

"Al-Kahf, verse 99 (wa tarakna ba'thahum yawma'th yamooju fi ba'th)

" wa tarakna ba'Dahum yama ithin yamoojo fi ba'D" Sura Al-Kahf: verse 99.

All approaches should, in principle, aim at the same metaphor in the TL, as in:

 "We shall leave them **surging on one another.**"

However, where the reproduction of an equivalent TL metaphor is blocked, proponents of the semantic approach to translation would, theoretically speaking, not aim for more than reproducing the original metaphor in a simile form in order to preserve the propositional content, as in:

"We shall leave them **move like waves on one another.**"

Proponents of the literary semantic approach, on the other hand, would spare no effort to reproduce as much as possible of the meanings of the SL form. In fact, they may create an equivalent TL metaphor, though unfamiliar in the TL speech community, and provide an explanation of its meanings in a note to familiarize the reader with it, or use some TL metaphor that is close in meaning of the original, as in:

"We shall leave them **flood over one another.**"

Communicative translators, on the other hand, may reduce metaphor to sense to make it easily accessible to readers, as in:

"We shall leave them **crush (in crowds) in one another.**"

It is to be noted that such translations are made here for the sake of illustration only. In reality, where the same metaphor is possible all approaches would opt for it. But the purpose of this example is to show practically how the different approaches work. Evidently, each of the supplementary approaches gives some meaning type. Yet, all involve some meaning loss. But knowing which meaning would better be retained, and hence putting the different supplementary approaches in a hierarchy of preference needs further investigations and research.

5. Main finding

From the above discussions, it has become clear that the theory of equivalence in its more developed version where back translation of text B would only come close to A but would never be identical to it fits our purpose of Qur'an translation. It suits the unique nature of sacred texts by voicing that the production of an identical text is impossible. Moreover, it helps us measure the adequacy of a translation and lay hand on any meaning loss because, in essence, it can utilize different linguistic analysis techniques for the different constituents of meaning. However, unfortunately, such models are not adequately specified to serve our purpose.

The discussion also manifests that the translation approaches most commonly in use are either semantic or communicative translation, and, in principle, both can be literary. In essence, however, these different approaches to translation are similar since they all aim at a reproduction of the three constituents of a message, namely content, force, and form. The main difference distinguishing an approach from the others lies in the order of priorities set out by each approach. As for the translation of religious texts, of the four common approaches to translation, the literary communicative approach recedes in adequacy since it may result in an alteration of content; and the neutral approach exceeds in adequacy since it is the one that gives equal attention to all meaning constituents. However, in cases of conflicts, which are usually the norm in translation, translators can choose any of the remaining three approaches.

In this last case, all translations would be equally inequivalent, but they differ in the type of inequivalence that they involve. The semantic types would prefer more accuracy, whereas the communicative one would prefer more naturalness. The literary semantic, on the other hand, would opt for a stronger rhetorical effect if such an effect does not tamper with content. However, with all, where the meaning lost is vital to the understanding of the verse, all approaches should, in essence, use compensation strategies since the text is sacred.

6. Conclusion

Based on the findings of this study, we may conclude that equivalence and its selected model specifications, as specified in this paper, do have a rich potential for Qur'an translation. However, to claim equivalence as the adequate theory for Qur'an translation, much work is still needed such as to find out whether this theory

and its various translation products are acceptable by Muslim scholars or not; and whether they enjoy psychological validity or not. Furthermore, more effort should be given to standardizing the translation adequacy measures of all three components of meaning lest their application enable us to practically assess the meaning loss involved in following the guidelines of each approach. Such practical assessments would enlighten us on whether or not the three theoretically equivalent approaches to translation can be put in a hierarchy of adequacy in relation to Qur'an translation. They can also help us undertake the right corrections in relation to the available translations.

Furthermore, the findings of this paper entail other important points:

1. One basic way of correcting the available translations lies in making sure that the neutral approach is used wherever it applies and that the other approaches are used only in cases of conflict.

2. It is normal for Qur'an translations to vary not only because the meaning of the Qur'an is not fully determinate, but also because each equivalence model is approaching meaning from a different angle.

3. In translating sacred texts, it seems that "content" cannot be given the least attention. This may result in certain exoticism at times. However, both Qur'an translators and translation readers seem to be okay with it since, in sacred texts, even the original readers cannot but exert an effort to understand the sacred message.

4. Since all approaches involve some meaning loss, the appropriate use of compensation strategies could enable an approach to excel. Further research is needed here.

5. It is important for Qur'an translations to get updated regularly because our knowledge of translation and of meaning is gaining in maturity.

6. In translation, theory guides translators' practice and their practice dictates theory. Therefore, it is important for Qur'an translation theorists and Qur'an translation practitioners to sit together in order to find out the best ways in which they can cooperate to serve the holy book.

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End Notes

[1]Wendland (2012) believes that Pym's example of natural equivalence makes it a type of directional equivalence. This is quite expected. Any translation cannot but be directional because complete equivalence is hardly possible.

[2]Other philosophers took this notion to extreme where they claim that only math has meaning because we can decide its truth and falsity. However, in translation and in this paper in particular, indeterminacy is thought to be only relative due to various linguistic and cultural factors. Usually the larger and more basic proportion of meaning is determinate.

[3]*The Meaning of The Glorious Qur`an,* and *The Holy Qur'an: English Translation of The Meanings and Commentary* are the titles chosen by Pickthall (1977) and Ali (1991), respectively.

[4]Such changes are not welcome when translating authoritative statements or texts.

[5]It should be noted that even literary translation scholars, such as Holmes (1970) and Brower (1959), seem to aim at the production of a similar literary genre, but not a close formal correspondence.

[6]Scholars such as Steiner (1966) argue in favor of the literary communicative approach and consider its being less constraining a privilege; but these scholars concern was the translation of literature, and in particular poems, never sacred texts.

[7]Contrary to Chomsky (1976), we believe language to be primarily communicative, for even in linguistic activities such as the ones mentioned above; the speaker is communicating with his/her own self; or is addressing all categories of readership. However, we agree with Newmark (1982) that religious texts can—rather than should—be translated semantically. But this is not because of the reason he cited. Rather, it is because religious texts, such as the Qur`an, are sacred and address all types of readers.

[8]Controversial translations are not included in this study because discussing the beliefs of the translators is outside the scope of this paper.

The Literary Hero and the Types of Heroes in Russian Literature of the XXI Century

Madinabonu Akhmedova* Saodat Kamilova

Abstract This paper is devoted to the problem of the evolution of the literary hero and the types of heroes in Russian literature of the XXI century. The admiration of the person being described and the desire to redirect this feeling to the reader make the style of the work of contemporary Russian writer Zakhar Prilepin realistic from the prism of modernity (neorealism). Prilepin sets himself the task of talking about the fate of a person who faces many difficulties in his/her desire to fit in the modern world where human values have transformed beyond recognition from what they were in the literature of the 19th and 20th centuries. Prilepin then gradually moves to comprehend a more global problem: is fitting in even possible in the conditions where absolutely everyone is carrying a bit of hell with oneself? Prilepin seeks to get an answer to this question on a truly epochal, historical scale. This paper also discusses the role of Prilepin in the context of modern Russian literature, aiming to determine the transformation of modern Russian prose based on Prilepin's works. Prilepin's views on the formation and development of the literary process in the 21st century explore the peculiarities of the hero and the specifics of the writer's artistic world. He categorizes the types of heroes as follows: provincial, rebellious, intellectual, and others. The paper, thus, attempts to analyze the main features of the imaginative system in the works of Prilepin in the context of neorealism.

Keywords Writer Creativity Literature Modern Versatility Specificity New era Genre Concept Personality Transformation

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1. Introduction

Zakhar Prilepin is a writer who openly speaks on topics of public concern. An essential element of his work are his reflections, marked by love or dislike, on classical and modern Russian literature. Known as a compiler of prose and poetry anthologies—"War" («Война», 2008); "Revolution" («Революция», 2009); "Ten" («Десятка», 2011); "Litperron" («Литперрон», 2011); "Lemon in jail" («Лимонка в тюрьму», 2012); "Zakhara Prilepin's Library. Poets of XX century" («Библиотека Захара Прилепина. Поэты XX века», 2015); "Lemon in the war" («Лимонка в войну», 2016)—Prilepin has also authored "Conversations with Russian literature" ("Named Hearts") («Разговоры с русской литературой», 2009), a collection of interviews with leading Russian authors, and "Knigochet" («Книгочёт» 2012), manuals on the latest literature, with lyrical and sarcastic digressions.

2. Relevance of the research problem

A writer with international fame has the ability to influence the formation of the literary biases of his/her readership: «Каждый раз я слышу от людей: читать нечего; помогите разобраться; что происходит вообще? Народ растерян: прозы нет; поэзия умерла… Я рассказываю подробно: такой-то пишет про это; вышла такая-то книга; ну и вообще о том; что творится с литературой…» (Prilepin 2018: 232).

According to Prilepin, one can generally find "everything in the world of thought" in Russian literature; it forms a major portion of the world literature, is even "the strongest" among all forms of literature, and is "more expensive than oil and gas." For Prilepin, classical Russian literature is part of the nature—"divine" as well as "his own," and "to compare his work with the Russian classics" is both incorrect and inappropriate.

"The Hero of Our Time" («Героя нашего времени») and "Anna Karenina" («Анну Каренину») are Prilepin's two most beloved novels of the 19th century—he rereads those every 5 years, and every time, they become more beautiful (Prilepin 2018: 237). Despite the fact that Prilepin is deeply convinced of the viability of the modern Russian literary process, he is not ready to seriously list the books of his contemporaries with the classics such as "Divine Comedy" («Божественной комедии»), "Candida" («Кандида»), and "The Captain's Daughter" («Капитанской дочки»).

The fact that "many modern writers ... do not read books themselves" is "paradoxical" in Prilepin's view. If the writers "in the time of A.S. Pushkin and N.V. Gogol" did not read the work of their contemporaries, wanting "to waste time" only on "really high-quality products," they deprived themselves of the classics of the Golden Age of Russian literature (Chernjak 2010: 106). The modern Russian literary process can be characterized as extremely heterogeneous, and in the words of M.A. Chernjak as "motley, controversial, and multifaceted" (Chernjak 2010: 40). Such "versatility," which inevitably entails the emergence of "new names, genres, concepts," is not in the least connected with the natural adaptation of literature to the

general socio-cultural situation and to its updated readership. It is unusual that this adaptation occurs through the inevitable appeal to the past, to its deepest foundations. Many trends in the 2000s have existed before in time.

3. Methodological framework

Russian literature of "today," according to Prilepin, is "the surest thermometer" showing the "complete disintegration of values" at a time when "it was just a move to talk about normal things" and "everything is a logical" (Prilepin 2018: 241). According to Prilepin, when the "failure" that was observed in the literature in the 1990s when "a thinking person, a reader ... found himself in some wasteland" was overcome, "literature began to regain its position" (Prilepin 2018: 242).

However, at the same time, "several generations of writers appeared one after another, who allegedly don't read each other" and if they do, "they don't say much about these topics" (Kamilova 2016: 243).

Prilepin clearly demonstrates this "breadth" of modern Russian literature in his collections and anthologies. Let us dwell on the collection "Conversations with Russian Literature" ("Named Hearts"), with the obvious exception of its educational functions, the report of which would be autopsycholism. Much can be learned from "Named Hearts," for instance, the degree to which the readers sympathize with the artistic text depends on the manifestation of certain psychologically related features in the text's author. The appearance of the various authors in the collection is quite distinguishable.

"Named Hearts" is a collection of Prilepin's interviews with modern authors, the choice of whom he calls as "deeply subjective." He speaks only with those who seem "interested" to him, with whom "fate has confronted him"; therefore, the book is "isolated parts of a huge literary mosaic." At the same time, Prilepin explains that the book contains no interviews with the "living classics" of Russian literature like Valentin Rasputin, "prose writers and poets of the older generation," and "prominent critics and editors"; therefore, the collection does not claim to be "a comprehensive portrait of literature." In the "Preface" of the book, Prilepin draws the readers' attention to the fact that the list of questions he selected for "conversations" with different representatives of Russian literature is about the same, and that he "did not try to argue" with any of the interviewees, but they "just listened" to each other, representing "a voice-over."

From the very beginning, this "voice" is distinguished by a surprisingly respectful, "cautious" tone, as one of the first authors Prilepin interviews is Leonid Yuzefovich—his "literary teacher," a person endowed with "impeccable taste and hearing," and a "real master." Yuzefovich's conversations with Prilepin are somewhat comparable to that of Leonov's—there are "verandas, add-ins, dead ends, spiers" («с верандами; надстройками; тупиками; шпилями») in them and "the most amazing, rhyming, charming, secret structure of the world is important" («более всего важна удивительная; рифмующаяся; очаровывающая; потайная структура мира»). Yuzefovich, the writer, in Prilepin's opinion, is the creator of accidents that develop into a "kind of divine irony," with which the author imparts a "philosophical sound."

Yuzefovich does not see himself as a "thinker," considering that his "understanding of life is dissolved in the details of life itself" («понимание жизни растворено в подробностях самой жизни»). Such self-characterization is quite similar to that of Prilepin: "I definitely do not have my own philosophy. I am a person, not thinking, but emotionally reacting to some things" («Своей философии у меня точно нет. Я человек; скорее; не размышляющий; а эмоционально реагирующий на какие-то вещи»). It is noteworthy that there are several similar references in the text of this interview, and in the book as a whole, and it is these references that receive our special attention.

Yuzefovich and Prilepin also have similar views on the awareness of the significance of the historical past. Yuzefovich believes that "the broader historical reality a prose writer operates on, the more he sees coincidences" («чем более широкой исторической реальностью оперирует прозаик; тем больше он видит совпадений»), and that "the past has a lot to say ... because it is noticeably eternal" («прошлое многое может сказать; … потому что в нем заметно вечное»). Prilepin, who invariably seeks answers to pressing questions in the 19th and 20th centuries and devoted a whole book to such "historical coincidences," adheres to the same opinion ("No Stranger's Troubles" «Не чужая смута», 2015). It is also obvious to Yuzefovich that the writer should foremost be concerned not with "what stories he chooses" for narration, but their appearance on paper "on time." Conforming to these views, Prilepin also states that "some things need to be read on time," contrary to the conventional wisdom that in modern Russia "there is absolutely nothing to read" («читать совершенно нечего»).

However, there is a noticeable discrepancy in the views of Yuzefovich and Prilepin, which is no less important for identifying certain autopsychological dominants in "Named Hearts." Yuzefovich is convinced that "a writer should not have political views" because "political engagement requires truncation of reality" whereas for Prilepin, it is obvious that the creator "would be foolish and despicable to ignore politics and sociology of the day" («было бы глупо и подло игнорировать политику и социологию в наши дни») "On figs then this writer is necessary?" («на фиг тогда нужен этот писатель?»). It is much more important for Prilepin not to convince his interlocutors and readers that he is right, but to receive comprehensive answers to his questions concerning Russia and Russian literature—their past, present, and future.

4. Results and discussion

Zakhar Prilepin offers themes of reflection to his "literary peers," representatives of the "new era"—"the next tectonic shift" («очередного тектонического сдвига») (Kamilova 2016: 245). With each of the "young" authors, Prilepin talks about relatives and the writers of interest to him and is interested in the degree of everyone's involvement in the modern literary process.

Andrei Rubanov's opinion of Eduard Limonov, one of the favorite artists of Prilepin, as a "whole" person who is "able to keep his word," clearly resonates with that of Prilepin. Rubanov notes the quality of Limonov's prose, which of course, appeals to Prilepin: "His personal experience is at the forefront of his work" («Во

главу угла у него поставлен пережитый личный опыт») (Prilepin 2018: 261). Note that this element is also characteristic of the texts of both Prilepin and Rubanov. However, Prilepin does not share the opinions of Rubanov that are not worth "publicly discussing," neither does he talk about Rubanov's desire to treat the literary process "rather as an attentive consumer than as a participant" («скорее как внимательный потребитель; нежели как участник») (Prilepin 2018).

German Sadulayev's statement that he does not have time to read the works of his contemporaries that are littered with garbage also did not find favor with Prilepin. Prilepin is of the opinion that writers should "delight in language and culture, politics and religion, and the nation" and a book written by another should be "perceived ... as another coin thrown into a common piggy bank." At the same time, Sadulayev's view of the war in Chechnya, for Prilepin, is so clear and close that "all the horror created by the Russians in Chechnya" was "much more clearly understood not from what he saw or from communication with dozens of Chechens, but from the book of German Sadulayev" («куда более ясно понят не из увиденного и не из общения с десятками чеченцев; но из книги Германа Садулаева») (Prilepin 2018: 265). There appears to be a certain psychological relationship between the two authors, since they were physically on different sides of the barricades during the Chechen events, and it is also impossible to call the events experienced by them as biographically close. In a conversation with Sergei Shargunov, Prilepin's interest in women's prose is clearly visible, especially, the distinctive features that exist between women's and men's prose. Shargunov's statement, "female physiology, the female nature of glamor by definition," which Prilepin quotes in interviews with Anna Kozlova, Tatyana Nabatnikova, and Vasilina Orlova, apparently shows his aim of determining as accurately as possible his own attitude toward them and this issue in general. At the same time, it is impossible to state unequivocally that Prilepin conforms completely with the views expressed by Shargunov.

It is interesting that despite the extremely poor representation of female writers in "Named Hearts," Prilepin notes with particular feeling that among all of his interlocutors, only two women "pronounced those clear and sensitive thoughts," that "I would like to formulate myself first, before them." This recognition precedes the conversation with Tatyana Nabatnikova, in whose work Prilepin particularly emphasizes the "goodwill" and "restraint" of the submission. At the same time, her judgments are distinguished by their rigor and peremptoriness (which, of course, reveals the psychological relationship of which Prilepin speaks).

Nabatnikova is certain that "it is senseless to lay claim to someone else's place," even hers, "the one and only, nobody can take." Prilepin, in turn, declares: "I do not envy anyone. I am not jealous of either success or strangers' biographies. I have everything—Motherland; children, readers, friends. And if something is not enough for me, I will take it away" («Никому не завидую. Не завидовал ни чужому успеху; ни чужим биографиям. У меня всё есть—Родина; дети; читатели; друзья. А если чего-то мне не хватит; то я заберу») (Kamilova 2016: 266).

Both Prilepin and Nabatnikova are ready to argue with the truths, which the majority thinks of as capitals. Prilepin, for example, does not like the adage "a thin world is better than a good quarrel" («худой мир лучше доброй ссоры»), since "the notorious political correctness often pushes the sore into the depths, and then breaks

through with a purulent boil" («пресловутая политкорректность часто загоняет болячку в глубину; и она потом прорывается гнойным нарывом») (Kamilova 2016: 267), and "a good quarrel aggravates the relationship and helps eliminate latent mistakes" («хорошая ссора обостряет отношения и помогает устранить подспудные ошибки»).

Prilepin also abhorred the expression "start with yourself": "Start with yourself—one of the most disgusting phrases for me ... I will eat bread, love my wife, and if I need to punish a villain, I will start with him, not with myself" («Начни с себя—одна из самых отвратительных для меня фраз… Я буду есть хлеб; любить жену; а если мне нужно будет наказать негодяя; я начну с него; а не с себя») because "if I start with myself, he will run faraway" («если я начну с себя; он далеко убежит») (Prilepin 2018: 268). Prilepin also conforms with the writer Anna Kozlova in rejecting the "half tones in life and in prose." He notes that the writer works "with taste and without false tact, with amazing energy, with cynicism, and sometimes with passion demonstrating amazing honesty" («со вкусом и без ложного такта; с поразительной энергетикой; с цинизмом; а порой и со страстью демонстрируя удивительную честность») (Prilepin 2018: 268). Certainly, some features of Kozlova's style, indicated here by Prilepin, can also be attributed to him. For the uncompromising Kozlova, it is obvious that "the only way to keep one's mind is to treat what you are doing as not quite serious" («единственный способ сохранить рассудок—относиться к тому; что ты делаешь; не вполне серьезно»), since "there is nothing more terrible than someone who is wrapped in a scarf with pills, drunk with fake vodka, a graduate of the Literary Institute, who has been telling for 2 hours present about their genius" («нет ничего страшнее какого-нибудь замотанного в шарф с катышками; упившегося паленой водкой выпускника Литинститута; два часа рассказывающего присутствующим о своей гениальности») (Prilepin 2018: 269).

Prilepin also believes that a writer who treats himself/herself as "the best Russian writer of the last 10 years" risks becoming a "patient of a hospital for schizophrenics." It is interesting that male prose, according to Kozlova, differs from female prose precisely in the fact that "a man rarely has enough spirit to treat himself skeptically as the author" («у мужчины редко хватает духу отнестись со скепсисом к себе как к автору») (Prilepin 2018: 270). It is worth noting that in some texts of Prilepin, we once noted signs of combining different gender consciousnesses—male and female—when trying to find some literary inconsistencies in his and Vera Polozkova's works.

The choice of these two authors was not accidental; it was determined primarily by the fact that the authors at the beginning of their creative paths were really interested in each other's work. Prilepin called Polozkova "the first poetess of Russia." Polozkova, in turn, was inclined to see in Prilepin not only an interesting writer, but also the embodiment of a truly masculine view of the world: "He is cool; he is victorious" (Jakovskaja 2018: 28).

Certainly, the author's personality is reflected in different ways in the epos and lyrics: each kind of literature has its own specific features. Therefore, we will focus, first of all, on the titles, where the seal of the author's personality manifests itself most clearly when the distinction is made between "male" and "female" literature in the modern world.

5. Conclusion

The analysis reveals that the majority of the works of the authors interviewed in the book "Named Hearts" are autopsychological in nature, and that they do not just recreate abstract images of a man with female traits or a woman with a male feature set, but combine these two oxymoronic principles. Trying to make sense of it, Polozkova notes: "I think that there is no female or male poetry. If you are talking to people as you are with your peers, it doesn't matter if you have more—male or female" («Я думаю; что не существует женской или мужской поэзии. Если говоришь с людьми; как с равными себе—не важно; чего в тебе больше—мужского или женского») (Prilepin 2018: 272). All this makes it possible to understand that the prose writer and the poet tend to combine in themselves a polar incompatible. In addition, Prilepin is interested in observing such personality traits in other writers.

Furthermore, "hierarchies in modern literature have developed with minimal participation of the writers themselves" whereas "traditionally ... literature was perceived as a field of general work" (Jakovskaja 2018: 102). Not trying to idealize the modern literary process, Prilepin nevertheless comes to an unequivocal conclusion: "There is good literature in Russia. Do not think that all of it consists of what is heard. Russian literature is much wider" (Prilepin 2018: 242).

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The Effect of Mobile-application Use on Vocabulary Depth and Breadth

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Abstract Saudi students face many challenges when studying in English at university level. Some of these challenges are caused by inadequate English-language proficiency. Since knowledge of vocabulary plays an important role in language proficiency, increasing one's English vocabulary can lead to improved academic performance. Technology can help students improve their English vocabulary and consequently their language proficiency. Mobile applications have been used in the classroom; research has shown that they have a positive impact on language proficiency. However, few research studies have examined whether the use of mobile applications can improve vocabulary depth or breadth among Saudi university students. The present study investigates the effect of a mobile application, Vocabulary.com, on the vocabulary depth and breadth of 143 Saudi female university students at a university in Riyadh. Pre- and posttests of vocabulary depth and breadth were administered to control and experimental groups. The data were analyzed using descriptive statistics and both parametric and non-parametric statistical tests. The results show statistically significant differences in the post-test results of the control and experimental groups, with the latter performing better. These findings indicate that mobile applications can have a positive impact on vocabulary breadth and depth among Saudi university students.

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1. Introduction

Most universities in Saudi Arabia use English, particularly in technical fields of study (Tanielian 2017). Moreover, knowledge of the English language is a requirement in most jobs (Al-Nasser 2015). Although the Saudi government allocates billions of dollars every year to education, Saudi Arabia remains one of the world's least competitive countries in English language proficiency (Tanielian 2017). Most Saudi students graduate from high school with poor English writing skills (Al-Nasser 2015). Student performance in content classes is below international standards, limiting graduates' access to jobs (Tanielian 2017).

Given that lexical development is critical for learning a second or foreign language (Tan 2016), the fact that Saudi students—studying English as a foreign language (EFL)—lack knowledge of English vocabulary may explain the difficulties they face in learning English. There is a relationship between vocabulary depth and breadth and language competence (Wang 2014). Mobile applications could be used to increase the vocabulary of Saudi students, particularly because students respond positively to the notion of using mobile apps for language learning (Almekhlafy 2016).

This quantitative, quasi-experimental study examines the impact of mobile apps on the depth and breadth of English vocabulary learning among first-year EFL students at a university in Riyadh, Saudi Arabia. The fundamental problem is as follows: unless they understand how effective mobile apps can be, Saudi EFL students will continue to face challenges, due to their limited English vocabulary. This study set out to help students improve their English vocabulary, expanding their access to content in other university courses. To explore the effect of mobile applications on the breadth and depth of learned vocabulary, this paper poses six research questions:

Research Question 1: What are the mean pretest/posttest vocabulary-depth scores of Saudi students using mobile applications to study EFL at a Saudi Arabian university?

Research Question 2: What are the mean pretest/posttest vocabulary-breadth scores of Saudi students using mobile applications to study EFL at a Saudi Arabian university?

Research Question 3: What are the mean pretest/posttest vocabulary-depth scores of Saudi students studying EFL without mobile applications at a Saudi Arabian university?

Research Question 4: What are the mean pretest/posttest vocabulary-breadth scores of Saudi students studying EFL without mobile applications at a Saudi Arabian university?

Research Question 5: What is the difference between the mean posttest vocabulary-depth scores of students studying EFL with and without mobile applications at a Saudi Arabian university?

Research Question 6: What is the difference between the mean posttest vocabulary-breadth scores of students studying EFL with and without mobile applications at a Saudi Arabian university?

A quantitative data analysis has been used in this study. To discover the difference between the pretest and posttest scores of the control and experimental groups, the

Word Associates Test (WAT) and Vocabulary Level Test (VLT) were used to measure vocabulary depth and breadth, respectively. The following hypotheses were proposed:

$H1_o$: There will be no statistically significant gain in the English vocabulary scores of Saudi students using mobile applications to study ESL at a Saudi Arabian university.

$H1_a$: There will be a statistically significant gain in the English vocabulary scores of Saudi students using mobile applications to study ESL at a Saudi Arabian university.

$H2_o$: There will be no statistically significant gain in the English vocabulary-breadth scores of Saudi students using mobile applications to study ESL at a Saudi Arabian university.

$H2_a$: There will be a statistically significant gain in the English vocabulary-breadth scores of Saudi students using mobile applications to study ESL at a Saudi Arabian university.

$H3_o$: There will be no statistically significant gain in the English vocabulary-depth scores of Saudi students studying ESL without mobile applications at a Saudi Arabian university.

$H3_a$: There will be a statistically significant gain in the English vocabulary-depth scores of Saudi students studying ESL without mobile applications at a Saudi Arabian university.

$H4_o$: There will be no statistically significant gain in the English vocabulary-breadth scores of Saudi students studying ESL without mobile applications at a Saudi Arabian university.

$H4_a$: There will be a statistically significant gain in the English vocabulary-breadth scores of Saudi students studying ESL without mobile applications at a Saudi Arabian university.

$H5_o$: There will be no statistically significant difference between the mean posttest English vocabulary-depth scores of Saudi students who have used mobile applications to study ESL and those who have not.

$H5_a$: There will be a statistically significant difference between the mean posttest English vocabulary-depth scores of Saudi students who have used mobile applications to study ESL and those who have not.

$H6_o$: There will be no statistically significant difference between the mean posttest English vocabulary-breadth scores of Saudi students who have used mobile applications to study ESL and those who have not.

$H6_a$: There will be a statistically significant difference between the mean posttest English vocabulary-breadth scores of Saudi students who have used mobile applications to study ESL and those who have not.

2. Literature review

Saudi Arabia now plays an increasingly important international role. Millions of pilgrims flock to Saudi Arabia every year to perform haj, and numerous students are sent abroad each year to study in English. In addition, most scientific research is conducted in English. For all of these reasons, English is a high-status skill in

Saudi Arabia (Abdulmughni 2019), and the Saudi government wants to prepare high-school graduates to contribute to the world economy (Al-Tamimi 2019).

In Saudi Arabia, English is a lingua franca, often used in business and with domestic workers (Al-Tamimi 2019). Despite this, many Saudi students find it difficult to learn English. According to Al-Tamimi (2019), high-school graduates cannot produce an English sentence without errors. The national rate of failure on the English Language Proficiency Entrance Test, taken by teachers applying for Ministry of Education jobs, illustrates the low level of English proficiency among university graduates (Alotaibi 2019). The performance of Saudi high-school EFL students on the Nation's VLT has fallen within the 1,000-frequency level, indicating that students cannot comprehend an average-level text (Mohammed & Alwadai 2019). Another research study has found that Saudi college students do not have the required level of lexical competence to study at a mid-range English-speaking university (El-Dakhs 2015).

2.1. Vocabulary depth and breadth

Every word has what Nation (2005) refers to as a *learning burden*. The learning burden of a word is everything that a student is required to know about that word, broken down into three categories: *meaning, form, and use* (Nation 2005). The *meaning* of a word includes its origins, first-language synonyms, and associations. *Form* comprises the spelling, pronunciation, and affixes of the word. *Use* involves the grammatical function of the word as well as collocations and constraints on its usage between first and second languages (Nation 2005).

Schmitt (2014) refers to vocabulary knowledge using the terms "size," "breadth," and "depth." Size refers to the number of vocabulary words a student knows, while depth denotes how much the student knows about each word. To assess the size or breadth of a learner's vocabulary, lexical items must be counted. A learner's vocabulary depth is his or her knowledge of spoken and written forms, meaning, grammar, register, and frequency, among other aspects (Schmitt 2014).

To determine the number of words a language learner should know, we must determine the number of vocabulary words in the language overall and the number of words that a native speaker would be expected to know (Nation & Waring 1997). *Webster's Third English Dictionary* includes about 54,000 word families; a native English speaker is expected to know approximately 20,000 word families. According to Nation (2006), a language learner must know approximately 8,000–9,000 word families to be able to read a written text, and 6,000–7,000 words to be able to understand a spoken passage. The results of a research study that assessed 92 Saudi English majors found that the students knew approximately 5,000 words close to graduation—fewer than required to understand written or spoken English (Al-Masrai & Milton 2012). Another study conducted by Altalhab (2019) with 120 Saudi higher-education students found that their average vocabulary size was approximately 3,000 words. Such studies suggest that Saudi students face significant challenges in learning English vocabulary, which could make it difficult for them to access academic texts.

2.2. Vocabulary and language proficiency

Research studies have found a strong relationship between vocabulary knowledge and various language skills, including speaking skills (e.g., Koizumi & In'nami 2013). In addition, there is a strong correlation between vocabulary and language-proficiency test scores (Ibrahim et al. 2016) and the International English Language Testing System reading-comprehension test (Kameli & Bin Baki 2013). In a study involving EFL college students in Taiwan, the findings showed a correlation between listening and reading scores on the Test of English for International Communication and the size of the students' receptive vocabularies (Chiang 2018). In addition, the students' productive vocabulary knowledge correlated with the level of vocabulary in their essays (Karakoç & Köse 2017) and second-language writing skills (Johnson et al. 2016).

2.3. The effect of MALL on vocabulary learning

Computer Assisted Learning (CALL) was first used in the United States to help Army personnel learn Russian during the Cold War. The term CALL was coined in 1981 to denote apps that facilitated language learning, including Mobile Assisted Language Learning (MALL), among other tools (Alshenqeeti 2018). MALL refers to e-learning, which provides an interactive environment through the use of multiple apps on mp3/mp4 players, laptops, computers, tablets, smartphones, and e-books (Sim & Pop 2017).

Mobile technology can support many innovative methods of teaching and learning (Sung et al. 2016). Portability, user-friendliness, and human–computer interactions are some of the features that support mobile-based language learning (Mobinizad 2018). Mobile learning can provide access to education for disadvantaged learners, while also encouraging social interaction and providing a customized learning experience (Mobinizad 2018). Smartphones are the most widely used gadget in MALL technology, followed by regular phones and tablet computers (Chwo et al. 2016). Approximately two-thirds of the studies reviewed by Chwo et al. (2016) were conducted with EFL students learning English vocabulary; this fact alone suggests that it is relatively easy to learn vocabulary via mobile technology.

Many research studies have confirmed that MALL has a positive effect on learning. Turkish high-school students found that a mobile-assisted vocabulary-learning app was useful, engaging, and able to accommodate different learning styles (Gürkan 2018). An experimental group of university students in Saudi Arabia, who used computer activities and WhatsApp vocabulary cards, outperformed a control group on a vocabulary posttest (Taj et al. 2017). In addition, EFL university students in Saudi Arabia have found WhatsApp more effective than traditional methods, both for learning and for submitting vocabulary assignments (Bensalem 2018). The students positively rated mobile-app flashcards as a method of learning vocabulary (Kaplan-Rakowski & Loranc-Paszylk 2017). Similarly, Saudi EFL students had a positive view of WhatsApp (Alshammari et al. 2017), mobile social media (Alshabeb & Almaqrn 2018), SMS, games, and mobile flashcards (Alzahrani 2015) for teaching and learning English and learning vocabulary (Alzahrani 2015; Bensalem 2018).

2.4. The vocabulary.com mobile application

The experimental group in the present study used the mobile application Vocabulary. com. Vocabulary.com provides learners with a customized vocabulary-learning experience, tailored to the learner's own level. The application includes an approximately 100,000-word database and provides vocabulary words in context (Vocabulary.com, n.d).

3. Methodology

This quasi-experimental study used experimental and control groups. The use of mobile apps was the independent variable, while the difference between pre- and posttest scores for vocabulary depth and breadth was the dependent variable. A quasi-experimental design is used when a randomized controlled test cannot be carried out (Geldsetzer & Fawzi 2017). Researchers can strengthen the study design by using well-matched experimental and control groups (Scher et al. 2015), as in the current study. Quasi-experimental designs are often used in the field of educational research because they can answer questions about the effectiveness of educational programs or interventions (Gribbons & Herman 1997).

3.1. Population and sample selection

The size of the target population was approximately 245 first-year students, studying in 7 sections within the Faculty of Languages at a university in Riyadh, KSA. Each section contained approximately 35–40 students. The sample size was based on a confidence level of 95% and a margin of error of 0.05. The study sample consisted of 143 female Saudi EFL students in five classes in the Faculty of Languages. These first-year students had been randomly assigned to classes by the university. The classes were homogeneous, consisting entirely of Saudi female students between 18 and 19 years of age. The students' first language was Arabic; for all of them, English was a foreign language.

3.2. Instrumentation

The VLT was the instrument used to measure the vocabulary breadth of these Saudi university students. The test was developed by Paul Nation and further developed and validated by Schmitt et al., (1997) Enayat et al. (2018) and Kremmel & Schmitt (2017). The VLT is recommended for use with low-proficiency second-language learners (SLLs; Enayat et al. 2018). In this case, the 2,000-level test was used. This test includes 30 questions, each of which presents 3 vocabulary words and 6 choices (Enayat et al. 2018).

The WAT was used to measure vocabulary depth. The WAT is one of the most valid and reliable tests of vocabulary depth (Nizonkiza & Berg 2014). It is a standardized test comprising 40 multiple-choice questions (Zhang & Koda 2017). The words in WAT are all adjectives derived from the University Word List (UWL).

Each adjective is followed by eight words, four of which relate to the target words, either as synonyms or collocates (Zhang & Koda 2017).

Both the WAT and the VLT are available free online. The two tests have been used in numerous studies and are known to be reliable and valid. Data from a recent research study showed a strong correlation between VLT scores and WAT scores, suggesting that the tests have concurrent validity (Enayat et al. 2018). A statistical analysis of the scores found that the WAT had a reliability score of 0.83, and the VLT had a reliability score of 0.85 (Enayat et al. 2018). In another study, a Cronbach's alpha test analysis of the data found that the WAT had a reliability score of 0.81, while the VLT had a reliability score of 0.89. In addition, the correlation between the VLT and WAT was 0.85 (Farvardin & Koosha 2011).

3.3. Intervention/Program

The mobile application Vocabulary.com was the independent variable; members of the experimental group used this app to learn new words. The semester was 12 weeks long and both groups met with instructors 3 hours per week. Two classes were designated as the experimental group, with another three classes as the control group. Teachers with equivalent qualifications taught the two groups. The instructors provided all participants with the same vocabulary list, taken from the UWL; it included 2,000-level vocabulary words. The experimental and control groups took the WAT and VLT at the beginning and end of the semester.

Instructors for both groups received a list of level—2,000 vocabulary words from the UWL. This list was uploaded to Vocabulary.com, so that students in the experimental group could access the list. The Vocabulary.com app subsequently used the list in various quizzes. Students in the control group learned the same vocabulary words in more traditional ways, including using smartphones to look up new words.

3.4. Data collection

Approval was initially obtained from the Head of the Linguistics Department in the Faculty of Languages, after the researcher explained the purpose of the study; subsequently, approval was obtained from the university's institutional review board. Teachers administered the WAT and VLT to students in class and submitted hard copies to the researcher. At the end of the semester, both the control and experimental groups took the VLT and WAT posttests online. The WAT and VLT scores were entered into an Excel spreadsheet with student codes but no names or university IDs. The data were cleaned and students who missed either test or dropped the course were removed from the Excel spreadsheet before the data analysis. Once the data were cleaned and organized, they were exported to SPSS, and an analysis was carried out. Statistical methods were used to detect outliers, and records with extreme outlier values were removed.

The original sample included 160 students. The actual sample size was 143, as some students missed the first week of the semester and joined the class during later weeks. This number was divided between the control and experimental groups as follows: there were 61 students in the experimental group and 82 in the control

Table 1. Total number of participants without outliers.

Group	VLT	WAT
Experimental	36	25
Control	69	67

group. In the experimental group, of the 61 students who took the VLT and WAT pretests, 39 took the VLT posttest and 32 took the WAT posttest, producing response rates of 64% and 52%, respectively. In the control group, of the 82 students who took the VLT and WAT pretests, 72 students took the VLT posttest and 77 took the WAT posttest, producing response rates of 88% and 94%, respectively. The collected data were cleaned again, and extreme outliers were removed, using the interquartile range measurement in Excel. This process reduced the number of participants in each group (Table 1).

3.5. Data analysis

The data collected for each test and group were initially analyzed by using Excel to determine the mean scores and standard deviations. A descriptive statistical analysis was the first step in the data analysis. Descriptive statistics are used to reveal information related to frequency, central tendency, and dispersion, among other characteristics (Kauret et al. 2018). Dependent t tests, independent t tests, Wilcoxon signed-rank tests, and Mann–Whitney U tests were performed using SPSS. Effect sizes were calculated for all parametric and nonparametric test results. Cohen's d was used for the parametric tests and r for the nonparametric tests.

The use of Vocabulary.com to learn vocabulary was the single independent variable. A gain-score analysis using dependent t tests and other non-parametric tests was carried out; this analysis used the gain score as the dependent variable to measure changes in mean pretest/posttest differences in vocabulary depth and breadth for the control and experimental groups. The confidence interval was set at 95% and the significance level at 0.05. If the p value was less than or equal to the significance level ($p \leq 0.05$), the null hypothesis would be rejected; if the p value was greater than the significance level, the null hypothesis would be accepted. Rejecting the null hypothesis would indicate a significant gain between the pretest and posttest scores and a significant gain in English vocabulary depth and breadth associated with the use of Vocabulary.com. Failing to reject the null hypothesis would indicate no significant gain between the pretest and posttest measurements. The effect sizes of the differences were measured using Cohen's d and r tests.

4. Results

Six quantitative research questions guided this study. The first four research questions addressed the gain scores using parametric and nonparametric tests; the last two research questions addressed the posttest scores of the experimental and control groups. The data analysis was organized by research questions and the corresponding hypotheses.

4.1. Research Question 1

Research Question 1 addressed the pretest/posttest gain in English vocabulary-depth scores in the experimental group. Vocabulary depth was measured out of 160 points using the WAT. A total of 25 participants (under 30) in the experimental group took the WAT. Table 2 presents the mean, standard deviation, standard-error mean, minimum and maximum values, and pre- and posttest percentiles. The mean of the experimental group WAT pretest was 93.2400, and the standard deviation was 10.37336. The mean of the experimental group WAT posttest was 117.3600, and the standard deviation was 12.36891. Students scored higher in the posttest. The standard deviation revealed that the posttest scores were spread more widely from the mean than the pretest scores. The higher standard-error mean of the posttest scores suggests that the mean of the scores was a less accurate representation of the population mean.

The total number of participants in the WAT experimental group decreased to 25 participants. A test of normality was conducted to determine whether to use a parametric or nonparametric test. The Kolmogorov–Smirnov and Shapiro–Wilk tests are the most commonly used normality tests; of these, the Shapiro–Wilk test is better suited to small sample sizes (Mishra et al. 2019), like those in the present study. The p value of the WAT posttests was $0.002 < 0.05$; thus, the null hypothesis was rejected, indicating that the WAT posttest data were not distributed normally.

A nonparametric test, the Wilcoxon signed-rank test, was used. The Wilcoxon rank test z score = −4.346 and Sig. (2-tailed) = 0.000, < 5% (Table 3). The z score was < 0.05. Based on the result of the z score, the null hypothesis was rejected; there were statistically significant differences, favoring the greater mean, in the WAT posttests.

The effect size was −0.614. The effect size of a Cohen's d test is considered small when $d = 0.2$, which corresponds to $r = 0.1$; medium-sized when $d = 0.5$, which corresponds to $r = 0.3$; and large when $d = 0.8$, which corresponds to $r = 0.5$ (Lakens 2013; Schäfer & Schwarz 2019). Based on the Cohen's d benchmarks, the effect size of 0.614 was large.

Table 2. WAT experimental group: paired-samples statistics.

Test		*M*	*N*	SD	SEM
Pair 1	WAT pretest	93.24	25	10.37336	2.07467
	WAT posttest	117.36	25	12.36891	2.47378

Table 3. Wilcoxon rank test: WAT experimental pre- and posttests.

Test statistics[a]	
Test	**WAT posttest—WAT pretest**
Z	−4.346[b]
Asymp. sig. (2-tailed)	0.000

[a]Wilcoxon signed-rank test.

[b]Based on negative ranks.

4.2. Research Question 2

Research Question 2 addressed the pretest/posttest gain in the English vocabulary-breadth scores of the experimental group. English-vocabulary breadth was measured using VLT. Based on data from the paired-sample statistics in the Statistical Package for the Social Sciences software (SPSS), the mean of the experimental-group pretest was 17.5278, while the mean of the experimental-group posttest was 28.444, indicating that the latter scored higher in the posttest. The standard deviation in the pretest was 8.547 and the standard deviation in the posttest was 2.034, showing that the pretest had a wide spread and posttest a narrow spread. The standard-error mean of the posttest was 0.3301, closer to the population mean than the standard-error mean of the pretest, which was 1.4245 (Table 4).

A paired t test was conducted in SPSS to determine the difference between the means of the two groups. The significance of the test was $0.00 < 0.05$. The means were thus significantly different; the mean of the VLT pretest did not equal the mean of the VLT posttest (Table 5).

The effect size of the VLT pretests and posttests was −1.376. The effect size was equivalent to 1.376, and the negative sign suggested the direction of the effect, where the mean of the posttests was higher than the mean of the pretests. A value of 1.376 was considered a large effect size (Lakens 2013).

4.3. Research Question 3

Research Question 3 addressed the mean pretest/posttest gain in the English vocabulary-depth scores of the control group. Vocabulary depth was measured using the WAT. The mean of the WAT pretest was 94.3881, and the standard deviation was 10.93501; the mean of the WAT posttest was 102.1642, and the standard deviation was 18.49537 (Table 6).

Table 4. VLT experimental (vocabulary breadth): paired-samples statistics.

Test		*M*	*n*	SD	SEM
Pair 1	VLT pretest	17.5278	36	8.54730	1.42455
	VLT posttest	28.4444	36	2.03462	0.33910

Table 5. Experimental group VLT paired-samples test.

Test		Paired differences							Sig. (2-tailed)
		M	SD	SEM	95% CI of the difference		*t*	*df*	
					Lower	Upper			
Pair 1	VLT pretest out of 30 – VLT posttest out of 30	-10.91667	7.93320	1.32220	-13.60088	-8.23246	-8.256	35	0.000

Note: CI = confidence interval.

Table 6. Paired-samples statistics: WAT control group.

Test		*M*	*N*	SD	SEM
Pair 1	WAT pretest	94.3881	67	10.93501	1.33592
	WAT posttest	102.1642	67	18.49537	2.25957

Table 7. Paired-samples test: WAT control group.

Test	Paired differences					*t*	*Df*	Sig. (2-tailed)
	M	SD	SEM	95% CI of the difference				
				Lower	Upper			
Pair 1 WAT pretest—WAT posttest	−7.77612	17.86636	2.18272	−12.13407	−3.41817	−3.563	66	0.001

Note: CI = confidence interval.

The paired-samples *t* test was run in SPSS. The significance was 0.001 (Table 7), < 0.05 (Sig. < *α*/0.001 < 0.05). The null hypothesis was rejected, indicating that the means were significantly different; the mean of the WAT pretest did not equal the mean of the WAT posttest.

The dependent *t*-test results showed a difference between the pre- and posttest scores but did not address the size of the difference. To determine the effect size, a Cohen's *d* test was conducted in SPSS. The effect size of the paired samples was −0.435; as the effect size was less than 0.5, it was considered a small effect size (Lakens 2013).

4.4. Research Question 4

Research Question 4 addressed the mean pretest/posttest gain in the English vocabulary-breadth scores of the control group. English vocabulary breadth was measured using the VLT. The mean of the pretest was 19.6666, and the mean of the posttest was 26.811, indicating that students scored higher in the posttest. The standard deviation of the pretest was 7.130, and the standard deviation of the posttest was 2.9668 (Table 8).

The VLT posttest results were narrowly distributed. In addition, the mean of the scores was higher than that of the VLT pretests. Both the pretests and posttests were left-skewed, with a total of 50 students in the posttests scoring between 26 and 30. Only 13 students scored between 26 and 30 in the pretests.

A paired-samples test was conducted in SPSS for the control-group VLT to measure the mean of the pre- and posttest gain scores. The significance of the two-tailed test was 0.000 where Sig. < *α* (0.00 < 0.05). The null hypothesis was rejected. There were significant differences in the means. The mean of the VLT pretest did not equal the mean of the VLT posttest (Table 9).

To determine the effect size of the difference between the means, a Cohen's *d* test was conducted in SPSS. The effect size of the paired sample was −1.236, which was a large effect size (Lakens 2013). This result indicated a large difference between the means, favoring the VLT posttests.

Table 8. Paired-samples statistics: VLT control group (vocabulary breadth).

Test		*M*	*N*	SD	SEM
Pair 1	VLT pretest out of 30	19.6667	69	7.13044	0.85840
	VLT posttest out of 30	26.8116	69	2.96685	0.35717

Table 9. Paired-samples test: VLT control group.

Test		Paired differences					*t*	*df*	Sig. (2-tailed)
		M	SD	SEM	95% CI of the difference				
					Lower	Upper			
Pair 1	VLT pretest – VLT posttest	−7.14493	5.78099	0.69595	−8.53367	−5.75618	−10.266	68	0.000

Note: CI = confidence interval.

Table 10. Descriptive statistics of WAT posttests of control and experimental groups.

Test	*n*	Min	Max	*M*	SD	Variance
WAT posttest experimental	25	85	131	117.36	12.369	152.990
WAT posttest control	67	57	136	102.16	18.495	342.079
Valid *N* (listwise)	25					

4.4. Research Question 5

Research Question 5 asked whether there was a statistically significant difference between the mean WAT posttest scores of the control and experimental groups. The nonparametric Mann–Whitney *U* test was used to compare the means of the two groups. There were 67 participants in the control group and 25 in the experimental group. The control-group mean was 102.16, and the experimental-group mean was 117.36. The control-group scores were spread wider than the experimental-group scores, as evidenced by the higher standard deviation in the control group. The standard-error means suggest that the mean of the experimental group was a less accurate representation of the true population mean (Table 10).

The mean rank for the control group's WAT posttests was 39.74. The mean rank for the experimental group's WAT posttests was 64.62. Thus, the experimental group scored higher than the control group.

The WAT experimental group had fewer than 30 participants, and the scores were not distributed normally, according to the results of the Shapiro–Wilk test. Normality of distribution is an assumption required to conduct parametric tests, including the independent *t* test. When the normality assumption is violated, a nonparametric test such as the Mann–Whitney *U* test can be used instead (Kim 2019). Per the Mann–Whitney-test results from SPSS (Table 11), the significance was $0.00 < 0.05$. The null hypothesis was rejected; there were significant differences between the WAT posttest means of the control and experimental groups.

Table 11. Mann–Whitney U test: WAT posttest scores for the control and experimental groups.

Test statistics[a]	
Test	**WAT posttest scores**
Mann–Whitney U	384.500
Wilcoxon W	2662.500
Z	−3.977
Asymp. sig. (2-tailed)	0.000

[a]Grouping variable: WAT posttest control and experimental groups.

To determine the effect size of the Mann–Whitney U test, the following formula was used: $r = Z / \sqrt{N}$. The z score was −3.977 and $N = 92$, $r = −3.977 / 9.591663 = 0.414$. An r value of 0.414 was considered medium-sized (Lakens 2013; Schäfer & Schwarz 2019). The square root of −0.414 = 0.1719, indicating that 17% of the variability in the ranking was caused by the experimental group.

4.6. Research Question 6

Research Question 6 addressed the control and experimental groups' English-vocabulary-breadth posttest means. English vocabulary breadth was measured using the VLT. To compare the means of the two groups, the independent t test was used, which is a parametric statistical test commonly used to compare means between groups (Mishra et al. 2019). One of the assumptions underlying the independent t test is homogeneity of variance between the means of two groups. When sample sizes differ in the experimental and control groups, as was the case in this study, extra attention should be paid to the assumption of homogeneity of variance (Tae & Jae 2019).

Levene's test is used to measure the homogeneity of variance between different groups. SPSS provides values for both cases: the presence or absence of homogeneity of variance. If the result is $p < 0.05$, then the means of the different groups differ significantly and the null hypothesis is rejected (Uttley 2019).

Table 12 presents statistics describing the experimental and control groups' VLT posttests. The experimental-group mean was 28.64, and the control-group mean was 26.81. The standard deviation of the experimental group was 2.035, while that of the control group was 2.967.

One assumption made by parametric tests is that homogeneity of variance exists between the groups being compared. To measure the homogeneity of variance between the two groups, Levene's test was run in SPSS. The significance was 0.020 < 0.05. Thus, the null hypothesis was rejected; there was a significant difference in

Table 12. Descriptive statistics: VLT posttests for the experimental and control groups.

Test	Group	N	M	SD	SEM
VLT posttest score	Experimental	36	28.44	2.035	0.339
	Control	69	26.81	2.967	0.357

Table 13. Independent-samples test: VLT posttests for experimental and control groups.

Test		Levene's test for equality of variances		*t* test for equality of means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean diff.	Std. error diff.	95% CI of the difference	
									Lower	Upper
VLT posttest scores	Equal variances assumed	5.611	0.020	2.956	103.000	0.004	1.633	0.552	0.537	2.728
	Equal variances not assumed			3.315	95.339	0.001	1.633	0.493	0.655	2.611

Note: CI = confidence interval.

variance between the experimental and control groups. Levene's test revealed that the variances for the experimental and control group VLT scores were not equal, $F(1,95.33) = 5.611$, $p = 0.001$.

After establishing that there was no homogeneity of variance between the experimental and control groups, the *p* value from the second line of SPSS (equal variances not assumed) was chosen (Table 13). The result of the test was Sig. > α (0.001 < 0.05); thus, the null hypothesis was rejected. There were significant differences in the VLT means between the experimental and control groups.

The effect size measures the size of the difference between groups. The effect size is used because, although the *p* value can suggest the existence or lack of difference between means, it cannot determine how big the difference is. The difference between groups could be too small to inform theory (Bakker et al. 2019). Here, the Cohen's *d* effect size was 0.608. An effect size of 0.5 is considered medium-sized. The effect size was thus above medium-sized (Lakens 2013).

5. Discussion

The data analysis revealed statistically significant differences between the VLT and WAT gain scores of the control and experimental groups. In addition, there were statistically significant differences between the VLT and WAT posttest scores of the control and experimental groups. For Research Questions 1, 2, 3, and 4, the effect sizes were different, with the effect size of the VLT experimental-group gain scores being the largest, and the effect size of the WAT control-group scores being the smallest. For Research Questions 5 and 6, the effect sizes of the differences in WAT posttests as well as for the VLT posttests between the two groups were medium-sized. Table 14 summarizes the statistical test results.

The study findings provide evidence of the positive effect of technology (in the form of a mobile app), when used to support English-language instruction. These findings are consistent with the existing literature. The use of mobile apps has been

Table 14. Summary of statistical tests.

Q	Text of question	Test	Significance	Result	Effect size	Interpretation of effect size
1	WAT Experimental Gain scores	Wilcoxon Signed Ranks Test	0.000 < 5%	Reject null hypothesis—there are differences between pre- and posttests	$R = 0.614$	Large
2	VLT Experimental Gain scores	T-test Paired Samples	0.00 < 0.05	Reject null hypothesis—there are differences between pre- and posttests	Cohen d = 1.376	Large
3	WAT Control Gain scores	T-test Paired Samples	0.001 < 0.05	Reject null hypothesis—there are differences between pre- and posttests	Cohen d = 0.435	Small
4	VLT Control Gain scores	T-test Paired Samples	0.00 < 0.05	Reject null hypothesis—there are differences between pre- and posttests	Cohen d = 1.236	Large
5	Experimental and Control WAT Post-Tests	Mann–Whitney U Test	0.00 < 0.05	Reject null hypothesis—there are differences between the experimental and control group posttests	$R = 0.414$	Medium-sized
6	Experimental and Control VLT Post-Tests	T-Test Independent Samples	0.001 < 0.05	Reject null hypothesis—there are differences between the experimental and control group posttests	Cohen d = 0.608	Above medium-sized

shown to have a positive impact on English-vocabulary learning. Using technology in the classroom can strengthen student autonomy, helping the students learn English grammar, speaking skills, and writing skills (Alhujaylan 2019; Alian et al. 2018; Alshenqeeti 2018; Ambrose & Palpanathan 2017; Batubara 2018; Warni et al. 2018). In additional, CALL can help students with vocabulary-word retention, vocabulary knowledge, and vocabulary-learning strategies (Poláková & Klímová

2019; Sedaghatkar 2017; Wu 2015). Mobile apps are known to play a positive role in vocabulary learning and receptive collocation knowledge (Bensalem 2018; Dağdeler et al. 2020; Gürkan 2018; Taj et al. 2017).

Students in the experimental and control groups scored better in the VLT and WAT posttests than they did in the pretests. English-vocabulary depth and breadth improved among students in both groups. All null hypotheses were rejected; the data analysis provided evidence that students in the experimental group performed better on both the VLT and WAT posttests than students in the control group.

The effect sizes of the differences between the VLT and WAT gain scores and VLT and the WAT posttests were provided for both the experimental and control groups. The effect size of the experimental-group gain score in the WAT was large ($r = 0.614$), while the effect size of the control-group gain score was small (Cohen's $d = 0.435$). Comparing the WAT gain scores of the experimental and control groups revealed a difference in effect sizes; these prove that students in the experimental group performed better than students in the control group; thus mobile apps could be valuable tools for improving vocabulary depth. The VLT effect sizes of the control (Cohen's $d = 1.236$) and experimental groups (Cohen's $d = 1.376$) were both large, indicating that there was little difference between the gains in English-vocabulary made by the control and experimental groups. The effect sizes of the VLT and WAT posttests for the control and experimental groups were close. The VLT effect size was Cohen's $d = 0.608$, which is an above-medium effect size. The WAT effect size was $r = 0.414$, which is a medium effect size. The effect sizes show that the differences between the groups were medium-sized for the WAT and above medium-sized for the VLT.

6. Limitations

One limitation affecting external validity is the fact that this study was conducted exclusively with female students. Due to gender segregation in Saudi Arabia, it was impossible to include male students. Another limitation was the dropout rate: 52% of the experimental-group members took the WAT posttest, and 64% took the VLT posttest; 94% of the control-group members took the WAT posttest, and 88% took the VLT posttest. Due to the relatively high dropout rate, the control group was approximately double the size of the experimental group. The fact that the posttest was administered online could be one reason for the high dropout rate.

The process of cleaning the data by removing extreme outliers further reduced the number of students in both groups for the VLT and WAT: 36 students in the experimental group completed the VLT pre- and posttest, and 25 completed the WAT pre- and posttest; 69 students in the control group completed the VLT pre- and posttest, while 67 students completed the WAT pre- and posttest. However, a statistical analysis showed that the students who did not take the posttest were homogeneous and similar to those who took the posttests; for this reason, the dropout rate did not bias the study.

7. Conclusion

Knowing another language or being multilingual improves knowledge of other cultures and improves global understanding. Linguistic diversity leads to creativity in individuals and teams. Since language serves as a means of communication, it can help people engage and find global solutions (Stein-Smith 2016). The English language continues to play an important role in the processes of internationalization and globalization, which are driven by advances in technology. Technological advances have also impacted language teaching and learning (Zhou & Wei 2018). English is used in approximately 130 countries worldwide (Tao 2019), and a growing number of non-native speakers use English as a lingua franca for reasons of safety, cost, speed, and ease. English is the language most frequently used in scientific publications (Melitz 2018). The existence of a lingua franca can support international trade and create an effective global economy (Osama 2019). Many language learners struggle with academic and non-academic writing and find it difficult to communicate with native speakers (Abukhadrah 2015). Improving the vocabulary of language learners can help the students improve their language proficiency.

Language-education stakeholders include learners, program directors, students, parents, policymakers, government officials, special-interest groups, and communities. Each stakeholder uses language-education technology in a different way. To integrate technology into language-learning programs, the requirements and experiences of different stakeholders should be taken into consideration (Trace et al. 2018). Technological innovation does not necessarily mean innovation in technology integration, which can make financial resources, research, and learning more readily available. To successfully integrate technology into language learning, practitioners must fulfil three conditions: discovering what is possible, being sensitive to learners' requirements, and early implementation (Rodríguez 2018). Saudi students and teachers have suggested that technology should be used in authentic situations, taking into consideration whether learners are familiar with the technology (Al-Shehri 2020).

Although technology can be beneficial in the classroom, the attainment and use of technology can be impeded. To adopt technology, teachers, leaders, and policymakers should collaborate to effect change. A lack of time, a lack of familiarity, and technological glitches can interfere with the use of technology in the classroom (Andrei 2017). To benefit from technology, students must adopt the right learning strategies, and teachers must be prepared and motivated to teach learning strategies that incorporate technology. Using learning technology, as opposed to traditional strategies, can help students realize higher-level cognitive and social strategies (Zhou & Wei 2018).

This statistical analysis of the data provides evidence that students in the experimental group improved the depth and breadth of their English vocabulary more than students in the control group did. These findings support the existing literature in confirming the positive impact of technology in the classroom (Alhujaylan 2019; Alian et al. 2018; Alshenqeeti 2018; Ambrose & Palpanathan 2017; Batubara 2018; Warni et al. 2018). Using technology and mobile apps can help students become

autonomous learners (Warni et al. 2018). Technology provides access to learning outside the classroom and encourages collaborative learning among students (Kaya 2015). Mobile apps are customized to fit the students' individual requirements and progress (Mobinizad 2018).

Language learners face many challenges both inside and outside the classroom. Language learners studying English achieve lower academic performance, due to a lower level of English-language proficiency. Technology can help language learners improve their English-language proficiency and perform better in other academic subjects.

The findings of the present study show a clear difference in the effect size of the experimental and control groups' WAT gain scores. The experimental-group effect size was large, while the control-group effect size was small. This result suggests that mobile apps have a greater impact on vocabulary depth than on vocabulary breadth. Vocabulary depth entails knowing a word's meaning, collocates, and associates (Schmitt 2014). Future research could explore ways for technology to support students learning various aspects of vocabulary depth, informing instruction decisions.

In addition, future research could explore students' beliefs and perceptions about using different types of technology to learn various aspects of English vocabulary. Importantly, students' attitudes influence their use of technology. Students perceive MALL apps as instruments for entertainment and communication. Expectations, social influence, and a supportive environment influence student attitudes (Botero et al. 2018). Further research could examine each of these factors in order to help students integrate technology, both inside and outside the classroom.

To incorporate technology into language learning, teachers must have a positive view of technology. Previous research has shown that teachers' attitudes toward technology are influenced by having a supportive workplace environment that includes modernization, social influence, the perception that technology is useful, and a reliance on technology. The extent to which teachers rely on technology is influenced by their age and years of experience (Huang et al. 2019). Further research should be carried out with both novice and experienced Arab teachers to explore how they perceive the use of technology to support Arab students.

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A Comparative Study of Conventional Feedback on EFL Academic Writing and Computer-Mediated Feedback among Saudi Teachers and University Students

Nouf Obaid Althoubiti*

Abstract According to teachers and students, written corrective feedback is significant in second language (L2) acquisition. Moreover, there are different types of written corrective feedback, such as conventional (pen–paper) corrective feedback and computer-mediated corrective feedback (using computer editing programs). However, the question remains as to which of these types of corrective feedback is more effective and suitable for both writing teachers and students. This study examines teachers and students' beliefs and attitudes toward using traditional and computer-mediated corrective feedback in writing courses to explore which is more useful for Saudi university teachers and students. The study was conducted in one of the Saudi female universities, namely Princess Norah bint Abdulrahman University. Seven writing teachers participated in the questionnaire and the interview. Only four students participated in the questionnaire because the study was conducted during the summer vacation and face-to-face meetings were impossible. Therefore, student questionnaires were sent via email and teacher interviews were conducted via WhatsApp. The results revealed that writing teachers preferred using computer-mediated corrective feedback over conventional corrective feedback, although they used the latter to follow university norms. The reason for their preference was that they believed conventional corrective feedback was time-consuming and took excessive effort, while computer-mediated corrective feedback saved them time and effort. However, the students believed the opposite. They thought that conventional corrective feedback was more suitable for them, although most of them did not have any experience of computer-mediated corrective feedback. Thus, there was a mismatch between the teachers' beliefs and their actual practices, and another mismatch between the teachers and students' preferences.

Keywords EFL academic writing·Computer-mediated feedback·Saudi universities·Conventional feedback

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1. Introduction

1.1 Background

Written corrective feedback is a controversial issue because teachers are continuously seeking a more effective way to provide corrective feedback. For example, Spivey (2014: vii) questions whether as a teacher he should write corrective feedback manually or on the computer. He also wonders whether teachers follow their predecessors in the way they teach. In my opinion, although conventional written corrective feedback is effective, it has some negative effects on both teachers and students; it takes too much time and effort on the part of teachers and may demotivate students from developing their writing skills.

1.2. Statement of the problem

As a teacher assistant in a Saudi university, I taught writing to approximately 40 students for three semesters. I experienced no difficulties teaching writing during the lectures, but I struggled to write corrective feedback for each student's papers. It was time-consuming and exhausting, and it negatively affected my performance in teaching other courses because I spent most of my time correcting essays. Because of the stress of the workload related to giving corrective feedback, I decided not to teach writing at all, but I did not like the feeling of defeat. I also felt sad because my students urged me to teach them at other levels of writing courses, telling me that they liked my way of teaching writing and that they improved under my tutelage. I apologized because I did not want to commit to unfair workloads for them, for myself, or for other courses.

On the other hand, the writing coordinator was an old American professor who was very enthusiastic about teaching writing. Once, I visited her and noticed that she was giving written corrective feedback via a computer program. She was writing her corrective feedback by highlighting the errors and recording her voice comments before sending them to her students. I was shocked because I felt that I had missed out on using this method. I asked her to send me a sample of her feedback, and she did. When I opened the program, I tried to put myself in the situation of my students. I felt that using computer-mediated feedback was easy, clear, and interesting and that it saved significant time and effort.

Based on this experience, I began thinking of ways to help myself and other writing teachers enjoy teaching writing as much as any other course. I felt that there was a need to find other techniques whose positive effects overcame the negative sides. Since we are currently in the midst of a technological revelation, we should find ways to use technologies to support corrective feedback. Teachers and students in particular cannot imagine their lives without using computers for studying, research, and writing; therefore, it seems only natural to use computers to support corrective feedback. Saadi and Saadat (2015: 2054) comment that technological development increases the need to use the computer to correct learners' writings. Similarly, Sain et al. (2013: 834) state that electronic corrective feedback has advantages such as developing writing skills and saving time. The pros of using computers in

corrective feedback include more personal, saving time for teachers and students, more influenced, and flexible (Wresch 1984: 4). Finally, we can use these new technological innovations to support and improve human corrective feedback but not replace it (Anson 2003: 245).

1.3. Study's aims

The current study investigates Saudi writing teachers' beliefs and attitudes toward using two types of corrective feedback: conventional (using pen and paper) and computer-mediated (using computer editing programs). It also examines students' beliefs and preferences concerning these types of written corrective feedback and the extent to which their beliefs match those of their teachers.

1.4. Research questions

This study tries to answer these following questions:

   1- What are the typical ways that Saudi teachers use to give written feedback in universities?

   2- What are the teachers' views on the strengths and weaknesses of using the traditional and computer-mediated corrective feedback?

   3- Which method of giving feedback, traditional or computer-mediated, do teachers prefer? Why?

   4- What are the students' views on the strengths and weaknesses of using the traditional and computer-mediated corrective feedback?

   5- Which method of giving feedback, traditional or computer-mediated, do students prefer? Why?

2. Literature review

2.1. Introduction

This section discusses the general background to written corrective feedback, the contradictory views of the effectiveness of corrective feedback in writing, and the different types of written corrective feedback. The review also discusses some studies that examine teachers and students' beliefs and attitudes toward using conventional corrective feedback and computer-mediated corrective feedback. It also investigates

their preference and alignment between these two techniques. The final section
discusses a study of teachers and students' perceptions and preferences toward the
traditional and the technological methods in Saudi Arabia, where the present study
was conducted.

2.2. Background

Corrective feedback is "the practice whereby a teacher or peer provides formal or
informal feedback to learners on performance that contains linguistic error" (Ai
2017: 313). In fact, feedback is correlated with learning a second language (L2), as it
encourages learners and helps them acquire the L2 correctly (Ellis 2009: 3). Written
feedback can be described as the output of learners' performance, as a communicating
procedure between students and teachers, and as an internal method, because students
aim to show the difference between their recent and anticipated performances (Chong
2017: 193). The aim of written corrective feedback is to improve the learners' writing
skills by strengthening their consciousness, recognition, and critical skills (Bitchener
& Ferris 2012: 140). According to Hyland and Hyland (2006: 83), feedback is vital
in motivating and supporting learning, especially writing, in an L2.

There are three reasons why writing teachers provide corrective feedback: L2
teachers recognize that acquiring an L2 takes a long time; even L1 learners need
teachers to correct their writing to make it more formal and academic; and students
need to improve their writing skills because teachers are not always available to
support them (Ferris & Hedgcock 2014: 280). Therefore, teachers began searching
for ways to improve their writing skills during the period between 1980 and 1990
(Ferris & Hedgcock 2014: 280).

Currently, because of technological advances, computers have a role to play in
facilitating corrective feedback (Hyland & Hyland 2006: 93). The role of computer-
mediated feedback is not restricted to classes; it can also help students receive
feedback from their peers, teachers, or even programs while they are far away from
them (Hyland & Hyland 2006: 93). Its merits may also extend to helping teachers
with large classes and students who need individual assistance; computer-mediated
feedback may help with other parts of a teacher's work and give them a chance
to concentrate on different aspects (Hyland & Hyland 2006: 94). Moreover, it can
help students receive their corrective feedback quickly (Hyland & Hyland 2006: 94),
allowing them to develop their performance, devote their efforts to improving their
skills, and feel that they are supported by their instructors and peers (Zhang & Zheng
2018: 1). Therefore, it is important for students to understand and realize the need for
feedback, and it is significant for teachers to give feedback and evaluation that match
their learners' needs (Zhang & Zheng 2018: 11).

2.3. Opposing opinions on the effectiveness of corrective feedback in second
language learning

There are contradictory opinions on the effectiveness of written corrective feedback
for L2 learners. Because corrective feedback in writing may focus on different
language errors and one of these errors may relate to grammar, the opinions of

researchers are divided for and against focusing on grammar correction in writing. For example, Truscott (1996: 328) believes that a writing course is not the place to correct grammar. He explains that grammar correction in writing may cause "harmful effects" for both teachers and students because it takes too much time. He further states that correcting grammar is not effective because L2 learners should acquire language in a normal procedure. Similarly, Hyland and Hyland (2006: 85) state that acquiring an L2 has gradual steps, and feedback is not efficient because it is just one of the factors that causes development in language accuracy. Ferris (1999: 2) agrees with Truscott's point of view because he finds that correcting errors in writing is "time-consuming and mostly tedious." However, Ferris disagrees with Truscott's view about avoiding giving corrective feedback because Ferris believes that L2 learners need corrective feedback; it is effective for them to edit and develop their writing skills.

2.4. Review of related literature

Sain et al. (2013) adopted an experimental approach to compare the effectiveness of using traditional corrective feedback and computer-mediated corrective feedback in academic writing classes. The participants were divided into an experimental group and a control group, each comprising 24 students in the English for Specific Purpose course. They were asked to work in pairs to write term papers. After they finished, the experimental group submitted their papers via email, while the control group submitted their essays by hand to their teacher. The experimental group was given computer-mediated corrective feedback via email, while the control group was given traditional corrective feedback using pen and paper. To investigate the students' views about computer-mediated corrective feedback, an informal interview was conducted with the experimental group. The results revealed that the students liked receiving their feedback via email. They also indicated that it was rather easy for them to understand the codes because they were similar to those in their textbooks. The students believed that conventional corrective feedback caused anxiety and it took time to understand the unclear handwriting of their teachers. In addition, they believed that computer-mediated feedback was more suitable for them because they did not need to print their papers and submit them to their teachers. They also felt that this method was preferable for them because they could read their teachers' feedback anywhere.

Another study was conducted in a lower secondary school in Denmark by Kjaergaard (2017) to investigate the beliefs and positions of students toward using written corrective feedback in teaching English. The study lasted for 8 months with three participating teachers and three of their lower secondary classes. The teachers were asked to use computer-mediated written corrective feedback for their students for which they chose a program called Markin. The program was easy for teachers and students because it depended on indicating the errors by abbreviated codes, and these codes could be described for students. Also, teachers could write their comments to students at the end of the page.

The students were asked to revise their assignments after receiving their corrected feedback. After that, four students from each class participated in a questionnaire
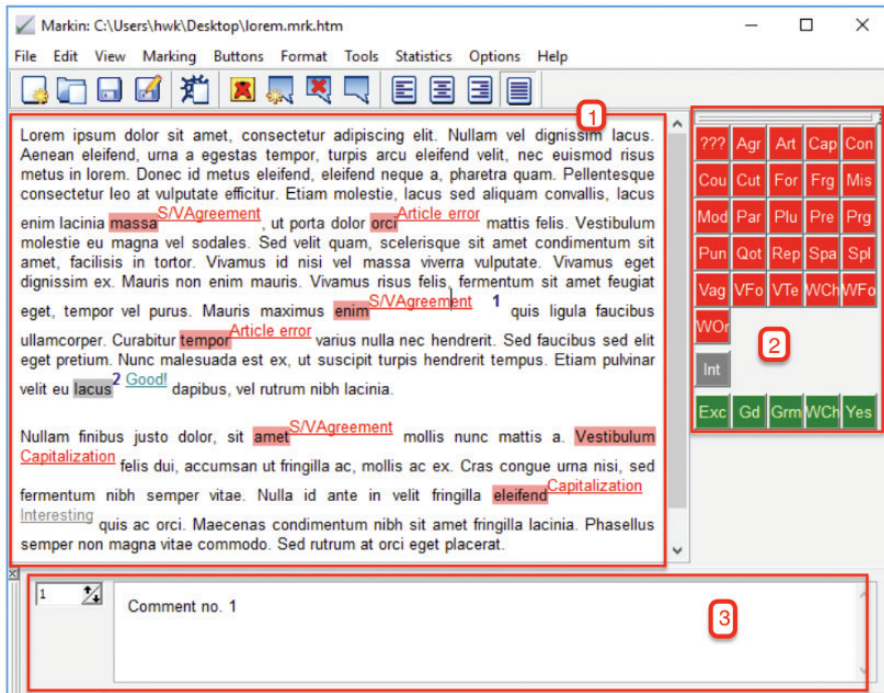
Figure 1. Markin editor program (Kjaergaard 2017: 3).

and interview. These two tools were used to extract more information about students' beliefs and attitudes toward using computer-mediated corrective feedback for their writing papers. The results showed that the students had positive attitudes toward using computer-mediated corrective feedback. It also revealed that this method encouraged them to learn more and correct their assignments by themselves, protected their privacy, and saved them time.

Focusing on the effects of electronic corrective feedback compared to conventional corrective feedback, Tafazoli et al. (2014: 355) conducted a study in Iran at the University of Applied Science and Technology addressing the following questions:

(1) Is there any difference between the effects of electronic feedback as opposed to paper feedback on the grammatical accuracy of Iranian English for specific purposes (ESP) students' writings?

(2) What are the attitudes of ESP students toward electronic feedback in their courses?

The participants were 86 ESP learners (males and females) majoring in tourism. They were divided randomly into experimental and control groups. The experimental group received their corrective feedback via email, while the control group received pen and paper corrective feedback in class. The instrument used in the study was a

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Nullam finibus justo dolor, sit amet mollis nunc mattis a. Vestibulum felis dui, accumsan ut fringilla ac, mollis ac ex. Cras congue ur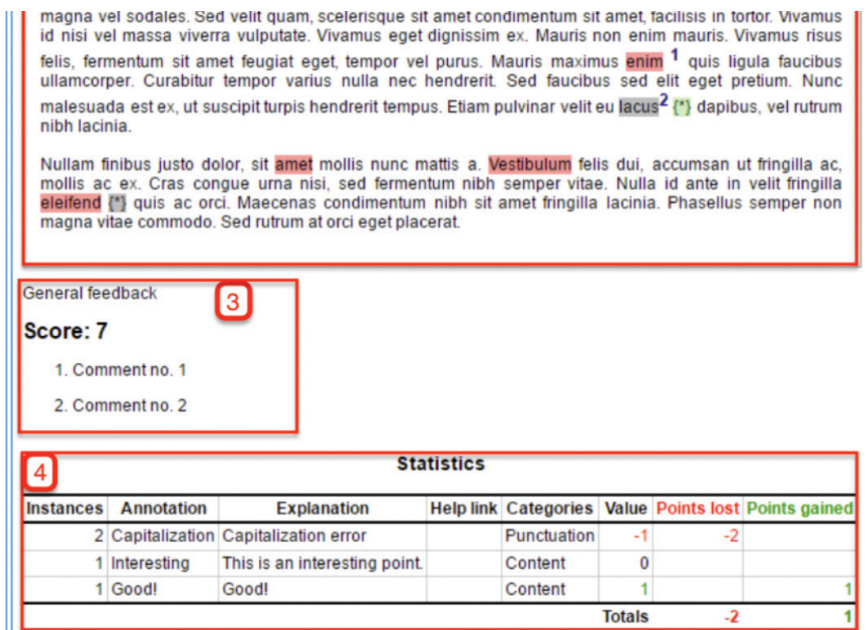na nisi, sed fermentum nibh semper vitae. Nulla id ante in velit fringilla eleifend {*} quis ac orci. Maecenas condimentum nibh sit amet fringilla lacinia. Phasellus semper non magna vitae commodo. Sed rutrum at orci eget placerat.

General feedback 3

Score: 7

1. Comment no. 1

2. Comment no. 2

4

Instances	Annotation	Explanation	Help link	Categories	Value	Points lost	Points gained
				Statistics			
2	Capitalization	Capitalization error		Punctuation	-1	-2	
1	Interesting	This is an interesting point.		Content	0		
1	Good!	Good!		Content	1		1
				Totals		-2	1

Figure 2. Markin editor program (Kjaergaard 2017: 4).

questionnaire about the participants' positions and their experience with computers. The findings revealed that using computer-mediated corrective feedback motivated students and improved their writing skills. However, it could discourage those who were unfamiliar with technology and cause stress.

2.5. A study in Saudi Arabia

Only one study was found that investigated the impact of computer-mediated instruction in language teaching for Saudi students in King Saud University. The 2009 study was conducted by two language instructors, Al-Mansour and Al-Shorman (2009), examining whether using computer-mediated feedback alongside the traditional approach could improve English teaching more than without using a computer for Saudi undergraduate students. The software that was used in the test consisted of two parts: one part was for explaining grammar rules, definitions, and usages, and reading passages. The other part was about exercises in reading texts, grammar, and vocabularies. The 60 students who participated in the research were divided randomly into experimental and control groups. The experimental group was tested using the computer-assisted approach with the conventional approach, while the control group was tested using the conventional method only. The instruments used to collect the data analysis were pre-test and post-test. The findings revealed that those who studied English by combining the computer assistance and traditional methods showed significant improvement in language skills compared to those who were taught using the conventional method alone.

3. Methodology

3.1. Introduction

The previous section discussed the background to corrective feedback, opposing views of the effectiveness of corrective feedback, its types, and some related literature reviews. This section discusses the method used in this study and provides details about the study context, participants, instruments, procedures, and data analysis. All the information used in the study context about course reports was adopted from the Princess Norah bint Abdulrahman University (PNU) website (https://www.rcampus.com).

3.2. Study context

The study was conducted at PNU, one of the newest and largest female universities in Saudi Arabia, located in Riyadh city. The data were collected from teachers and students who have experience of writing courses at different levels. Writing courses are taught at different grades, usually at three levels and for 3 hours a week in the university. In the first level, students learn how to write three types of paragraphs and short essays, namely narrative, argumentative, and descriptive, using the MLA style. They also practice using peer review to help each other. At the end of the semester, they collect all their assignments in portfolios, recording how they have improved during the semester. The course book that is used in this level is *Alice Oshima and Ann Hogue, Longman Academic Writing Series 4: Essays* (5th Edition, 2013). In level 2, the teachers try to improve students' academic writing by teaching them how to develop their critical thinking skills. This level focuses on writing essays about narration, argumentation, problem-solving, and description, but with more formal and complex language that increases the students' intellectual activities. Again, at the end of the semester, they collect all their essays in portfolios. The course book that is used is *Longman Dictionary of Contemporary English (New Edition by Pearson Longman)* (2012). The final level is advanced; students learn how to persuade different audiences and how to expand their descriptive, narrative, and argumentative essays in more academic and advanced language using MLA and APA styles. They also learn how to give and receive feedback. The course book that is used is *Alan Meyers, Longman Academic Writing Series 5: Essays to Research Papers 1st Edition* (2014). They also submit their portfolios at the end of the semester. In all of these levels, the assessment methods are 20 points for one midterm, 40 points for a portfolio, and 40 points for the final exam. The teachers make their own decision about how to give corrective feedback to their students during the semester using any technique they like, whether traditional or electronic, but the final exam must be corrected traditionally using pen and paper. In other words, there is no rule that guides teachers in providing written corrective feedback in the university during the semester, except for the final exams.

3.3. Participants

3.3.1. Teachers

Seven teachers participated in this study; they were all working as teacher assistants in PNU. They were invited to participate in this research via an email linked to SurveyMonkey.com. They were different in their years of experience as teachers in the university and different in their training as writing teachers; some had completed their masters abroad and some had studied in Saudi Arabia.

3.3.2. Students

Four students participated in the study, although the plan was to include more than five participants. Three of the teachers tried to help expand the number of participants by sending the questionnaires to their students via emails and Twitter. The students were all from the English department at the PNU. They varied in their language level between beginners, intermediate, and upper-intermediate because they were chosen randomly. Their ages were between 19 and 21 years old; Arabic was their first language and they had studied English for about 6 years at school before majoring in English at university. They studied writing as a compulsory course.

3.4. Instruments

There were two instruments used in this study: a questionnaire for both students and teachers and an interview for the teachers only. Each of these instruments is described below.

3.4.1. Students' questionnaire

The aim of the student questionnaire was to solicit their feelings and emotions about receiving corrective feedback via computer because I believe that psychological factors play a central role in motivating or demotivating students in knowledge acquisition. The questionnaire was formulated by me.

The questionnaire had five sections containing 12 questions. It began by asking about the students' experience with computer-mediated corrective feedback. The second section concerned their beliefs and opinions about how using computer-mediated corrective feedback could save the students time and improve their writing skills. The third section was about their preference for using computer-mediated corrective feedback officially at Saudi universities. The fourth section asked about the problems that students faced in understanding their teachers' handwriting. The last question was open-ended, asking for their comments on receiving computer-mediated corrective feedback. The questionnaire was in English and it was sent to the students by their teachers who participated in the study. The teachers sent the SurveyMonkey link to their students via email and Twitter.

3.4.2. Teachers' questionnaire

The aim of the teachers' questionnaire was to elicit their beliefs and preferences about using computer-mediated corrective feedback with their students. The questionnaire was formulated by me in English.

The questionnaire consisted of six sections with 23 questions. The first section was about the teacher's experience of using computer-mediated corrective feedback in writing courses. The second section was about how using this approach saved their time and improved their students' writing skills. The third section was about their opinion regarding using peer corrective feedback and comparing its effectiveness with traditional corrective feedback and computer-mediated feedback. The fourth section was about the types of programs they used to provide corrective feedback. The fifth section asked about their anticipation of having computer-mediated corrective feedback as an official approach in Saudi universities and their agreement with taking a training course before using computer-mediated corrective feedback. The final section was open-ended, allowing them to express their opinions and suggestions about using computer-mediated corrective feedback in general.

3.4.3. Teachers' interview

An online interview was conducted with teachers only because the study was conducted during the summer vacation and it was difficult to interview the students face-to-face. The interview's type was a structured and asynchronous. The questions were prepared from the teachers' questionnaires, which had already been answered by the participants. It was a structured interview because "in this format, the researcher follows a pre-prepared, elaborate 'interview schedule/ guide', which contains a list of questions to be covered closely with every interviewee…" (Dörnyei 2007: 135), and it was asynchronous because it allowed the participants to respond at any time they liked and gave them a chance to carefully think before giving their answers (Al Arini 2010: 11–12). This "asynchronous" discussion does not happen in "real time" (Selfe 2003: 19).

I recorded my voice and sent the same questions to all the participants via WhatsApp. Their answers were sent back by their recorded voices. The interviewees were shown a screenshot of the Hemingway editing program as an example to help them visualize the computer-mediated corrective feedback method (see Figure 3). This interview was conducted on July 12, 2018, and lasted for about 30 minutes. The language used in the interview was Arabic to make sure that the participants understood the questions carefully, allowing them to express their thoughts deeply. The aim of the interview was to investigate more about their beliefs and attitudes toward using computer-mediated corrective feedback and the problems they faced when they used the conventional approach. The interview aimed to give the teachers a chance to express their opinions freely by using open-ended questions that provided more significant, deeper, and richer information. This interview consisted of four parts of nine questions. Part one was about their problems using pen and paper corrective feedback; part two was about their opinion of using a computer program to help them correct their students' papers; part three was about their anticipation of
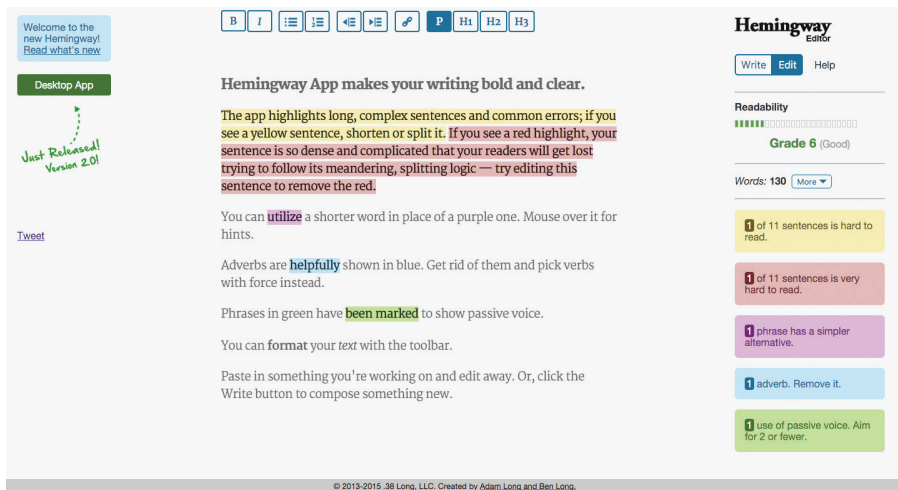
Figure 3. A sample of computer-mediated corrective feedback method by using Hemingway editing program. The figure is taken from www.hemingwayapp.com.

the effectiveness of using computers in corrective feedback in the future; and the final part was about their suggestions for training teachers to use such programs before teaching writing.

3.5. Procedures

This study obtained ethical approval for research from the University of Sheffield and a permission letter from my supervisor to return to Saudi Arabia to conduct the study in PNU and stay there for a maximum of 3 months. Moreover, I obtained an approval letter from PNU to conduct my study there. The letter was written in Arabic and then translated into English at a translation office.

After receiving these letters, I began contacting the participants (teachers) and asked them to contact their last semester students. I gave them the participant's information sheets, which clarified for them the aim and the steps of the study, asked them to fill in the consent forms, and assured them that their names would not appear in the research. I also sent them the participant information sheets and consent forms for students and asked them to forward them to their students.

3.6. Data analysis

3.6.1. Teachers and students' questionnaires analysis

The questionnaires were analyzed using quantitative and qualitative approaches. The participants' responses to the closed-ended questions (multiple-choice questions) were analyzed quantitatively using the calculating percentage that was shown on the SurveyMonkey website, since the quantitative approach implies "meaning in numbers" (Dörnyei 2007: 28).
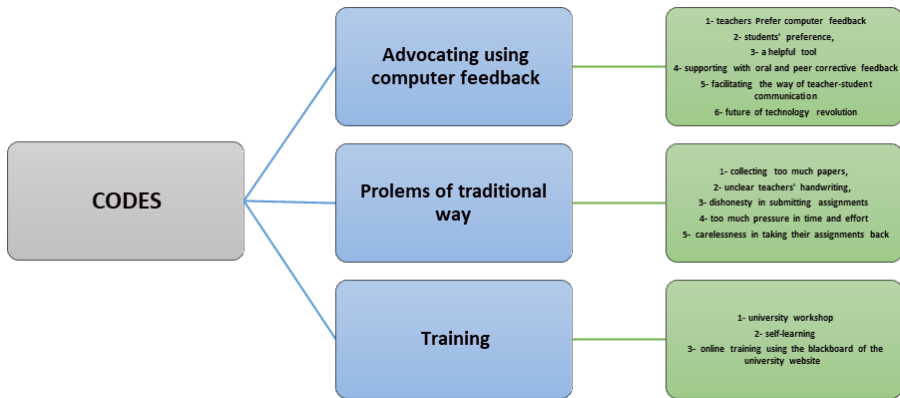
Figure 4. The codes for the interview.

In addition, the participants' responses to the open-ended questions (clarification questions) were analyzed qualitatively. "Qualitative research involves data collection procedures that result primarily in open-ended, non-numerical data which is then analyzed primarily by non-statistical methods…" (Dörnyei 2007: 24). The study examined the participants' beliefs about using different types of corrective feedback in writing. According to Dörnyei (2007: 27), "qualitative researchers concentrate on an in-depth understanding of the 'meaning in the particular'." I tried to allow the teachers and students to express themselves freely by asking them open-ended questions to observe sufficient information about their thoughts and attitudes toward computer-mediated and conventional feedback.

3.6.2. Teachers' interview analysis

The teachers' interviews were analyzed qualitatively. As mentioned before, these interviews were conducted using WhatsApp and the voices were recorded for questions and answers in Arabic. Then, the interview discussion was translated into English and transcribed manually. After that, the answers to each question for each participating teacher were summarized and compared with the responses of other participants using main codes that were divided into minor ones. For example, *advocates using computer-mediated corrective feedback* was the first main code, comprising teachers' preferences, students' preferences, a helpful tool, supporting oral and peer corrective feedback, facilitating teacher–student communication, and the future of the technology revolution. The second main code was *problems of traditional corrective feedback*, divided into different subclasses such as collecting too many papers, unclear teachers' handwriting, dishonesty in submitting assignments, too much pressure in time and effort, and carelessness in taking their assignments back. The final code was *training*, which included university workshops, self-learning, and online training using the blackboard on the university website (see Figure 4). The responses were then classified into agreement and disagreement by using computer-mediated corrective feedback in writing courses.

4. Results

This section outlines the quantitative and qualitative results for the teachers and students' questionnaires. It also presents the qualitative results of the teachers' interviews.

4.1. Teachers' interviews

The findings from the interviews with the seven teachers are presented according to their beliefs and attitudes toward using computer-mediated corrective feedback; the problems that they faced using conventional corrective feedback; their anticipation of their students' attitudes toward computer-mediated corrective feedback; their beliefs about peer corrective feedback; their suggestions about training courses for using computer programs for corrective feedback; and their predictions about the future of computer-mediated corrective feedback.

4.1.1. Beliefs and attitudes about using computer-mediated corrective feedback

All seven teachers agreed that using computer-mediated corrective feedback may help them save time and reduce their effort in correcting students' mistakes. Teacher A said, "I think it will help me save my time and reduce the pressure of collecting numerous papers that may get lost. Of course, any electronic devices will be well ordered." Similarly, teacher B believed that using computer-mediated corrective feedback might reduce the teachers' workloads in making corrections because it could correct mistakes in a clear way. Teacher C reported: "it might explain their mistakes to them much more clearly than I do when I correct traditionally because sometimes they do not understand my handwriting and comments." Moreover, teacher D liked using computer programs to give corrective feedback because, she said, "it will take half of my work and I will have the rest…". Teacher E shed light on the advantage of computer-mediated feedback on student–teacher communication, saying:

> I prefer using programs to help me indicate the students' mistakes and it really helps me and saves me time. Communication with students becomes faster, without waiting for the next lecture to receive their papers. I think that communication improves results because I tried using some programs before for courses other than writing and the students' performance was good.

In addition, teacher F explained the reason she preferred using computer-mediated corrective feedback, saying: "It will decrease the pressure on teachers because it will save the paper along with its submission date, and it will also save time because I read the paper twice, once for grammar and once for content." Teacher G believed: "this program will save us time and we will have more opportunity to think about how to correct our students' mistakes. There will be space for teachers to show their talent in teaching writing."

4.1.2. Problems with using conventional corrective feedback

The seven teachers described the difficulties they faced with using paper–pen corrective feedback. They complained that using this traditional method took too much time and effort. For instance, teacher B stated, "In our department we face the problem that teachers refuse to teach writing because it takes time and effort, and the workload is not decreased, and the writing work is endless." A similar opinion is provided by teacher D, who said, "I am not against the traditional way, but if there is another way that will help me save time and effort, yes, I am not against it." Other teachers declared that they faced problems clarifying their unclear handwriting and notes. For example, teacher F described her problem when she was a student, saying, "I faced this problem as a student. I found that the teacher's handwriting was not clear, and she got angry if we asked her to explain." She also described a different problem as a teacher, reporting:

> As a teacher now, I find the problem is not with the handwriting. The problem is with students not taking their papers back. It is really frustrating, because I spend time writing the feedback and correcting their mistakes and waste my ink and in the end the papers are left on my desk.

Teacher C said, "When I correct traditionally, sometimes they do not understand my handwriting and comments." Teacher A reported, "I faced problems. For example, some of them asked me, 'Teacher, what do you mean by this note?'" Teacher D stated, "Honestly, it happens a lot, especially when they ask about clarification of my handwriting or explanation of notes or abbreviations." Teacher E stated that, even if she explained her comments to students, they still did not understand, saying, "These students face problems with traditional feedback and even if I discuss the feedback with each student, they may still find it difficult."

4.1.3. Teachers' anticipations of their students' attitudes

All the teachers interviewed believed that most of their students prefer to be corrected by computer-mediated corrective feedback rather than the conventional method. After asking them about whether their students would like computer-mediated corrective feedback, and whether it would help them improve their writing skills, they offered similar answers. Teacher A said, "Yes, they will like it, and it will help them." Teacher B said, "Yes, and all the mistakes will be clear to them and they will understand the kinds of mistakes better." Similarly, teacher C stated, "Yes, I think so because it might explain their mistakes to them more clearly than when I correct traditionally." Teacher F stated, "I think students will find it helpful." Also, teacher G stated, "Yes, I think so, especially if the students are able to use the same program. They will work hard and write more and improve sharply." However, teacher D was neutral, saying, "It depends on students' preferences if they like using technology or not." The faster communication between teachers and students from using computer-mediated corrective feedback may cause students to prefer this method more than the traditional one, as teacher E declared, saying, "I think the communication will

improve because I tried using some programs before for courses other than writing and the students' performance was good."

4.1.4. Beliefs about peer corrective feedback

The seven teachers differed in their beliefs about the usefulness of using peer corrective feedback in writing courses. For example, teachers A, D, and E agreed on using both computer-mediated corrective feedback and peer feedback. As teacher A said, "It is better to use a mixed method of peer and computer correction to take individuals' differences into consideration." Similarly, teacher D believed in using both methods, saying, "'50–50' may be better." Teacher E explained:

> I prefer using both ways together. The teacher's feedback is very effective and expands the student's insights. Peer feedback depends on the student's level. However, peer feedback is important and interesting, and students can learn from each other's mistakes.

On the other hand, teachers C and F reported that even if they used the peer corrective feedback method, they had to correct again themselves. Teacher C responded, "Peer feedback and then I correct it because they will learn each other's mistakes." Teacher F added a new point, saying, "I use peer correction during the class while they do the exercises, but correcting the writing papers I will do myself."

By contrast, teacher G was against using peer corrective feedback in writing because students may replace correct sentences with wrong ones. She said, "I tried peer feedback and it sometimes gave a negative outcome. In other words, the student may make the correct thing wrong." Teacher B had a similar opinion, "Peer feedback may be useful for advanced level in translation, but not in writing courses because they usually have the same language level and they do not recognize their mistakes."

4.1.5. Teachers' suggestions about training courses on using computer programs for corrective feedback

All the teachers believed that having training courses on how to use computer corrective programs was very significant. Teachers A, B, C, and D indicated that conducting training courses and workshops in the university was a very good idea because they would help teachers learn how to use these programs to give corrective feedback using a computer. Teacher G suggested, "I hope that in the first week, which is the period for adding/dropping courses, there will be a workshop for all courses, and especially for writing. These workshops will train teachers in how to use these programs and how to train the students on using them as well." However, teachers E and F preferred having online and self-training courses. For example, teacher E stated, "if the college does not force teachers to take this training course, I think that teachers should practice it by themselves because it will help them at the first instance." In addition, teacher F stated, "I suggest it becomes an online course on the blackboard and each teacher learns from it by herself, because I do not think it will be very difficult to use."
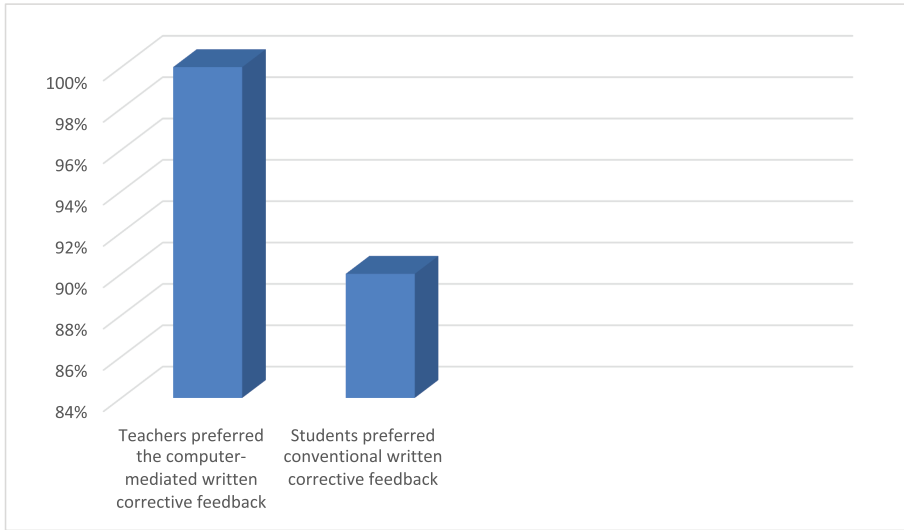
Figure 5. Summary of the results.

4.1.6. Teachers' predictions about the future of computer-mediated corrective feedback

The seven teachers were equal in their predictions about the future of computer-mediated corrective feedback. They all believed that PNU might use computer-mediated corrective feedback as an official method in the writing course correction. Teacher A reported positively, "Of course, yes." Teachers B and C had the same response, "Possible." Teacher D said, "Yes," and she explained the reason, saying, "because technology prevails in our lives, I think yes." Teacher E stated, "I think yes. Many things, particularly in our university, follow a technological trend. Now using a blackboard between students and teachers has become compulsory." In addition, teacher F explained, "Yes, if it corrects the grammar and spelling, because they make me feel confused with the spelling. If 40 students make the same mistake, I check the dictionary for the spelling." Finally, teacher G expressed her desire to have an official system of computer-mediated written corrective feedback, "I hope that it is as you said."

4.2. Teachers and students' questionnaires

The questionnaire responses were quantitatively analyzed. It can be briefly concluded that the teachers preferred computer-mediated corrective feedback, but the students preferred conventional corrective feedback in writing.

5. Discussion

The study investigated Saudi teachers and students' beliefs and attitudes toward conventional corrective feedback and computer-mediated corrective feedback in

writing courses at PNU. The study also scrutinized the extent to which they aligned. In this section, the results are discussed in relation to the major research questions, divided into two sections. In the first part, I discuss the results related to the first three research questions that concern Saudi teachers' opinions and positions on written corrective feedback. The final two questions that address Saudi students' beliefs and attitudes to written corrective feedback are discussed in the second part.

After analyzing the findings of the quantitative and qualitative data from the questionnaires and the interviews, it can be observed that there is a mismatch between the Saudi teachers' beliefs and attitudes and their students' opinions and positions on computer-mediated written corrective feedback. The teachers prefer the idea of providing corrective feedback for writing courses via computer programs because it saves them time and effort, while their students prefer the old and conventional corrective feedback that depends on using pen and paper, because it is more familiar to them and teachers may be more flexible in correcting their errors. However, I cannot assume that all students prefer traditional corrective feedback more than computer-mediated corrective feedback, and I cannot assume that all teachers prefer computer-mediated corrective feedback. The reason for this is that the participant sample is not large enough, and therefore, it is recommended that a larger group of participants is used in future research to confirm the teachers and students' preferences.

This gap between teachers and students' beliefs and attitudes can be filled by some actions. First, students must be trained to be corrected via computer programs. For example, teachers may conduct a training course for their students to show them how computer-mediated corrective feedback works. The second step is to allow them to gain experience with computer-mediated corrective feedback by taking two or three of their assignment papers and using editing programs to correct them. The last and most important step is to upgrade and improve editing programs to match the needs of teachers and students. For example, technologists may create corrective programs that can perform a combination of computer-mediated corrective feedback and traditional corrective feedback. These programs will only correct the spelling and grammar mistakes without grading them until the teachers check them and add their comments about the general contents, and then the grades are evaluated by the teachers themselves. I believe this solution may please teachers and students because it saves time and effort for teachers and evaluates students fairly and equally. In my opinion, combining the technological aspect and the traditional way is extremely effective because we cannot ignore the advantages of traditional corrective feedback and we cannot depend on the electronic method as a replacement for the conventional one. Therefore, the best solution is to combine these two methods to gain the benefits of both.

6. Conclusion

The current study investigated Saudi teachers' beliefs and attitudes toward conventional and computer-mediated corrective feedback in the context of PNU in Saudi Arabia. In addition, it explored Saudi undergraduate students' preferences concerning these two types of written corrective feedback and examined whether they agreed with their teachers' beliefs.

6.1. Summary of the findings

This study found that the Saudi teachers who participated in this research used the conventional written corrective feedback even though they did not prefer it. These teachers also found teaching writing using pen-and-paper corrective feedback to be very exhausting and it takes extensive time and effort. Spending excessive time and effort correcting essays may negatively affect teachers' performance in other courses. The pressure of the overload of correcting written assignments may prevent these teachers from achieving success in their teaching and from correcting other courses. Furthermore, the findings showed that these teachers found that their students struggled to read their handwriting, which could prevent students from benefitting from their teachers' comments. The study also found that conventional corrective feedback slowed communication between teachers and students, resulting in corrections and feedback taking a long time. Teachers could not collect students' assignments until they met them in class, and students could not receive their corrective feedback until they met their teachers over the next couple of weeks during class.

Furthermore, the teachers stated that some students did not care about receiving their corrected papers and that some careless students would fail to take their corrected papers back to see and learn from their feedback. This may demotivate and depress teachers, who spend a substantial time correcting their students' papers and aim to help them benefit and improve. The results also showed that some students took advantage of their teachers' being busy when using conventional corrective feedback by not submitting their papers on time. In other words, they tried to surreptitiously submit their papers late to their teachers' offices when they had the chance. The lack of a computer system preventing late submissions led some students to view submission deadlines as not very strict.

The findings also showed that the teachers preferred using different styles to consider their students' differences. For example, they liked to use peer corrective feedback during class exercises, although they took on the main correction and evaluation roles themselves. This shows that teachers may depend on computer-mediated corrective feedback more than peer corrective feedback. The study also found that teachers used the conventional method because this was the university's norm. This reveals that a university's policies and conventions can affect teachers' practices of giving written corrective feedback. The findings showed that the teachers believed that using computer-mediated corrective feedback would be more effective and useful for them and their students. Thus, their practices and their beliefs did not match. The teachers also suggested that a training course or a workshop be conducted either inside the faculty or online via the university website to train teachers to use computer-mediated corrective feedback.

However, the study also found that the participating students preferred conventional corrective feedback because they were used to this method and were not familiar with computer-mediated corrective feedback. Therefore, students' beliefs and preferences matched their teachers' current practices, but not their teachers' beliefs.

In sum, this study revealed two gaps: one between teachers' beliefs and practices and another between teachers' beliefs and their students' preferences. These

mismatches could affect the use and perceptions of conventional and computer-mediated corrective feedback in writing courses.

6.2. Implications

The findings of this study have numerous implications for university policy and teachers' practices of giving computer-mediated corrective feedback. It is recommended that the head of the English department in the language faculties encourage writing teachers to give corrective feedback via the computer. Furthermore, training courses should be conducted at the end of each semester to explain this new method to writing teachers and help them practice it before the beginning of the semester. It is also recommended that some British and American academics be invited to share their experiences of using computer-mediated corrective feedback and to discuss which programs are more effective and useful for teachers and students. The head of the department should be flexible; if teachers do not like using the computer to give corrective feedback, they should not be forced to teach this subject from the beginning of the semester. It is also important that the university freely supply all necessary equipment, such as computers, internet access, and editing programs. For example, if the editing programs are not free, the university should buy them and allow all teachers to download them for free. Furthermore, the department should conduct workshops and provide students with periodicals and brochures to explain the strategy and rationale of computer-mediated corrective feedback and allow them to practice using this method by themselves to help them recognize and trust this new technological trend. It is also recommended that computer-mediated corrective feedback be officially supported by the Education Minister and be implemented across all universities in Saudi Arabia to ensure equality and justice for all Saudi Arabian teachers and students.

6.3. Future research

Future research should conduct longitudinal experimental studies of two groups to test their beliefs and attitudes before and after using computer-mediated corrective feedback. Future studies should also conduct classroom observations to examine and explore teachers' and students' beliefs and attitudes toward conventional and the computer-mediated corrective feedback. Further work could also examine a larger number of participants while they are easily available during their academic semesters. In addition, it is recommended that future studies collect data from questionnaires and interviews for both teachers and students to investigate equal information from both types of participants. Moreover, future research should examine male teachers and students in other Saudi universities; however, if gender is not found to be a significant factor affecting teachers and students' beliefs concerning types of written corrective feedback, future studies could be conducted on other female teachers and students in other Saudi Arabian universities.

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An Effective Method for Demonstrating the Constraints on Word Combinations in English

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Abstract Despite the fact that co-occurring word items are generally recognized to have a significant impact on language acquisition, past investigation attempts have testified the low level of performance in collocational-related tests. These numerous studies, however, lack sufficiency in tackling the difficulties 'English as a Second Language' (henceforth, ESL) learners encounter in general and university-level writing students encounter in particular. In addition, there was no clear evidence found on related studies investigating Arabic-speaking students' understanding of the constraints of specific multiword items in the English language. This research proposed a methodology to investigate this particular area. Moreover, the methodology tests used has proven that the research hypotheses occurred. Examining the difficulties that Arabic-speakers confront through these tests, the errors participants made in specific answers were anticipated. L1 interference was the main challenge considering their past and/or current learning environment. The methodology demonstrated effectiveness in the progress of writing students' competency in understanding the level of "frozenness" and opacity in certain combinative words.

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1. Introduction

Word combinations have always been a drawback for non-native English speakers. According to Bahns and Eldaw (1993), the majority of EFL learners have different problems in their written work. Lewis (2001) states that these problems are mainly due to a lack of the use of word combinations. Language learners generally do not have these ready-made lexical bundles at their disposal, so they are literally working from scratch in their language. Their previous stages of language acquisition primarily involved learning different vocabularies relating to different topics and their parts of speech and grasping the grammatical arrangements restricting the use of language. This is the reason why they produce so many grammar errors. On the other hand, written discourse involves constructing language for academic papers, such as essays and dissertations, and thus the need for extensive use of vocabulary through the acquisition of lexical stock. If a student can effectively produce such combinations as lexical units, idioms, or fixed expressions, they would not have to write lengthier texts to explain the intended meaning. Producing unnecessary longer scripts results in more potential errors.

The ability to produce efficient language in the written (and verbal) form is a particular challenge for native Arabic speakers. Newman (1988), Aghbar (1990), Bahns and Eldaw (1993), and Al-Zahrani (1998) note that L2 learners face difficulties with lexical sets. Alsakran (2011) reported that Arabic-speaking learners of English demonstrated poor knowledge of collocations on his collocational tests. He suggested that the results of his research were due to their foreign language learning environment. Al-Amro (2006) also supported this suggestion. Consequently, although language teachers continuously dedicate enormous effort to explaining Arab students' composition mistakes in lessons and providing feedback on assessments, students generally repeat their composition mistakes. During my personal experience of teaching ESL students over the past 5 years at Princess Noura University in Riyadh, the Kingdom of Saudi Arabia (KSA), this problem has been repeatedly observed.

Academic investigations of word groupings among language students in several countries in recent years have indicated this issue. In Germany and Austria, Nesselhauf (2005) investigated the written production of a sample of 'English as a Foreign Language' (henceforth, EFL) learners. The result indicated that the writing students faced challenges producing correct verb–noun collocations. Similar researches in Taiwan by Wang (2005) and Liu (2000) reviewed the written work of native ESL learners. Their studies showed that their samples of students also had problems constructing verb–noun collocations. Alsakran's (2011) research conducted on Arabic-speaking English learners' receptive and productive knowledge of collocations concluded that learners of the English language face problems with adjective–noun and verb–preposition combinations. He also manifested that his research participants' productive knowledge of word chains was relatively narrower than their corresponding receptive knowledge. Similarly, Zareva and Shehata (2008) observed the influence of L1 on advanced Arabic-speaking English students' collocational knowledge. His examination showed that Arabic-speaking EFL learners have overall poor knowledge of co-occurring words. Another related study by Al-Amro (2006) assessed the lexical and grammatical collocations of Saudi EFL learners, as well

as their receptive and productive collocational knowledge. The results showed that there was a lack of collocational knowledge among the participants.

Despite the numerous studies exemplified above in the broader context of co-occurring words, insufficient research currently exists regarding the particular field of combinatory restrictions. This area is very important in the language acquisition process and has an impact on language fluency development. A number of related studies have investigated the levels of co-occurring words (Allerton 1984), suffix combinations constraints (Hay 2002), and affix ordering (Hay 2003). Moreover, there have been no significant attempts to investigate the possible strategies to demonstrate word combinatory restrictions for Arabic-speakers at the academic level. Therefore, the following questions arise:

1) What is the major challenge Arabic-speaking intermediate L2 learners face in learning co-occurrence restrictions?

2) Based on the fact that the *learning L2 collocations incidentally through reading* methodology applied at Nottingham University in England in 2015 was successful, could a similar study with a different methodology be applied to investigate co-occurring word constraints for the competence of Arabic-speaking language students at Princess Noura University in the KSA?

1.1. Research hypothesis

1) Due to their L1 interference, Arabic speakers will mistakenly use prepositions used in their native language to collocate with a verb when constructing English phrasal verbs. They will also use a translated form of Arabic fixed expressions in an English sentence.

2) The methodology mentioned above was implemented in England to learners from diverse language backgrounds. However, by contemplating past CELTA1 teaching experience at the British Council, Riyadh, applying a CELTA-based methodology for Arabic-native writing students to learn L2 multiword unit constraints will bring successful results.

Articulating and demonstrating these constraints to the students is vital to the success of the writing courses. The research highlights an important aspect for consideration in the guidelines for teaching management at Princess Noura University.

The emphasis of this paper is on ESL learners' knowledge of the aforementioned constraints of using different word combinations. We conducted an investigation of these restrictions, and we designed and applied a teaching methodology to articulate and demonstrate them to writing students.

By following this methodology, the learners were expected to be able to do the following:

• recognize the different co-occurrence combinations in a context;

• understand the characteristic meaning of example collocations;

- identify the different structures and word classes in selected collocates;

- signal the constraints collocates and other expressions conform to, which vary in level and type;

- use practiced collocates, including fixed expressions and example metaphoric items, in future contexts.

2. Background

The idea of word combinations and information about their different types have been discussed in different sources. The term "word combinations" refers to any combination of at least two words forming a grammatical unit. After exploring several pieces of research, the information outlined below was collected.

3. General word combinations

Collocation generally refers to two (or more) linguistic items, at least one of which is lexical, regularly co-occurring in the same context and that are syntactically related or syntagmatically attracted (Bartsch 2004). It is worth mentioning that this is quite a general definition, and more specific definitions have been developed that put constraints on the types of words that can co-occur.

However, collocation stereotypically refers to lexical collocates. The two lexical items do not come together randomly or coincidently but habitually and arbitrarily exist in the utterance of a language and "sound right" to a native speaker (e.g., a heavy smoker, not a strong smoker), and items substituted with their synonyms in a collocation can be recognized by other fluent users and natives as unacceptable or semantically incorrect. Lexical items can be morphemes, words, phrases, or utterances. Natives may say "*thin person*," not *"narrow person*," although *thin* and *narrow* are synonyms; "*they have four children*," not "*they have four childs*"; and *"A lot of people came to the party*," not *"Allot of people came to the party."* Additionally, to eat, you sit *at* the table, not *on* it, and the picture was *hung* but the prisoner was *hanged*.

Interestingly, collocations were first observed in Greece approximately 2,300 years ago (Robins 1967), when Greek stoics used the concept to study the semantics of co-occurring words. They advocated that words "do not exist in isolation and they may differ according to the collocation in which they are used" (Robins 1967).

Colligation is a term short for grammatical collocation used to refer to grammatical collocates recognized and used together. Carter (1998: 58) defines the patterns as a combination of a dominant word, recognized as a lexical item, and a functional word (e.g., lust for, rely on, parallel to, on Monday or call at) in which the combination does not lose its meaning in any significant way when the constituents are combined.

Fixed expression is another term for a multiword item. It is a form of expression that has taken a specific meaning separate from that of the words themselves. Fixed expressions are used formally and informally as a standard way to express ideas. *Lots*

of love and *Yours sincerely* are example uses of informal and formal expressions, respectively.

A metaphor refers to a type of figurative use of language. It simply means using a word or expression to refer to something other than what it originally applies to or what it literally means. A word combination may have a regular meaning or a figurative meaning. For example, this plan has "many troubles" or "a sea of troubles." The former expression shows a word combination of regular meaning, while the latter holds meaning as a metaphoric word combination.

An idiom is a word combination in the sense that its meaning cannot be extracted from the constituents of the expression and it has a separate meaning of its own. Some linguists, such as Carter (1998), consider an idiom to be a type of fixed expression, while others (e.g., Baker [1992]) differentiate between the two. The problems concerning idioms are much more pronounced than other types of fixed expressions when rendering the various aspects of meaning they convey into the target language (TL) (Baker 1992: 65).

A lexical phrase, sometimes referred to as a lexical chunk (Lewis 1993) or a lexical unit (Sinclair 1991), is a set of lexical items that tend to have a characteristic meaning, for example, *have a crush on*, *take issue with*, and *in charge of*. Each of these units is more than just a combination of the meaning of individual words.

4. General word combination constraints

Upon investigating the several common word chains in the English language, the constraints imposed on a lexical item were identified. These restrictions oblige the user of the language to choose a particular word or a range of words or phrases related to that context. Such constraints can exist in terms of opacity and "fixity." Opacity refers to the quality of non-transparency in the meaning of a word combination to a non-native, whether being in the TL or in their L1. Fixity is another word for "frozenness" and refers to the attribute of being unable to change its syntactical form. The constraints on collocations and idioms can range as a cline of obligation with open restriction at one end and restricted at the other (Carter 1998: 65).

However, the restriction on the selection of words relies heavily on the context. For example, a speaker would use "calm" to describe a person but "quiet" for a machine. Moreover, a tree can be *decorated*, but food can be *garnished*.

On the other hand, multiword items such as phrases (*in front of*) or fixed expressions and/or idioms (*It is raining cats and dogs*, *hit the sack*) can be completely frozen in that their constituents and cannot be replaced, deleted (even an article), added to, or transposed. However, not all idioms have the same degree of "fixity" (Carter 1998: 65). An example would be *meet the deadline*. A native would accept transpositions as in *meet the deadline: the deadline was met* as well as substitution as in *fulfill a task* rather than *complete a task*.

The problem appears when learners are given a choice to translate word combinations into English, given a piece of text or quoting idioms that they have not come across as often, in remembering the correct synonym or expression during assessments of writing or speaking skills, for example, to say "*my heart **is with** those*

who lost their dear ones" instead of "*my heart **goes** out **to** those who lost their dear ones,*" "*it's raining **dogs and cats**,*" the common "*my name Alia*," and "***in front** the building*" or *"I am going to **knock** the sack.*"

Other restrictions are imposed by the structure (Sinclair 2004: 174). Sinclair (2004: 175) explained through the example plural word *efforts*. The collocation known it to combine with is *too*. By using a bank of English to search through the structure this combination appears in, he found that it is typically followed by an infinitive verb, for example, "*workers were overwhelmed in their efforts to deal with thousands of refugees.*"

5. Research methodology

5.1. Participants

The group of participants comprised 10 female undergraduate writing students who had completed Level 1 – Foundations of Reading and Writing (FRW), one of the courses taught in the College of Languages at Princess Nora Bint Abdul Rahman University, Riyadh, Saudi Arabia. They were all of mixed Arab ethnicities and had an age range of 18–20 years. Their language abilities were a typical intermediate level of English and an L1 level of Arabic.

5.2. Setting

The teaching plan was carefully designed focusing on student-centered practice steps to cover the constraints of selected word combinations using tactical stages and an authentic text.

The form of material: The worksheets were A4-sized paper. The selected text printed on A3 paper was set for the planned steps rather than an audio recording for the following reasons:

- The group would have learned reading and writing skills over a previous semester. Therefore, the selection of text, the steps planned, and anticipated problems were considered in light of the capability of the learners according to their acquired skills based on their past FRW course.

- Through personal teaching experience, the challenge students usually faced to identify the TL (here, the word combinations) and determine the spelling remained higher in listening activities than in reading activities. Students have generally been finding the written discourse quite helpful in observing the spelling of the target words. On the other hand, students listening to an audio text had to guess the correct spelling, which is prone to errors considering the various possible accents used in a recording.

The selected text and discourse analysis are shown in Figure 1 – Appendix 1.

Context: The context was adapted from an article on the British Broadcasting Corporation (henceforth, BBC) website by David Robson in which he suggested that

the "unusual whistled speech" of the inhabitants of the hills of Himalaya "may reveal what humanity's first words sounded like" (Robinson 2017).

The text was chosen for two reasons:

- The main idea explored a type of language that was unfamiliar and would have been of a particular interest to the participants. The group was majoring in language and translation, and the topic of the selected context related to their studies.

- The indication that such mysterious languages demonstrated the stunning capability of the brain to filter, decode, store, and retrieve information from new signals would prompt the participants to think deeply about the new lexis that they were about to undertake.

5.3. Method

To achieve successful outcomes, the following initial steps were carried out:

- The grammar aspects of a noun phrase, verb phrase, and compound noun were explained;
- The learners were familiarized with collocations and fixed expressions, as well as their syntactic forms through eliciting related questions;
- The concept of figurative language was introduced;
- The new vocab1ulary was pre-taught.

The participants were then given a set of eight tests (A–H) over two stages, which are explained in the following sections.

5.3.1 Controlled stage

Step 1: Learners to be familiar with the context.

Step 2: Learners to identify the words or multiword items relevant to the topic among other irrelevant words.

Step 3: Learners to recognize the word combinations from other random sets of words extracted from a given text.

Step 4: Learners to decide the correct characteristic meaning the collocates convey.

Step 5: Learners to correctly name the word class of each of the constituents and the syntactic features of the collocates (i.e., the grammatical form and the name of structure).

Step 6: Learners to understand the syntagmatic constraints of the TL.

Step 7: Learners to be familiar with the paradigmatic constraints.

5.3.1.1. Test A: word selection. This test corresponds to *Step 1*. Participants were given two paragraphs extracted from the original source of the selected text and prompted to choose one out of three headings that were most related. This reading session gave the participants familiarity with the gist of the text. The two paragraphs (Figure 2) and the three given headings (Figure 3) are shown in Appendix 2.

5.3.1.2. Test B: Is it a collocate?. The participants were then moved on to *Step 2*. The test used a set of 10 cards, each containing a word or a phrase. Each student was encouraged to pick out 10 cards (one card at a time) until they used all of the given cards and decided whether or not each item was related to or collocated with a word from the heading. Students were allowed to refer to their English-to-Arabic dictionaries after their attempt in the session. The group was first given a test demonstration using eight cards. The items on the cards are listed in Table 1 of Appendix 2.

The purpose of this exercise was to:

1. Establish student-centered work through group discussion and correction;
2. Activate receptive and productive knowledge about word combinations;
3. Think up reasons confidently through dialogue on why other items are not related

Once the participants were through with this test, the selected text was given out as feedback on papers. Students then compared their results by noting the items in their original context so that any possible confusion would have been resolved. This game also worked as a form of a pre-teaching for the new vocabulary that had emerged.

5.3.1.3. Test C: Am I a collocate?. To comprehend the constraints of different word combinations, or at least those concerning collocates, in the forthcoming steps, the learners needed first to differentiate the types or cast out the non-collocates that may have led them consequently to their restrictions in the context. This exercise corresponded to *Step 3*.

The suggested exercise was carried out using the feedback sheet with the selected text and two worksheets. *Worksheet 1* (Table 2 – Appendix 2) with all of the different word combinations was copied on six colored papers, one color per group, cut into strips, and hung around the room. *Worksheet 2* (Table 3 – Appendix 2) was given to the participants and included a table with two columns and an example answer. Participants were instructed to walk around the classroom, find their assigned colored cards with word combinations, and decide which were and were not collocates. Finally, they were asked to stick the cards under the right column on their worksheet. Feedback was given afterward.

5.3.1.4. Test D: grass skirt. The following quiz corresponded to *Step 4*. Students needed to learn the meaning of each lexical unit. The suggested exercise was implemented using the selected text once more as well as two worksheets. Worksheet 1 (Table 4a – Appendix 2) contained the different word combinations and was copied on six colored papers, one color per group, cut into strips with one edge left uncut. The participants were given Worksheet 2, which included a list of meanings corresponding to the word chains on Worksheet 1 with the first item answered (Table 4b – Appendix 2). They were informed that each player needed to race others to the teacher to get the first strip of paper. The player then had to decide the correct meaning on the strip of paper and stick the words on the worksheet under the right column. Each learner had to come to me at the front of the classroom to show me their answer, and if the answer was correct, the learner was given the next strip of paper. If the answer was incorrect, the student was sent back to try again. The winning participant was the one who had all of their answers correct first.

5.3.1.5. Test E: analyze me. Participants here were given a worksheet containing a table of three columns. The first column listed the word combinations, and students were asked to fill in the second column with the word class of the elements forming each word chain and write it in the corresponding column. In the third column, they were instructed to write down the syntactical feature of the collocates. This session was designed to guide the learners to the relation of the constituents forming the word sets and, consequently, toward their paradigmatic and syntagmatic constraints. *(Step 5)*. Table 5 of Appendix 2 displays the worksheet participants were required to complete. The first line was given. Learners were allowed to use the Internet and past lesson notes for this step.

5.3.1.6. Test F: conclude the paradigmatic constraints. Correlating to *Step 6*, this exercise was an example of a core practice to learn how such lexis may have been so restricted, to what extent, what the nature of restrictions was, and why. To understand the paradigmatic constraints, students had to perform adding, substituting, deleting, and pluralizing or singularizing constituents and then discuss their results and explain why some do not sound correct to a native English speaker. They eventually gained a strong understanding as to what degree many of the example lexical units were frozen.

The concept was implemented using a worksheet and mixed cards. The worksheet included a set of gap-fill questions, and each question was given a different color, while each card contained four choices of answers corresponding in color to each question (Table 6 – Appendix 2). Question (0) was solved in a group discussion with all of the participants, while the successive questions were required to be answered in their individual groupings. This exam was intended to prompt discussion and debate. While the participants were being monitored, they were randomly asked to explain the reason for choosing their answer and why they had not considered the other options. Students' mistakes are shown in Table 7 of Appendix 2.

5.3.1.7. Test G: conclude the syntagmatic constraints. *Step 7* of the controlled stage was a major step toward understanding the restrictions word combinations follow. Understanding the syntagmatic ties helped students decide which expression was used in which context as well as establish that example multiword items or phrases could not be *transposed*.

The practice was carried out over two rounds. A context was given, and expressions were fixed on the board (Figures 4 and 5 of Appendix 2). Students were prompted to debate over a set of substitutions as to whether a native English speaker would accept the alternative expression in the given context. The answer to the first expression in both rounds was given.

Feedback was given after the first session. The phrase *from ear to ear* in the first sentence was used to describe a broad smile or grin of someone for receiving positive influence. The second expression *all ears* indicates that someone is fully present and listening to the speaker. *To the ear that has been untrained* was a deliberately failed attempt to paraphrase an expression.

Again, after the second round, it was important to establish the semantics of the alternate expressions. The practice test prompted debate and discussion. Feedback was eventually given. The first expression, *hold on a minute*, was said in a hypothetical informal conversation when a listener needed the speaker to stop for a "minute," possibly to think, make a statement, or ask a question. *Hold your horses* also literally meant "wait for a moment" but was supposed to be used when a listener asked a speaker to consider their decision carefully. A person who was not worried about their scales getting broken may have expressed that they would *hold the weight* of their bag, while their mother would *hold them responsible* for breaking the scales.

It was not expected by the end of the *controlled practice* stage that learners would have mastered the targeted constraints. The aims were to access key explanations and to practice alternate answers that lead to correct predictions. Learning outcomes were carefully monitored, and error-correction was given in the following stage.

5.3.2. Productive stage

Step 8: Learners to be involved in semantically (and grammatically) correct sentence-making using different word combinations.

5.3.2.1. Test H: dictionary at hand. This assessment involved individual work prompting participants to produce sentences with the aid of a learner's dictionary. The task required them to search for five possible expressions or phrases that mention the word "hand" or any of its reflections that differ in meaning from the phrase in *Joining just **a handful of** other communities*. Figure 6 (Appendix 2) shows the examples given. In their findings, students were encouraged to produce example sentences and given an opportunity to compare results with a partner to check understanding.

5.3.3. Data scoring procedure

The set data of the eight tests were scored as *correct or incorrect* because all practice questions could only hold one possible answer. Items given more than one answer or left unanswered were considered incorrect.

6. Results and discussion

Following the steps of the implemented methodology, data were collected

Test Answer	Test A (Total answers = 1)	Test B (Total answers = 10)	Test C (Total answers = 10)	Test D (Total answers = 10)	Test E (Total answers = 5)	Test F (Total answers = 8)	Test G (Total answers = 5)	Test H (Total answers = 5)
Participants who got all answers correct	9(90%)	2(20%)	1(10%)	2(20%)	6(60%)	8(80%)	7(70%)	8(80%)
Participants who got all answers incorrect	1(10%)	8(80%)	9(60%)	8(80%)	4(40%)	2(20%)	3(30%)	2(20%)

Almost all values among the test results were expected. According to Table 1, the students scored 90% correct answers in the gist assessment in Test A. This reflects the high reading comprehension skills these students have acquired through their FRW course. In Test C, only 10% of students had all answers correct, while eight out of 10 participants got all of their answers wrong on Test D. These results indicated that the participants had poor previous knowledge regarding co-occurring word items.

Covering the steps of the controlled stage, it was pleasing to notice the progress the students had shown in their results on completing Test G, the last test of the stage.

The productive stage contained the most important and challenging test, as students had to write their own sentences including expressions that mentioned the term "hand." However, the test result showed improved receptive knowledge by implementing this methodology.

7. Conclusion

7.1. Discussion summary

Understanding the restrictions on word combinations is important in demonstrating competent writing skills. In general, this study helped prove the necessity of incorporating the teaching of diverse co-occurring words in writing courses to improve the level of academic as well as professional writing skills.

Considering such assessments as those proposed in this methodology in English composition lessons is essential to practice different word combinations, particularly the most used ones. These tests can help second language learners minimize communication difficulties particularly in times when short messages are needed. More importantly, they would benefit EFL writing students by providing them with ready-made building blocks so that they can worry less about constructing longer scripts to deliver meaning. Moreover, prescribing the teaching and assessing and correcting prefabricated expressions in writing course curriculums are as important as any other component of an English course; the level of expressions taught can be determined according to the course level.

The methodology strategy used the past CELTA experience of student-centered practice steps to demonstrate collocations, colligations, metaphors, fixed expressions, lexical phrases, and idioms and the constraints they all conform to. The steps covered selected multiword items in a context given by the facilitator (controlled stage) and others chosen by the learner (productive stage) to help improve writing students' fluency in the English language. Carefully monitoring the students during the assessments in the productive stage of the related lesson and giving thorough feedback leads to progressive results. Non-congruent lexical sets need more attentiveness in writing lessons than congruent sets, without neglecting the latter.

Referring to the research hypotheses in this paper, the tests did show that both hypotheses were supported. The anticipated errors in participants' answers to Test F have proven the first hypothesis. The L1 interference issue has generally not been successfully addressed in early stages of language acquisition in public schools and many international schools. My personal teaching experience of national and international English curricula in Saudi schools, as well as observing three of my children's schools in Riyadh, all uncover language teaching problems. These schools have still been using the same classic teaching strategy for the past 40 years, implemented by teachers who are not sufficiently confronting the familiar L1 challenges nor fully undertaking teaching development courses in EFL. Moreover, the progress reflected by the percentage results of the methodology's staged tests has proven a great success.

8. Research limitations

Although the study adequately addressed the questions of this research, it has five main limitations.

1. Tests planned and implemented are based on pre-steps, including pre-teaching the new vocabulary of the given text and assessing familiarity with word combinations.

2. The participants were university writing students majoring in applied linguistics or translation. They had passed a foundation course in English reading and writing.

3. The study included a small number of language learners.

4. The participants were all females.

5. The results analysis only included percentages of students with fully correct or incorrect answers.

9. Recommendations for future research

As previously mentioned, proficiency in different word combinations and their restrictions is important for the fluency of writing students in particular. However, there is insufficient research in the field of multiword items. More research is needed regarding word combination restrictions such as implicit vs. explicit learning strategies, the acquisition and competency development of collocations, tackling the L1 interference of Arabic as well as other languages, the recognition of different word combinations and restriction levels, and word permutations.

Another suggestion is broadening the scope of the study. Including males in the examination would assist in possibly elucidating any relationship between word combination constraint proficiency and gender. Additionally, a larger population participating in the research would lead to more accurate results. Drilling these constraints through more practice tests and using other sets of most commonly used word combinations is suggested. If the test analysis included the answers of every participant, the results would be more accurate. In addition, more practice on the fixity and opacity of word items would certainly lead to fewer errors and higher scores.

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Appendix 1 The selected text

The people who speak in whistles

If you are ever lucky enough to visit the foothills of the Himalayas, you may hear a remarkable duet ringing through the forest. To the untrained ear, it might sound like musicians warming up a strange instrument.

Joining just a handful of other communities, the Hmong people can speak in whistles. The sounds normally allow farmers to chat across their fields and hunters to call to each in their forest. But their language is perhaps most beautifully expressed during a now rarely-performed act of courtship, when boys wander through the nearby villages at nightfall, whistling their favourite poems between the houses. If a girl responds, the couple then starts a flirty dialogue.

These mysterious languages demonstrate the brain's astonishing capacity to decode information from new signals with insights that are causing some neuroscientists to rethink the fundamental organization of the brain. The research may even shed light on the emergence of language itself. According to one hypothesis, our first words may have sounded something like the Hmong's courtship songs.

Either way, the whistles lose many of the cues that normally help us to distinguish different words – and outsiders often find it almost impossible to believe they carry intelligible messages. Yet Meyer has found that fluent whistlers can decode the sentences with more than 90% accuracy – around the same intelligibility as speech. Meyer suspects that this relies on the same neural machinery that allows us to hold a conversation in a crowded room, or to make sense of a whispered message. "Our brains are really good at reconstructing words that have been a bit destroyed by noise or other distortions," says Meyer. We can see the same **in written message**s when the letters are all jumbled up or the vowels removed – yuor biran aumtoacitally flls th gpas.

(http://www.bbc.com/future/story/20170525-the-people-who-speak-in-whistles - accessed July 9, 2017)

Figure 1. The selected text.

Discourse Analysis:

a. Collocates Selected:

1) *"You may hear a remarkable duet **ringing through** the forest"*

2) *"To **the untrained ear**, it might sound like musicians warming up a strange instrument."*

3) *"when boys wander through the nearby villages at nightfall"*

4) & 5) *"**fluent whistlers** can **decode the sentences** with more than 90% accuracy"*

6) *"or to **make sense** of a whispered message"*

7) & 8) *"Our brains are really **good at** reconstructing words that have been a bit **destroyed by** noise or other distortions,"*

b. Fixed Expressions:

9)   *"..it might sound like musicians **warming up** a strange instrument"*

10) *"Joining just **a handful of** other communities, the Hmong people can speak in whistles."*

11) *"The research may even **shed light on** the emergence of language itself."*

12) *"..and outsiders often find it almost impossible to believe they **carry intelligible messages**."*

13) & 14) *"Meyer suspects that this relies on the same **neural machinery** that allows us to **hold a conversation** in a crowded room."*

Word Combinations Constraints of the Selected Text

a. **Collocates Selected:**

1)   *"you may hear a remarkable duet **ringing through** the forest"*

•   *"* ringing through: the chunk can alternatively read *ringing in* but with a significant semantic deviation.

2)   *"To **the untrained ear**, it might sound like musicians warming up a strange instrument."*

•   untrained ear: the collocate has a figurative characteristic meaning; therefore, any substitutes may lead to non-figurative semantics.

3)   *"when boys **wander through** the nearby villages at nightfall"*

•   wander through: compared to the collocate *ringing through*, the former can be an open-choice collocation as *through* can be replaced by *to, into,* or *around* but with a slightly different meaning.

4) & 5) *"**fluent whistlers** can **decode the sentences** with more than 90% accuracy"*

•   fluent whistlers: can be substituted with *professional, good,* or *expert;* therefore, the collocate has an open choice element.

•   decode the sentences: again, the combination has other choices such as *decipher, interpret,* and *work out.* However, as the messages are instrumental in oral relation, we cannot apply all of its synonyms. Thus, we cannot say *"translate"* as translation relates to a written form of text, compared to interpretation as a medium associated with an oral form. Moreover, the expression is used for describing a language, not code. Therefore, it sounds incorrect to say *decrypt a sentence*, *solve a sentence*, or *untangle a sentence*.

*6)   "or to **make sense** of a whispered message"*

- to make sense: a closed-set lexical pair; we cannot alternatively say *do sense* or use any synonym for *make* here.

*7 & 8) "Our brains are really **good at** reconstructing words that have been a bit **destroyed by** noise or other distortions,"*

- good at: the expression allows the choice to replace *good* with *excellent* or to add the adverb *"very";* however, the meaning may slightly differ in accuracy.

- destroyed by: if we use *with* or *in* instead of *by,* the meaning will again slightly sound different.

b. Fixed expressions:

*9)   "..it might sound like musicians **warming up** a strange instrument"*

- warming up: a figurative expression, opaque, a frozen idiom as it disallows all four aspects substitution, transposition, deletion, and addition.

*10)   "Joining just **a handful of** other communities, the Hmong people can speak in whistles."*

- a handful of: nominal phrase type of grammatical collocation (noun + preposition) where we have a lexical item, *handful*, combined with a grammatical word, *of*. It allows substitution, so the phrase *just a handful of other communities* can be reworded to say "*only a handful of groups*," which is rather semantically transparent and has a similar expression in students' L1 (Arabic). The fixed expression has a feature of metaphoric personification as if communities can be measured in a hand.

*11)   "The research may even **shed light on** the emergence of language itself."*

- Shed light on prepositional verb + object + preposition: an idiomatic type of expression, fully transparent, disallows substitution or transposition but may allow restricted additions, for example, *shed some light*. The expression also has a metaphoric element.

*12)   "..and outsiders often find it almost impossible to believe they **carry intelligible messages**."*

- carry intelligible messages: an expression with a metaphoric element. Transparent in the TL and L1 (Arabic). The phrase carries messages allows addition (adjectives or quantifiers) and transposition and disallows substitution.

*13) & 14) "Meyer suspects that this relies on the same **neural machinery** that allows us to **hold a conversation** in a crowded room"*

- hold a conversation: again, figurative with opacity as the word *hold* and its positive semantic prosody here can be confused with the term *hold it*, meaning to stop, or *withhold*, meaning to refuse to give something. The expression can accept addition, deletion, and transposition but cannot allow substitution.

- neural machinery: again, a metaphorical expression that is transparent.

Appendix 2

- Test A

It's not just the enticing melodies that make it the perfect language of love. Compared with spoken conversations, it is hard to discern the identity of the couple from their whistles – offering some anonymity to the public exchange. The couple may even create their own personal code, adding nonsense syllables to confound eavesdroppers – a bit like the Pig Latin used by English schoolchildren to fool their parents. "It gives them some intimacy," says Julien Meyer, at the University of Grenoble, France, who visited the region in the early 2000s.

The practice not only highlights humanity's amazing linguistic diversity; it may also help us to understand the limits of human communication. In most languages, whistles are used for little more than calling attention; they seem too simple to carry much meaning. But Meyer has now identified more than 70 groups across the world who can use whistles to express themselves with all the flexibility of normal speech.

(http://www.bbc.com/future/story/20170525-the-people-who-speak-in-whistles - accessed July 9, 2017)

| A handful of communities can speak other languages |
| **The people who speak in whistles** |
| Light and sound can be found in forests |

Figure 2. Extracted text for Test A.

- Test B

Table 1. Cards for Test B (answer key)

sound	decode	trees	hear	conversation
rain	**dialogue**	**ear**	**understand**	**noise**
fluent	fire	**language**	**loud**	successful
messages	**information**	nightfall	**poems**	villagers
couples	smell	**communication**	**words**	ill
hungry	**Beautifully expressed**	leaders	**cues**	publish

- Test C

Table 2. Test C – Worksheet 1.

warming up	may hear
ringing through	shed light
language itself	ever lucky
the untrained ear	make sense
neural machinery	fluent whistlers
hold a conversation	decode the sentences
other distortions	often find
the Hmong people	Mayer suspects
often find	destroyed by
the untrained ear	fields and hunters
when boys	a handful of

Table 3. Test C – Worksheet 2 (answerkey).

Word combinations	Non-word combinations
decode the sentences	ever lucky
make sense	**may hear**
the untrained ear	**language itself**
shed light on	**often find**
neural machinery	**most beautifully**
destroyed by	**the Hmong people**
warming up	**fields and hunters**
hold a conversation	**foothills of Himalayas**
fluent whistlers	**when boys**
wander through	**Mayer suspects**
a handful of	**other distortions**

- Test D

Table 4a. Test D - Grass skirt - Worksheet 1.

Collocate
(0) decode the sentences
(1) make sense
(2) the untrained ear
(3) shed light on
(4) neural machinery
(5) destroyed by
(6) warming up

(7) hold a conversation

(8) fluent whistlers

(9) wander through

(10) a handful of

Table 4b. Test D – grass skirt – worksheet 2 (answer key).

Meaning of collocate
(0) interpret the words in the sentences
(4) the nervous system
(3) make something clearer
(1) be fairly correct in someone's speech or action
(2) one which has not experienced something before
(6) a quick test made before the performance
(10) a few
(5) ruined
(7) start a dialogue
(8) very good at it
(9) walk in a place

- Test E

Table 5. Test E – worksheet.

Collocation	Word class of constituents	Structure
[e.g., 1] Ringing through	verb + preposition	phrasal verb
[e.g., 2] untrained ear	adjective + noun	noun phrase
[e.g., 3] wander through	verb + preposition	prepositional verb
(1) fluent whistlers	**adjective + noun**	**Noun phrase**
(2) decode the sentences	**verb + noun**	**verb + object**
(3) make sense	**verb + noun**	**verb + object**
(4) good at	**adjective + preposition**	**adjective group**
(5) destroyed by	**verb + preposition**	**phrasal verb**

- Test F

Table 6. Test F (answer key).

	a. speak
(0) According to a survey, 50% of Europeans are able to ___d____ a conversation in a foreign language.	b. make
	c. talk
	d. hold

	a. **light**
(1) He shed some ___a____ on the problem.	b. lights
	c. sunlight
	d. lighters
	a. ringing in
(2) While I was reading, a sound was __b____my garden	b. **ringing through**
	c. ringing away
	d. ringing on
	a. **makes sense**
(3) Your explanation ____a____ . Thank you.	b. does sense
	c. is sense
	d. has sense
	a. **good at**
(4) My mum told me I'm _____a____ grammar.	b. good in
	c. intelligent at
	d. smart at
	a. heat up
(5) The dancers went through a quick __d_____.	b. warming
	c. warmer
	d. **warm up**
(6) Her singing performance was ___c_____ the screaming of crying babies coming from the audience.	a. destroyed with
	b. dismantled by
	c. **destroyed by**
	d. crashed by
(7) Although Tom was not a ___d___ English speaker, he became at the top of his profession.	a. happy
	b. well
	c. fluency
	d. **fluent**
(8) The whistle could sound like noise to the ____a_____.	a. **untrained ear**
	b. untrained ears
	c. inexperienced ears
	d. unexperienced ear

Table 7. Students' errors in Test F.

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0. **According to a survey, 50% of Europeans are able to _____ a conversation in a foreign language.**

   Make could be the first choice as it seems right in the TG's L1. On the other hand, they may confuse the use of *hold* here as to mean *stop for a minute*.

1. He shed some _____ on the problem.

   Students may find the word *lights* more appropriate considering *some*.

2. **While I was reading, I heard a sound ____my garden.**

   The learner may confuse the item "*through*" with "*in*", *on, at, by* depending on the level of understanding to the context.

3. **Your explanation _____ . Thank you.**

   Does is a synonym for *makes*. Considering synonyms are very likely to be used as an incorrect alternative in collocates, a number of students used "*does sense*" in this context.

4. **My mum told me I'm _____ grammar.**

   The level of L! interference caused learners to choose either *smart in* or *good in* instead of *good at*.

5. **The dancers went through a quick _____ .**

   Some participants selected *Heat up* for the reason in (3) above. *Warmer* was confused with "*starter*" for such choice.

6. **Her singing performance was _____ the screaming of crying babies coming from the audience.**

   The reason in (3) may have been the reason why some participants used *crashed by* as it sounded familiar compared to *dismantled by*. However, *destroyed with* also sounded right to few learners. It was then clarified that the semantics were different; A city can be destroyed *with* bombs and destroyed *by* bombing.

7. **Although Tom was not a _____ English speaker, he became at the top of his profession.**

   Well was confusedly used as in *a well-educated person*, and *good* was selected due to an interference of L1. A fair number of others decided *fluent* was the right word in this context considering *I don't speak English fluently* is semantically correct in Arabic as much as it is in English.

8. **The whistle could sound like noise to the _____ .**

   Figurative language can be quite advanced for the group of students in general. Some students voluntarily chose *unexperienced* or *inexperienced* as it may have sounded right.

- Test G

> ***From ear to ear***, *it might sound like musicians warming up a strange instrument.*
> ***To be all ears***, *it might sound like musicians warming up a strange instrument.*
> ***To the ear that has been untrained***, *it might sound like musicians warming up a strange instrument.*

Figure 4. Test G – Board 1 (Original expression: to the untrained ear).

> *hold on a minute*
> *hold your horses*
> *hold the weight of my bag*
> *hold her responsible*

Figure 5. Test G – board 2 (hold a conversation).

- Test H

> *Was handed over – giving a hand – enjoyed a handshake – hands up – a hands-on*

Figure 6. Test H (five example answers of collocations found in an attempt to look in the dictionary).

The Sufferings of Females with Paul Morel in D. H. Lawrence's *Sons and Lovers*

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Abstract *Sons and lovers*, the great literary work by British writer D. H. Lawrence, has contributed to Freudian literary criticism. Sigmund Freud's famous concept of the Oedipus complex, with its nod to Sophocles' play *Oedipus the king*, explores how the son wishes to marry his mother and kill his father. This paper shows how the connotations of Oedipus Rex are inverted in the character of Paul Morel; it analyzes how Paul's mother influences his personality and his relationships with other women, with a focus on his behavior and desires, and his inability to make life decisions. It also explores how Paul Morel is incapacitated due to his mother's domination, as well as natural elements such as inheritance and environment. Finally, it reveals how woefully the characters in *Sons and lovers* are prey to conditions over which they have no control.

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1. Introduction

D. H. Lawrence was a British writer who became prominent for his contentious literary works. Born in Nottinghamshire in 1885 to a lower class family, Lawrence was the youngest son of a miner and, just like his character Paul Morel, was very close to his mother. He got married to Gertrude Morel, a well-educated, middle-class woman. Together, they lived an unhappy life, full of conflict and quarrels. Lawrence wrote his novel *Sons and lovers* in 1913. He grew up in a bar, an adverse environment of power and drink. He was conscious of the fighting between his parents and in his early life, he took the side of his mother. After the death of his older brother, he grew the station of his mother's romantic life.

Lawrence's first novel was *The white peacock* (1911), followed by *The trespasser* (1912), and *Sons and lovers* (1913). He was a revolutionary writer and literary artist who was against negotiation. He called for the rejection of gender domination and appealed to people to respect each other. In his view, love should be pure and far removed from materialistic concerns. This study gives more consideration to Paul's Oedipus complex and its negative consequences on his characters, in addition to his negative relationships with the opposite gender. According to Ogene (2013), *Sons and lovers* is divided into two parts; in the first part of the novel there is a clear depiction of the working class family's life, their conditions, problems and festivities, their incomes, and their debts. The second part of the novel tackles the theme of the struggle for Paul's soul between his mother and Miriam. Lawrence considered the love between Miriam and Paul to be a spiritual love and he shows us Miriam's feelings for Paul as follows:

> She seems to want him, and he resisted. He resisted all
> The time. He wanted now to give her passion and
> Tenderness, and he could not. He felt that she wanted the
> Soul out of his body, and not of him. All his strength and
> Energy she drew into herself through some channel which
> United them. She did not want to meet him, so that there
> Were two of them man and woman together. She wanted to
> Draw all of them into her. (Lawrence 1994)

Harrison (2007) states that Paul feels a kind of instability in terms of knowing what he wants to do with women; he cannot convey himself to other women, even to a woman he loves physically or spiritually. He seems unable to weigh Clara's prettiness against Miriam's spiritual presence. In fact, Paul was not entirely satisfied in his relationship with either female because each relationship lacked something; Miriam is completely spiritual while Clara's charm is totally physical.

2. Pragmatic criticism

Sons and lovers is a bildungsroman which has been interpreted using Freudian criticism. Paul Morel, one of the major characters, meets two women and has

relationships with both. Miriam is spiritual and religious, while Clara's beauty is attractive to the young man. Paul cannot make up his mind, however, whom to take as a mate, and this inability to decide is due to an instability related to his Oedipus complex. From the perspective of Freudian theory, Paul is unable to love either Miriam or Clara because of his Oedipal ties. Ahmed (2016) argues that D. H. Lawrence was influenced by his own Oedipus complex; he reflects his own psychic traumas through Paul Morel, which culminate due to his mother's dominance over his personality and his soul. He cannot find a way out of his suffering. This makes the novel one of the most important literary productions. The writer deals with the relationship between the male and the female, but also tells us that the parent-child relationship is highly significant to children, family, and community.

D. H. Lawrence retrieves his own internal Oedipus complex through Paul's relationship with Mrs Gertrude Morel and the impact is cathartic. Pasari (2015) notes that Paul Morel's inadequacy in his relationship with women is due to his mother's domination and possession of his soul. His mother fails to recognize the otherness of Paul and kills her son's emotional growth. Paul pays more consideration to his mother's love than to that of his beloved Miriam. He neglects her despite her readiness to sacrifice for him. Because Paul's relationship to Miriam is not true, he enters into another relationship with the beautiful Clara. Due to his inability to love, however, he maintains neither the spiritual love nor the physical love. There is a conflict between Mrs Gertrude Morel and Paul regarding his soul. Thus, D. H. Lawrence attempts to show the need for a balance between the instinctive and intellectual life for a harmonious and happy form of human relationship. As noted by Nafi (2015: 113), from the beginning to the end of the story, we meet various women characters, but few of them permeate the whole atmosphere. All the principal women characters have been condoned artistically and intimately so that the readers feel as if they know the characters personally. Paul rigged the three characters (Miriam, Clara, and his mother) to become only himself; these three women are delineated as instruments to attain that identification. Paul is not as active as William, who, until his death, is the lover of whom Paul is jealous. In his early teenage years, when Paul was expected to go out and earn his living, he had no higher aim than the retrograde one of living with Mrs Morel. In this respect, Lawrence says, "His ambition, as far as this world's gear went, was quietly to earn his thirty-five shillings a week somewhere near home, and then, when his father died, have a cottage with his mother, paint and go out as he liked, and live happily ever after".

Ross (2013) mentions that Mr Morel is a dialect speaker while his wife is educated. She wants Paul to attend school. The struggle between the children and their parents is a symbolic struggle between the flesh and the spirit, which is a collective theme that is employed throughout Lawrence's literary works. Eyvazi (2014) notes that Paul actually possesses unstable, uncertain emotions toward women; he is suspicious of all females, even his mother. He is unconsciously abiding by his mother and adhering to her destructive love. At the end of the novel, he puts morphine in a cup of milk to end her life.

Ananthi (2014) argues that the special charisma that young boys reserve for their mothers is the Oedipus complex, as presented in Lawrence's novel *Sons and lovers*. Here, the central confirmation is on the conflict between elemental man and the

physical world. Finally, Mrs Morel's affection influences Paul who lives with her. Owing to Paul's deepest love for his mother, he does not marry. This loose affection leads to Paul's mental suffering.

3. The scientific and industrial revolution

According to Ogene (2013), when the scientific and industrial revolution deprived Europe of its spirituality at the end of the 19th century and the beginning of the 20th century, there emerged some writers who attempted to find a meaningful life and direct the growth of human civilization. Topping the list of those writers were Lawrence and Joyce, who served humanity and sparked the first torch light. As noted by Behnaz and Hassan (2017), the burgeoning of the coal industry first occurred among rich landowners who owned and operated most of the mines in various areas of Nottingham (1793). The slow development of mining was an essential part of the overall economy. The establishment of markets gave rise to the mining industry and leached many laborers from hosiery and agriculture. The landlords would then rent their lands and transfer their capital to the more advantageous mining industry.

This industrial expansion caused growth in all aspects of material life. The increase in education was considered to vacillate between "satisfactory & very good." D. H. Lawrence's family was neatly tied up with and shared in the growth of the mining industry. Lawrence's eldest brother became a textile engineer, while his other brother was a shipping clerk. *Sons and lovers* reveals this process of progressive change and ripeness from a typical Edwardian pastoral world of longing and sentimentalism to a more frank portrayal of working class family life with much realistic intricacy regarding the social, psychological, and cultural dynamism of the age. Lawrence's early fiction shows the characteristics of the English cultural trend to condemn or dominate the dynamic forces freed through industrialism. The damage of industrialism had penetrated the beautiful countryside and substituted the "organic" rural England with the new "mechanical" life that shuts D. H. Lawrence's characters out of the lost Eden. Lawrence's third novel *Sons and lovers* reserves for him a place in modern English literature as a realist writer of considerable note. His depiction of working class life stems from his own experience as the son of a miner.

4. Paul's enslavement by Mrs Morel

Harrison (2014) argues that Mrs Morel's bondage began to ruin Paul's emotional and material life as it took the shape of a possessiveness and domination that curbed the natural development of his personal individuality. When Paul Morel became a young man and felt the urge to build a life away from his mother's domination, he was incapable of establishing a healthy sexual and emotional relationship with other women. He always felt his mother possessing and holding him in her grasp.

Foster (2013: 394) states that Paul was swinging like a pendulum between Clara and Miriam; in fact, Paul was unable to think of any other woman than his mother. On each occasion, he found his mother beside him and attempted to see her in Miriam

and Clara. When Paul failed to see them, he trembled, satisfied that he could not detach from his mother because she possessed his soul entirely and would not leave him even after her death. He acknowledges to his mother that he will be unable to love while she is still alive. He says, "And I never shall meet the right woman while you live". Chowdhury and Mahmud (2011) note that Paul is lost without his mother; no longer able to paint, he invests all his energy in the factory, but his soul appears to vacillate between life and death. He begins to consider suicide in order to connect with his mother. The women in the novel are actual examples of modernist people—strong and liberated. The most distinguished woman is Clara, a suffragette who opposes social norms. She goes on walks with Paul despite the fact that he is not her husband and she is not a "proper" woman according to the societal mores of the day. She also plays a vital role in Paul's sexual life. Miriam, on the other hand, does the housework; she is oppressed and attempts to establish a real and spiritual relationship with Paul. However, she fails to establish this relationship because Paul is completely possessed by his mother.

5. Conclusion

This paper has shown that Paul Morel was completely possessed by his mother, Mrs Gertrude Morel. She rendered him unable to establish any relationship with women as he was confused between his desires and his mother's love. His mother does not allow him to form a relationship with Miriam because Miriam wishes to possess Paul's soul, while she does allow the relationship with Clara because this is a mere physical love that will not last. Paul's love for Clara ends abruptly and he consequently becomes dissatisfied in all the relationships he has with women. Even after his mother's death, he is unable to establish any relations because his mother has drained him spiritually.

At the end of *Sons and lovers*, Paul earns the reader's compassion when he is left alone without any support and love and is unable to obtain a state of harmony in the subsequent years of life. In his letter to E. Garnet on November 14, 1912, Lawrence writes: "The son caste off all his mistress, attended to his mother dying. He is left in the end naked of everything, with the drift towards death." Thus, Paul turns away to nothingness and ultimately, he remains solitary, purposeless, and unfulfilled.

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Escaping Reality: A Psychoanalytic Study of Ernest Hemingway's "The Snows of Kilimanjaro"

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Abstract This paper aims to analyze Ernest Hemingway's short story "The Snows of Kilimanjaro" using a psychoanalytic method. The paper begins with a general introduction to psychoanalysis including its definition as a science, a method, and a literary school. I then analyze Freudian psychoanalysis and its code of beliefs. I chose here to harness Freud's idea of neurotic behaviors and dreams as symptoms of repression and apply them to Hemingway's story. The analysis is focused on Harry, the main character, with some minor notes concerning Helen, his wife and the second major character.

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1. Introduction

Psychoanalysis is defined as "a method of analyzing psychic phenomena and treating emotional disorders that involves treatment sessions during which the patient is encouraged to talk freely about personal experiences and especially about early childhood" (The Merriam Webster Dictionary 2016). In the field of methodological studies, psychoanalysis is the study of the skewed ways in which the human mind expresses feelings. Such feelings as anxiety, fear, hostility, and many others are the result of psychoanalytical traumas from one's personal history (Ryan 1999: 35).

Theoretically, psychoanalysis is perceived as "a theory of interpretation which calls into question the 'common-sense' facts of consciousness, facts which it maintains can only be reconstructed after the event" (Wright 1984: 2) or, as Foucault stated, "a science of interpretation." In the literature, however, the school of psychoanalysis is concerned with the unconsciousness and the instincts of authors, readers, or characters in literary works. From this perspective, personal history, family, and society shape the mind, ergo, the understanding, of every human being.

According to Felman (1982), in her *Literature and Psychoanalysis*, the relationship between literature and psychoanalysis is a multifaceted relationship. People normally see it as an active–passive connection, where psychoanalysis is an active practice performed upon passive texts. It is the *subject* in literature rather than the *object* (5). Nonetheless, some argue for an interconnected relationship, in which psychoanalysis can be questioned by literature and by literary critics. Literary critics can choose to play the role of either the psychoanalyst or the patient. Accordingly, the text here is the master, or the authority, with which meaning and knowledge of meaning reside. The literary critic takes the place of the psychoanalyst in regard to interpretation and the place of the patient in transference (5).

Psychoanalysis began as a discipline with the works and techniques of Austrian neurologist Sigmund Freud. It was later further developed and re-examined by theorists and scientists, some of whom were colleagues and students of Freud himself. Carl Jung, Alfred Adler, and Jaques Lacan are the most famous figures in the field, with theories based on Freudian psychoanalysis.

Sigmund Freud was born in Freiberg, known as the Czech Republic, in 1856. He spent most of his life in Vienna but fled to London in 1938 to evade the Nazis and died there a year later in 1939. Freud is universally acclaimed as an intellectual figure, known for more than merely one single discovery. He gained his reputation for the development of an encompassing theory of mind, a theory he developed over the span of many decades. Freud's works are received as canonical literary texts. Therefore, they can be read and interpreted in numerous ways. For Freud, the foundations of the psychoanalytic theory—"the corner stones"—are the following:

> The assumption that there are unconscious mental processes, the recognition of the theory of resistance and repression, the appreciation of the importance of sexuality and the Oedipus complex – these constitute the principal subject-matter of psychoanalysis and the foundations of its theory.

> (Freud 1957: 122)

Hence, the unconscious processes and the operations in the mind cannot be separated from the key concept in Freudian psychoanalysis, that is, the concept of "repression." The unconscious is the product of repression; experiences, desires, memories, and thoughts are repressed to form the unconscious mind. Freud discusses repression and its function through a number of different techniques. Profoundly, he describes a conflict between what he calls "the reality principle" and "the pleasure principle." He says that the reality, which consists of social customs, taboos, physical safety, and material possibility, comes into conflict with desires and physical or/and emotional demands. Consequently, the subject of this struggle, that is, the human being, will be forced to accept this type of reality to comply with social demands.

According to Freud, repressed desires ultimately manage to find an outlet. They emerge in the form of dreams, puns, slips of the tongue, etc., or in graver forms such as certain hysterical or neurotic disorders. This takes us to the application of Freudian "dream work" and "neurosis" to works of art and literature. Trilling's essay "Freud and Literature," published in his collections of essays Trilling (1950: 40), sets forth Freud's prospection of art, reality, and illusion. Freud sees art as something always beneficial and harmless and seeks nothing but being an illusion. It serves as a "narcotic" that inures the effect of the "realm of reality." Art, particularly the literature, is dreaming with eyes wide open. Therefore, Freud puts the artist "virtually in the same category of the neurotic".

This paper intends to use Freud's idea of dreams and neurotic behaviors as symptoms of repression, while considering art as a neurotic expression as depicted by Trilling, in the analysis of Ernest Hemingway's short story "The Snows of Kilimanjaro."

2. Ernest Hemingway

Ernest Miller Hemingway is an American author who is among the most influential literary figures of the 20th century. He won the Nobel Prize in Literature 1945 "for his mastery of the art of narrative, as demonstrated in *The Old Man and the Sea*, and for the influence that he has exerted on contemporary style" (The Noble Foundation). Hemingway was born in Cicero, IL, in 1899; he served as an ambulance driver in World War I and was wounded during that service. He was influenced by his war experience to write some of his most renowned novels such as *A Farewell to Arms, The Sun Also Rises,* and *For Whom the Bell Tolls.* He died by suicide on July 2, 1961.

Hemingway, as well as many writers in the first half of the 20th century, belonged to a literary group referred to as the "lost generation." The lost generation is a term used to reference a group of American expatriate writers who were connected together in Paris in the 1920s. The list includes infamous names such as Hemingway, Scott Fitzgerald, T.S. Eliot, and Ezra Pound. The term was used by Hemingway in *The Sun Also Rises* as an epigraph for the novel: "You are all a lost generation"; it was also used by the literary critic Malcolm Cowley in his studies of expatriate writers. The lost generation is the writers who were active right after the First World War; thus, they were psychologically influenced by the war. They lost values and belief in humanity; they were hemmed in a mood of despair and futility that led them to hedonism.

3. The Snows of Kilimanjaro

Hemingway first published "The Snows of Kilimanjaro" in *Esquire* magazine in 1939. This story, as well as others including "The Short Happy Life of Francis Macomber" and "An African Story," are the products of an African safari trip he made in 1933 with his wife Pauline (Hemingway, 1987: 13).

The story is of a man named Harry, a writer, and his wife Helen, who become lost while on safari in Africa. Their truck has broken down, and Harry becomes infected by gangrene in his leg after he forgets to put iodine on a scratch. They are waiting for a rescue plane to come from Nairobi that Harry knows will not arrive while he is still alive. Knowing that he will die soon, Harry starts drinking. He thinks about his life and everything he had and had not done. He continually insults Helen because he never loved her. While reviewing his life, he realizes that he wasted his writing talent by indulging in luxuries and the "life of the rich." The story ends with the pair being rescued, and then we suddenly realize that it was simply a dream and that Harry died in his sleep in the middle of Africa.

4. Analysis

The first aspect to consider when applying Freudian psychoanalysis to "The Snows of Kilimanjaro" is the narrative technique in the story. The narration shows two kinds of conflict: an external conflict and an internal conflict. The external conflict is demonstrated in two ways, one by the dialogue between Harry and his wife and the other through the third-person narrator who tells the reader everything inside Harry's head. As for the internal conflict, it is displayed in sections written in italics. The italicized sections are Harry's flashbacks and dreams, and their style is different from the rest of the story. The reason for this is that when it comes to language, the unconscious operates according to different paradigmatic and syntagmatic rules from the conscious and uttered language. That is why the technique of the stream of consciousness is used in the italicized sections.

Knowing that he will die soon, Harry's attitude and the way he talks to his wife starts to shift, as can be seen in the dialogue between them. This reminds us of one of Freud's basic ideas of repression: when the repressed comes emerges, it offers clues as to what was repressed. Thereupon, Harry lets it all out, confessing to Helen that he never loved her and that he married her for her money. He also confesses to himself, in his inner thoughts, that he still loves a woman he met and fell for in Paris. He makes it clear that he used drinking, gambling, sexual affairs, and marrying Helen as a way to numb and repress his true love.

Though Harry is a writer, we come to find out that he has not written much since he married Helen, that is, since he became rich. However, on his death bed, he regrets not doing so. He begins thinking and daydreaming of every incident that he saved to write later yet never did. "Now he would never write the things that he had saved to write until he knew enough to write them well" (Hemingway, p. 47). According to Freud, writing is an expressive act; it is a way of bringing repressed thoughts forward. Thus, in Harry's case, he failed to manage such an expression. Consequently, he

moved to the act of dreaming. Nonetheless, Harry is still a writer, and to Freud, he belongs to the same category of the neurotic, "whose realm is not of this world" (Trilling 1950: 40).

For Freud, there are two ways of dealing with reality: a practical way and a fictional way (Trilling 1950: 41). Harry chooses to deal with his reality using the fictional way. Rather than doing something about his situation, he begins drinking and daydreaming to separate himself from his it. He escapes reality to a fantasy of time and place; he returns to his childhood in "the Black Forest," a forest that is nothing like the one he is in now. He remembers the villagers where he was born and raised who, like him, suffered from poverty. Here, the narrator states that there were two ways to kill poverty, either by sports or by drinking. Harry, however, killed it by writing, which connects back to Freud's idea of writing as a symptom of repression. One of the stories that Harry wanted to let go of by writing but did not was his experience in the war; it haunted him until the end of his life. The incident related to when one of his friends was suffering after being struck by a bomb, but he was not dead, and he begged Harry to shoot him. This memory made Harry come to the realization of wanting to have "better company" with whom to die.

The process of a dream work, says Freud, has two central mechanisms: condensation and displacement. Condensation distils the symbols of a dream into a type of overdetermined unity. Thus, if one studies the dream work, one can see the underlying wishes or desires expressed in the dream. At the same time, however, the dream is doing something very different, what is referred to as displacement. In displacement, the essential symbols of a dream are changed into something that is obscure but conveys the dreamer's unconscious (Freud 1957: 207–208).

By the end of the story, two dreams have been presented: Harry's dream and Helen's dream. To start with Harry, his dream is after his death. He dreams of them being saved; the plane arrives, and the pilot, Compton, takes Harry and flies with him over the "square top of Kilimanjaro." Suddenly, Harry realizes "where was he going"; that is, he realizes that he is dead. This is similar to what Freud says about death and dreams, that "death is replaced in the dream by taking a journey" (Freud 1957: 133). As for the dream work elements, condensation can be observed in the vivid description of nature in Harry's dream, and displacement in nature as a symbol of life and fertility. Hence, it may be concluded that Harry's deep wishes and desires at that time were just to live.

"In her dream, she was at the house of Long Island and it was the night before her daughter's debut. Somehow her father was there and he had been very rude" (Hemingway, p. 59). This is the full description of Helen's dream, and her desire of being out of Africa is apparent. She wants to go back to Europe, which contradicts what she told Harry earlier in the morning, that she loved Africa. She also dreams of her "daughter," and we know from the narrator back in the story that she is the mother of only two boys, one of them is dead. This dream of a daughter, as well as of her father, who was rude, is a displacement that leads to Freud's idea of the fear of the father. The relationship between parents and their children is never dead; it is merely repressed and circumvented.

5. Conclusion

Psychoanalysis is one of the broadest disciplines in the field of criticism, and it has endless possibilities and ideas that are manageable for application. The reason for that is that every human being can be the subject of analysis as can authors and characters. Repression according to Freud is inherent in human nature, and the hidden elements do not necessarily have to be "bad" or "dark." Thus, psychoanalysis, as Trilling argues, does not only address the "night side of the mind." The human mind is, surely, not simple, and it is from this idea that the school of psychoanalysis originated. As for the story, it is open to interpretation, as every work of art. It can be analyzed using Hemingway's biography, as his life was controversial and largely lived in the spotlight.

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Philosophizing 9/11: Baudrillard, Zizek, and Virilio

Khalid Mosleh Alrasheed*

Abstract On the first anniversary of 9/11, Verso Publishers launched three books that discuss the terrorist attacks and their repercussions, written by three philosophers: Jean Baudrillard, Slavoj Zizek, and Paul Virilio. Each author discusses the impact of 9/11 from a philosophical perspective, with each adopting a unique approach to explain the ramifications of the attacks on the United States of America and the world. This paper discusses the main ideas of these philosophers and how they tackle the magnitude of the attacks. It uses close reading to analyze the three texts and compares and contrasts some of the pivotal ideas while zeroing in on the significance of 9/11 and what it introduces to the world in the understanding of these three philosophers.

Keywords 9/11 terrorism media globalization capitalism philosophy literature

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9/11 has been the center of numerous multi-faceted discussions from political, social, economic, philosophical, and literary perspectives. The general perception tends to state that the world changed irreversibly after this date. While this may be contentious in some circles or some schools of thought, it is safe to say that 9/11 has generated vehement arguments in the humanities fields. Philosophy is heavily involved in these discussions in attempting to understand this juncture of human history. As Buck-Morss (2003: 21) asserts: "September 11 has transformed irrevocably the context in which we as intellectuals speak. The acts of terror on that day were no invasion from the outside by a barbaric evil 'other' but were, rather, produced fully within a coeval and common world." A manifestation of philosophy's involvement is the Verso trio. Verso was successful in publishing three books by three philosophers a year after the 9/11 attacks: Jean Baudrillard's *The Spirit of Terrorism*, Slavoj Zizek's *Welcome to the Desert of the Real*, and Paul Virilio's *Ground Zero*. All three authors conclude that 9/11 was a seismic moment in human history and its consequences changed the geopolitical, social, and cultural landscape.

The importance of this paper stems from the fact that there has never been an examination of the ideas of these three texts in one context. While all three texts became household items in discussions of the 9/11 topics, Baudrillard and Zizek enjoyed more attention than Virilio. Since Virilio is often omitted from the debate, and since no study to date has examined the trio in one framework, this paper brings these three books into one conversation as their ideas and approaches complement each other and provide a panoramic view of the event. While it is instructive to read these texts independent of each other, it is even more perceptive and reflective to read these texts together to see how their ideas interact, agree, or differ. This is the motivation of this study and its purpose is to reveal the intricacies of the perspectives of the three texts.

With the twentieth anniversary of the 9/11 attacks fast approaching, it is worthwhile revisiting the Verso publications of these three philosophers who tackled this tragedy and delving into their commentaries. Verso Publishers states on the very first page of each book the purpose or objective of this feat:

> Probing beneath the level of TV commentary, political and cultural orthodoxies, and 'rent-a-quote' punditary, Jean Baudrillard, Paul Virilio and Slavoj Zizek offer three highly original and readable accounts that serve as both fascinating introductions to the directions of their respective projects and insightful critiques of the unfolding events. This series seeks to comprehend none of the prevailing views currently propagated. (n.p.)

The purpose is quite straightforward, and it is stated clearly that the ideas in these books go against the grain. Each author offers his perspective on the attacks, which created political, economic, cultural, and social changes in the world. "The term '9/11' has become code for all kinds of discourse about terrorism, tradition and modernity" (Redhead 2011: 125). In the literary field, there is now an established literary genre called the "9/11 novel" and critical studies that accompany this genre.

In most of the literary and critical studies of 9/11, Baudrillard, Zizek, and (to a lesser extent) Virilio are almost invariably present and their ideas shape and inform the discussions. Baron (2005: 271), in a short review of the three books, proclaims:

"In their own unique way, Baudrillard, Virilio, and Zizek all force their readers to self reflect, and recognize that the stakes of '9/11' are not only geopolitical ones, or only about individual liberty, but are about the contemporary world itself, and where humanity is heading." Baron seems to suggest that all of humanity should be invested in what these authors have to say. His review is very useful in procuring a general sense of the topics of the books, but like most book reviews, it does not go in depth and scrutinize the ideas or compare the authors' respective ideas in the context of their other writings or the fact that they seem to be speaking to each other.

In *9/11 and Literature of Terror*, Randall (2011: 16) focuses mainly on Baudrillard's take on 9/11 and how it could open up new ways of representation away from "memorializing" and "sacralizing" America. Randall only mentions Virilio once and he never cites Zizek. Gray (2011: 1) opens his book *After the Fall* by discussing Baudrillard's idea of the changed "conditions of analysis" (this shall be explained later in this paper) after 9/11 to highlight the need for new interpretative approaches. Gray then shifts his focus to Zizek's ideas of the "real" and the relationship between 9/11 and Hollywood. Despite the fact that Gray's book is a fundamental work of 9/11 studies, he does not mention Virilio, let alone compare the ideas of the three authors, or even Baudrillard and Zizek for that matter. In his essential book *Out of the Blue: September 11 and the Novel*, Versluys (2009: 4) quotes Baudrillard and Zizek to point out their ideas (respectively) of the "hyperreal" and "real" in the context of movie representations of 9/11; however, he does not delve further into details about the associations between these terms and what they mean vis-à-vis the reality of 9/11. Similar to Versluys, Lee-Porter (2017: 14), in *Writing the 9/11 Decade*, is only interested in Baudrillard's idea of the "hyperreal" (a Baudrillardian term that shall be discussed later). Bell (2017), in her important work, *The "Other" in the 9/11 Literature*, invokes Zizek's idea of the "desert of the real" to illustrate how the West is introduced to the Other of the third world through 9/11. Although Baudrillard, Zizek, and Virilio are invoked at one point or another in the 9/11 topics of architecture (Golimowska 2016), terrorism (Schopp & Hill 2009), movies (Natoli 2007; Pheasant-Kelly 2013), the 9/11 novel (Araujo 2015; Morley 2016; Pozorski 2014), culture (Muller 2017), and trauma (Seidler 2013), their ideas are used as springboards or points of departure for arguments on 9/11, and therefore their ideas are not assessed in the same setting.

Lastly, I want to draw attention to two great philosophical works that examine 9/11, literature, and philosophy: Rockmore's (2011) work *Before and After 9/11: A Philosophical Examination of Globalization, Terror, and History* and Mack's (2014) work *Philosophy and Literature in Times of Crisis: Challenging our Infatuation with Numbers*. Nonetheless, these two works do not cite or use any of the three books except for one quotation from Zizek in the forward of Rockmore's book (after which, Rockmore never returns to Zizek in the rest of the book). Accordingly, this paper seeks to tackle their ideas and views and incorporate Virilio further into the discussion.

I will open the discussion with Baudrillard and Zizek and conclude with Virilio because I believe the former two share more similarities. As will be shown below, Baudrillard discusses some of Zizek's ideas in his book. In my analysis, I will apply "close reading" to dissect the ideas in these texts while comparing and contrasting the central ideas of the discussion. This paper discusses two important points in the writings of these philosophers: a) the meaning of 9/11 and b) how it

happened. Baudrillard and Zizek agree that 9/11 descended on the world and altered the trajectories of understanding the concept of "reality." Virilio, on the other hand, sees 9/11 as a natural occurrence given that the world had been fertile for terrorism for quite some time since the 1993 terrorist attack on the World Trade Center. As to the question of how, Baudrillard thinks that globalization primarily created the monster of terrorism while Zizek blames capitalism. However, Virilio believes that technological progress and inventions create terrorism within them concomitantly and intrinsically. In this article, I will focus the discussion primarily on each author's approach to the initial moment of the attacks and its impact, and I will compare their ideas when appropriate. These books attempt to underline what makes 9/11 different from other terrorist attacks that preceded it. Terrorism had hit so many Western countries before, including the United States. In fact, The World Trade Center had previously been targeted in 1993 by another terrorist, so why is this attack treated differently?

There is neither a single answer to this question, nor a correct one. It is true that because 9/11 occurred in the most powerful state in the world, this affords it automatic global status. Nevertheless, it is bigger than just this. In Alrasheed (2015), I discussed extensively the importance of 9/11 in shaping what is called US neo-orientalism. Thus, it is beyond the scope of this paper to recount all the details pertaining to these events, but it suffices, I hope, to quote Susan Buck-Morss's (2003: 25) brilliant explanation of the surge of writings on 9/11 topics:

> While New York City is on American soil, it belongs to the world, not just as a node in a network of global cities but as a place to work and live. An extreme diversity of national, ethnic, and religious communities calls it home. Imperfect, conflicted, a place of struggle, New York is a really existing, global public sphere in the most concrete and, currently, most optimistic sense.

This sense that New York City invokes in the world is one of the main reasons behind this gained traction. It is a city that seems to belong to everyone in the world because it is the setting for the most popular Hollywood movies and TV shows. Its skyline appears to be engraved on the minds of millions of people, not just Americans. This is why "September 11 ripped a hole in the American psyche" and by extension a hole in the psyche of the rest of the world (Buck-Morss 2003: 24). The post-9/11 New York skyline lacks two iconic towers. This void in the city heralded a new era that these three philosophers attempt to fathom.

In *The Spirit of Terrorism*, Baudrillard (2002a: 3)[1] begins the discussion by stating that the world was going through "the stagnation of 1990s, events were 'on strike'

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[1] Baudrillard (1929–2007) is a postmodern French thinker, social critic, and "'intellectual celebrity' who made a major contribution to theoretical analysis in the social sciences and humanities" (Smith 2010: 1). In the 1980s, he became well-known after he was introduced to English readers. He began teaching at the University of California in 1975 (Lane 2000: 2). His popularity peaked after his most famous book *Simulacra and Simulation* (1981) appeared in the movie *Matrix* (1999). Baudrillard "came to be thought of, particularly in the popular press, as the 'guru of postmodernism,' closely associated with

(as the Argentinian writer Macedonio Fernandez put it)." Then, "the 'mother' of all events" took place Baudrillard (2002a: 4). In Virilio's theory, this event would be called the "accident of accidents" (Virilio & Lotringer 2005: 77). The attack sent a shockwave across the world and affected Baudrillard on a personal level. Kellner (2009: 101) asserts: "the terror spectacle of 2001 provided an event that shocked Baudrillard out of his world-weariness and cynicism and that has given much of his post-2001 work a compelling political immediacy, sharp edge and originality." 9/11 ended "the strike," so to speak, of looking at terrorism the same way before 9/11. The end of this so-called "strike" entails new transformations and changes.

As Baudrillard (2002a: 4) puts it: "the whole play of history and power is disrupted by this event, but so, too, are the conditions of analysis." The disruption of the "play of history and power" means the powerful are vulnerable to attacks and threats by the weak. The United States had never been subjected to attacks on the mainland by any foreign entity even in the two World Wars, as Pearl Harbor happened on islands that are far from the mainland. In *Hold Everything Dear*, Berger (2007: 50) writes: "The bombs dropped on Hiroshima and Nagasaki announced that the United States was henceforth the supreme armed power in the world. The attack of 11 September announced that this power was no longer guaranteed invulnerability on its home ground. The two events mark the beginning and end of a certain historical period." As a defining moment at the outset of a new century, 9/11 demarked new worlds that can be described as the pre-9/11 and post-9/11 worlds.

Another factor in this disruption is that the perpetrators do not belong to a normal state or government, nor are they local terrorists. Rather, the attack was committed by a terrorist organization that belongs to no state or government. These attacks were the first large-scale terrorist attacks on American soil without any caveats or declaration of war. This means that all future attacks could occur out of the blue, that civilians are extremely susceptible to these attacks, and that no country, no matter how powerful and insulated it feels, is immune from such attacks. Truly enough, a number of terrorist attacks that occurred after 9/11, such as 7/7 in London, carried the signature of 9/11.

What amplified these attacks was that the setting was in none other than the city of New York and the entire event was broadcast live. As noted by Buck-Morss (2003: 23), "The staging of violence as a global spectacle separates September 11 from previous acts of terror." The media aspect of these attacks has been discussed intensively by several studies (Alsultany 2012; Gronnvoll 2010; Lacey & Paget 2015; Monahan 2010). Undoubtedly, these attacks caught the attention of the entire world, not solely because they were broadcast live, but also because New York with its mystique was the location of this tragedy. Baudrillard (1988: 16, 23) has always been mesmerized by New York, calling it "the great capital" and suggesting in his

terms such as simulation and hyper-reality" (Smith 2010: 1). He is known for his criticism of capital-ism, the West, globalization, consumerism, and modernity. His ideas were influenced by Jean-Paul Sar-tre, Karl Marx, Arthur Schopenhauer, Friedrich Nietzsche, Peter Weiss, Georges Bataille, and Martin Heidegger (Lane 2000: 3–4). "Simulation," "simulacra," "hyperreal," and "implosion of meaning" are terms associated with Baudrillard. *In the Shadow of the Silent Majorities* (1978), *Simulations* (1983), *The Transparency of Evil* (1990), and *The Perfect Crime* (1995) are some of his prominent books.

famous book *America* that it is "the centre of the world". New York is subsequently "the centre of a simulated, or possibly virtual world, where ideologies of the market, of individual freedom, of progress and the globalization that is most obvious in the omnipresence of certain (branded) products and media, emanate into and from that centre. This, in turn, is crystallized in the World Trade Center" (Hegarty 2004: 106). The location of the attacks attributed another significance to them as New York seems to represent the West, if not the whole world.

To Baudrillard, the US is the bastion of globalization and capitalism, all of which is embodied in the architecture and skyline of New York City: "If I examine the truth of the twin towers of the World Trade Center, for example, I see that, in that location, architecture expresses, signifies, translates a kind of full constructed form, the context of a society already experiencing hyperrealism" (Baudrillard & Nouvel 2002: 4). This comment came a year before 9/11, but Baudrillard has always been critical of the architectural design of New York in his book *Symbolic Exchange and Death* (published in French 1976), even years before the attacks. This is because, to him, the city does not look right symbolically: "All Manhattan's great buildings are always content to confront each other in a competitive verticality, from which there results an architectural panorama that is the image of the capitalist system: a pyramidal jungle, every building on the offensive against every other" (Baudrillard 1993: 69). Baudrillard was keen to repeat these very words in Baudrillard (2002a), confirming that he still believes in the unparalleled importance of New York. Therefore, New York and live TV contribute to this disruption of "the play of history and power." This disruption entails the disruption of "the conditions of analysis" (Baudrillard 2002a: 4). Alberts (2014: 178) picks up on this point to signal that Baudrillard believes that "the process of understanding 9/11 requires patience" and this is in part because these attacks brought with them new means of terror that dictate new deliberate thinking to ascertain the new conditions of analysis.

These attacks necessitate a new set of "conditions of analysis" because the equation of history and power is inverted, with the events revealing "the fragility of the opponent" (Baudrillard 2002a: 16). Baudrillard offers his new conditions as he does not focus on the religious background of the perpetrators of the attacks[2]. When he does mention their religious background, he aims for something beyond its mere identification. Discussing the attacks by identifying the terrorists' religious background as Muslims makes it an attack by Muslim extremists against a Christian America. Hence, comprehending these attacks becomes understandably easier

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[2] Here, I would like to point out that when the philosophers discuss and refer to Islam, they are not doing so from a theological perspective. They appear, rather, to refer to it from a cultural and political perspective through the lens of our modern times. Baudrillard sums it up eloquently: "When I discuss 'Islam' here, I do not mean the actual religion. It is rather the Orientalist understanding of Islam represented as an intellectual, traditional opposition to the West" (Baudrillard 2002b: 36). Thus, Islam, in their discussions, is a perception that permeates Western discourses. This perception consists of fiction, facts, misunderstanding, propaganda, and so forth. The bottom line is that it stands against the West as the Other. Not that Baudrillard's understanding is not a problematic way to look at Islam, but I would rather omit his understanding of Islam here for the sake of comprehending his perspective and this is a discussion to be had in another venue.

because there is a long history of struggle and war between Islam and Christianity, and linking and analyzing become simple when based on the long archives of this struggle. The question remains, however: how does Baudrillard problematize the "conditions of analysis?"

The attacks presented new challenges to globalization and capitalism embodied in the United States. Smith (2010: 214), in his introduction to *The Baudrillard Dictionary*, explains what 9/11 poses to Baudrillard: "The events of 9/11 undoubtedly constitute a true test for theory and its ability to think the world. At the heart of Baudrillard's engagement with the terrorist attacks is the problem of how to formulate a theoretical response that would be adequate to the event, that would capture it in its singularity without reducing it or comparing it to something else." It is this idea of the risk of "reducing" and "comparing" these attacks that propels Baudrillard to propose new "conditions of analysis." In *Jean Baudrillard: Live theory*, Hegarty (2004: 107) comments on the attacks in the context of Baudrillard's understanding of the events: "Such an attack is the return of the global as violence: terroristic, mediatized, and capable of coming from anywhere." 9/11 introduced an era of pervasive terrorism in which "every plane…becomes suspect" (Baudrillard 2002a: 20). Virilio (2002: 82) has a better term for what Baudrillard is attempting to describe here, referring to it as "a global covert state—of the unknown quantity of a private criminality." This global covert state entails that "the destructive potential is multiplied to infinity" (Baudrillard 2002a: 21). Indeed, the meaning of *The Spirit of Terrorism* is "the irruption of a death which is far more than real: a death which is symbolic and sacrificial—that is to say, the absolute, irrevocable event" (Baudrillard 2002a: 17).

Baudrillard believes the 9/11 attacks put the whole world in a moral predicament. Although the terrorists committed these attacks, humans, as per Baudrillard, in one way or another desired it to happen to the US. He states:

> The fact that we have dreamt of this event, that everyone without exception has dreamt of it—because no one can avoid dreaming of the destruction of any power that has become hegemonic to this degree—is unacceptable to the Western moral conscience. Yet it is a fact, and one which can indeed be measured by the emotive violence of that has been said and written in the effort to dispel it. At a pinch, we can say that they *did it*, but we *wished for* it (Baudrillard 2002a: 5).

This secret wish stems from the fact that people wanted to see this superpower vulnerable like the rest of the world. Here, the US is like the supervillain who has superpower in any given movie, and audiences ultimately want this supervillain defeated at any cost despite his being the source of entertainment and action. This reflects the fact that "the increase in the power of power heightens the will to destroy it" (Baudrillard 2002a: 6–7). However, this wish is not only linked to seeing the powerful become vulnerable.

Globalization seems to have affected our instincts and how we deal with our surroundings. Baudrillard demonstrates this hidden wish in a peculiar incident that happened after 9/11 when a mere airplane crash made news outlets wait for the second airplane to show up: "after the first, one could still believe it was an accident.

Only the second impact confirmed the terrorist attack. And in the Queens air crash a month later, the TV stations waited, staying with the story…for four hours, waiting to broadcast a possible second crash 'live'" (Baudrillard 2002a: 42). The wait on the part of the TV stations shows that there appears to be a wish for the second airplane to come, as it happened on 9/11. This wish was driven purely by the desire for exclusive news that is coveted by today's global media. Baudrillard emphasizes the importance of this secret wish, clarifying:

> If this is not taken into account, the event loses any symbolic dimension. It becomes a pure accident, a purely arbitrary act, the murderous phantasmagoria of a few fanatics, and all that would then remain would be to eliminate them…Which explains all the counterphobic ravings about exorcizing evil: it is because it is there, everywhere, like an obscure object of desire. Without this deep-seated complicity, the event would not have had the resonance it has (Baudrillard 2002a: 5–6).

Thus, this clandestine desire complicates the situation. Without it, all we have to do is get rid of these terrorists and that is the end of the story. However, getting rid of the terrorists does not solve the problem entirely for two reasons. First, suicidal terrorists consider themselves dead already, and the dead cannot be killed. Second, and more importantly, there remains the dilemma of the secret wish. This secret wish reveals itself in the love for "disaster movies" (Baudrillard 2002a: 7), which embodies the hidden desire to witness destruction of some sort. Butler (2010: 215) illustrates how *The Spirit of Terrorism* lies in this wish:

This is what Baudrillard means by the 'spirit' of terrorism. It is nothing that can be geographically located or even culturally or ideologically specified. It is not to be reduced to a battle between Islam and America…Rather, the 'spirit' of terrorism is an abstract limit to globalisation, the fact that any system pushed to its furthest extent will begin to reverse upon itself and produce the opposite effects from those intended.

As mentioned above, the danger of 9/11 is that it shows that terrorism can happen anywhere at any given moment. However, the danger in recognizing the existence of this secret wish is that it may have facilitated the execution of terrorism because apparently someone acted on this wish.

Despite the fact that "the attack on the Pentagon—had the greatest symbolic impact," the attacks on the towers became the focus and symbol of 9/11, as these attacks represent "the symbolic collapse of a whole system" (Baudrillard 2010: 8). Virilio (2002: 82) agrees with Baudrillard on this point: "The destruction wrought on the Pentagon was of little consequence." The Pentagon could easily have been the symbol of power, but the Twin Towers replaced it for two reasons. First, the magnitude of the collapse was traumatic to the whole world since it was broadcast live from different angles. Second, the towers represent the capitalistic power of the West. Baudrillard believes that the monopoly of capitalism plays a role not only in the hidden wish but also in changing, as it were, the rules of engagement and the game. Baudrillard explains:

> When global power monopolizes the situation to this extent, when there
> is such a formidable condensation of all functions in the technocratic
> machinery, and when no alternative form of thinking is allowed, what
> other way is there but a *terroristic situational transfer*? It was the system
> itself which created the objective conditions for this brutal retaliation.
> By seizing all the cards for itself, it forced the Other to change the rules
> (Baudrillard 2002a: 8–9).

Examining the attacks from this perspective makes the fight between capitalism
and its enemies a case of "terror against terror" (Baudrillard 2002a: 9). Between
the capitalism of the Twin Towers on one side and the hidden wish on the other
side, "there is no longer any ideology behind" this terror (Baudrillard 2002a: 9).
According to Baudrillard, "we are far beyond ideology and politics now. No ideology,
no cause—not even the Islamic cause—can account for the energy which fuels terror.
The aim is no longer even to transform the world, but to radicalize the world by
sacrifice. Whereas the system aims to realize it by force" (Baudrillard 2002a: 9–10).
Thus, there is capitalism that tries to swallow its opponents "by force," and there are
oppositions that try to abolish capitalism through "sacrifice." Kristine Miller (2014:
4) suggests that Baudrillard believes that: "each side's claim to hold the keys to
paradise means that both sides in the war on terror have chosen a path of death over
life; America and al-Qaeda have thus created each other in response to the other".
Baudrillard brilliantly moves the discussion beyond the simple angles of religious
extremism to unravel the complexity that 9/11 wrought on the world. He delineates
this point further:

> This is not, then, a clash of civilization or religions, and it reaches far
> beyond Islam and America, on which efforts are being made to focus the
> conflict in order to create the delusion of a visible confrontation and a
> solution based on force. There is, indeed, a fundamental antagonism here,
> but one which points past the spectre of America (which is, perhaps, the
> epicentre, but in no sense the sole embodiment, of globalization) and the
> spectre of Islam (which is not the embodiment of terrorism either), to
> *triumphant globalization battling against itself* (Baudrillard 2002a: 11).

Consequently, Baudrillard sees that the struggle is between two phenomena;
globalization and terrorism. He does not believe that America is globalization itself,
nor does he believe that Islam is terrorism. Rather, he perceives it as a struggle
between two systems that seek to take control over the world, one by "force," the
other by "sacrifice." However, he believes that there are understandable reasons why
the whole struggle looks solely like one between Islam and America.

Before the end of the Cold War, there was an "equilibrium" between powers
(Baudrillard 2002a: 14). After the fall of Communism and "the triumph of liberal
power," an enemy appeared on the scene: "it was at that point that a ghostly enemy
emerged, infiltrating itself throughout the whole planet, slipping in everywhere like a
virus, welling up from all the interstices of power: Islam" (Baudrillard 2002a: 15). In
fact, Baudrillard (2002b: 158) announced in 1996 that to the West, "Islam [is] public

enemy number one." Islam was used by many who do not adhere to Islamic beliefs to confront the liberal force because they see in Islam a strong force that can stand up to the West. However, what Baudrillard seems to overlook is that Islam has always been an adversary of the West. In *Orientalism*, Said (2003: 59) points out that Islam represents "a lasting trauma" to Europe and by extension the West. Islam disappeared as the primary adversary of the West during the Cold War, but later returned as a threat. As Baudrillard (2002a: 15) believes: "Islam was merely the moving front along which the antagonism crystallized. The antagonism is everywhere, and in every one of us. So, it is terror against terror." Here, Baudrillard demonstrates that the hidden "wish" was brewing long before 9/11, and 9/11 confirmed its existence. This confirmation of this wish has a different meaning in Zizek's argument.

In his book *Welcome to the Desert of the Real* Zizek (2002: 1)[3] opens by telling a political joke. This is typical of him to the degree that he authored a book dedicated to the jokes he uses in his books and talks, titled *Zizek's joke* (2014). He is known for using jokes to infer and extrapolate more complicated ideas and meanings. The joke is as follows:

> In an old joke from the defunct German Democratic Republic, a German worker gets a job in Siberia; aware of how all mail will be read by the censors, he tells his friends: 'Let's establish a code: if a letter you get from me is written in ordinary blue ink, it's true; if it's written in red ink, it's false.' After a month, his friends get the first letter, written in blue ink: 'Everything is wonderful here: the shops are full, food is abundant, apartments are large and properly heated, cinemas show films from the West, there are many beautiful girls ready for an affair—the only thing you can't get is red *ink*.'

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[3] Zizek is a Slovene philosopher, born in 1949 in Ljubljana, Slovenia (erstwhile Yugoslavia). He earned his bachelor's degree from the University of Ljubljana in 1971 and master's degree in philosophy in 1975 from the same university (Myers, 2003, p. 7). His thesis for his master's degree was about the impact of "Jacques Lacan, Jacques Derrida, Julia Kristeva, Claude Levi-Strauss and Gilles Deleuze" (Myers, 2003, p. 7). In 1981, he earned his "Doctor of Arts degree in philosophy" from the University of Ljubljana (Myers, 2007, p. 8). In 1985, he earned his second doctoral degree in psychoanalysis from the Universite Paris-VIII (Myers, 2007, p. 9). He taught at a number of American universities including the University of Michigan—Ann Arbor, Columbia University, and Princeton University. His philosophical ideas were influenced mainly by G. W. F. Hegel, F. W. J. Schelling, Karl Marx, Sigmund Freud, Martin Heidegger, Louis Althusser, and Jacques Lacan. However, he once defined his thinking as "Hegelian in philosophy, Lacanian in psychology, "Christian-materialist" in religion, and communist in politics" (Wood, 2021, p. 2). His style of philosophizing mixes "high and low culture" (Dean 2006: xiii). The line of his arguments "is sustained by numerous examples from cinema and popular culture, by jokes and political anecdotes often dangerously approaching the limits of good taste" (Wright & Wright, 1999, p. viii). This makes Zizek's approach "appealing" in comparison to other rigid philosophical approaches (Myers, 2003, p. 2). *The Sublime Object of Ideology* (1989), *The Ticklish Subject: The Absent Centre of Political Ontology* (1999), *Violence: Six Sideways Reflections* (2008), *Absolute Recoil: Towards a New Foundation of Dialectical Materialism* (2014), and *Like a Thief in Broad Daylight: Power in the Era of Post-Humanity* (2018) are some of his popular books.

Zizek employs this joke to explain a number of philosophical arguments. Parker (2004) opens his book *Slavoj Zizek: A Critical* with this Zizekian joke and enlists six reasons for its importance in terms of understanding Zizek's ideas, demonstrating how Zizek embarks upon his intellectual debates.

In the joke, the worker, by resorting to this smart tactic, is able to tell his friend the truth without actually applying the agreed upon code. Zizek wants to demonstrate that truth can manifest with the known conditions and will circumnavigate censorship. Zizek (2002: 1) says: "although the worker is unable to signal that what he is saying is a lie in the prearranged way, he nonetheless succeeds in getting his message across—how? *By inscribing the very reference to the code into the encoded message, as one of its elements.*" It seems that Zizek (2002: 1) is trying to show his readers that understanding 9/11 requires decoding the events with a new language because there is a missing link. Indeed, Zizek (2002: 2) names the introduction of this book "The Missing Ink." He attempts to find the missed meaning in this event by pointing out that there is in fact a missing language and this is why we sometimes fail to express ourselves: "we 'feel free' because we lack the very language to articulate our unfreedom. What this lack of red ink means is that, today, all the main terms we use to designate the present conflict—'war on terrorism,' 'democracy and freedom,' 'human rights,' and so on—are false terms, mystifying our perception of the situation instead of allowing us to think it." Mathy (2017: 113) brilliantly reveals that Zizek believes that "what we did not see was more important than what we saw about the catastrophe." The unseen in the events has the code to meaning of the attacks. What Zizek is trying to explain here is that although the ink joke speaks of freedom, its actual meaning is it does not. By the same token, in our daily life we speak of our freedom using terms that point to the absence of the "red ink."

In this respect, Zizek and Baudrillard present a similar argument pertaining to understanding 9/11 through two different approaches. Baudrillard suggests that there are new conditions for analysis, while Zizek thinks there is a missing language that, once found, renders comprehension possible. Baudrillard tries to ascertain the conditions to understand this juncture in history, whereas Zizek believes that this has always been a problem of human language since it relies on codes that only exist outside the language itself. What lies outside the language is the "real." Nevertheless, what is the "real," in Zizek's title, that beckons his readers to the text?

"Welcome to the desert of the real" was originally a sentence from the famous *Matrix* movie (1999), which it borrows from Baudrillard's *Simulacra and Simulation* [4] (1981). One of the main characters of the movie, Morpheus, gives the protagonist, Neo, two pills (blue and red); the blue pill keeps him in a shielded reality that resembles the description in the ink joke of Zizek, while the red pill introduces him to the real world of the "blue ink." The protagonist takes the red pill, and then Morpheus greets him thus: "welcome to the desert of the real." Zizek (2002: 15) believes that until 9/11 introduced them to the "real," Americans were living in a world that shielded

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[4] "'Desert of the real' was not a bad reality as the truth underlying the illusion of a happy one; it was the evacuation of reality from what could no longer be called the real, the end of the real as something distinct from the apparent, or from its representational double. It is the ghastly immanence of a fully transparent world with no alterity and no outside" (Smith 2010: 179).

them from the actuality of the rest of the world. He wonders: "Was it not something of a similar order that took place in New York on September 11? Its citizens were introduced to the 'desert of the real'—for us, corrupted by Hollywood, the landscape and the shots of the collapsing towers could not but be reminiscent of the most breathtaking scenes in big catastrophe productions." Hollywood movies "corrupted" viewers' understanding of reality in their representations of disasters, apocalypse, and wars. These movies' production and success are driven by a desire evident in this period to feel the thrill of reality. As Zizek (2002: 5–6) explains:

> In contrast to the nineteenth century of utopian or 'scientific' projects and ideals, plans for the future, the twentieth century aimed at delivering the thing itself—at directly realizing the longed-for New Order. The ultimate and defining moment of the twentieth century was the direct experience of the Real as opposed to everyday social reality—the Real in its extreme violence as the price to be paid for peeling off the deceptive layers of reality.

Thus, for Americans to see "the real reality" unfold on TV on 9/11 was the moment when their understanding of "reality" came to be redefined altogether. As far as Zizek (2002: 11) is concerned, Americans are used to living a "virtual reality" where you can safely experience reality without being exposed directly to it. This is not only in movies or on TV, but it is also available in consumption products in that "decaffeinated coffee smells and tastes like real coffee without being real coffee". This is why "[f]or the great majority of the public, the WTC explosions were events on the TV screen, and when we watched the oft-repeated shot of frightened people running towards the camera ahead of the giant cloud of dust from the collapsing tower, was not the framing of the shot itself reminiscent of spectacular shots in catastrophe movies" (Zizek 2002: 11, 12). The shock and trauma of seeing the events on live TV are far-reaching because this is probably the first large-scale terrorist attack that was broadcast live by major TV stations. This moment puts the meaning of the word "real" into a new perspective. Zizek proclaims: "It was when we watched the two WTC towers collapsing on the TV screen, that it became possible to experience the falsity of 'reality TV shows'".

TV fascinates people because it can assimilate "reality." However, what unfolded on TV on 9/11 outdid and outstripped what TV terms "reality." In most Hollywood movies, order is eventually restored after the catastrophes and chaos. In movies, it is unthinkable that heroes should lose at the end or that chaos should prevail. Accordingly, the dilemma of watching the tragedy of 9/11 on TV was that viewers knew that the Twin Towers had been wiped out of the New York skyline forever and would not rise from the ashes.

Zizek uses "disaster movies" to establish a different argument from Baudrillard's. While Baudrillard arguably proves that there is a hidden "wish" for the destruction of America, Zizek underlines the point that "Hollywood disaster movies" create an enjoyable fantasy of destruction that numbs the meaning of "reality." Hence, this is the significance of 9/11 that Zizek (2002: 15–16) tries to highlight: "That is the rationale of the often-mentioned association of the attacks with Hollywood disaster

movies: the unthinkable which happened was the object of fantasy, so that, in a way, America got what it fantasized about, and that was the biggest surprise." In these disaster movies, Americans experience the fantasy of violence and destruction from the safe environment of their living rooms. 9/11 tore this shield of safety and this is why "[t]he shock of the events was intensified" (Wood 2012: 195). Hollywood seems to have shaped the American consciousness of "reality" before 9/11. Now, with the new "real reality," a narrative to guide the nation to cope with this new terrain should appear.

Zizek (2002: 16) sees the influence of Hollywood taking a new form but this time with a semi-official mandate in the "war against terrorism." People from Hollywood met with officials from the US government "with the aim of co-ordinating the war effort and establishing how Hollywood could help in the 'war against terrorism' by getting the right ideological message across not only to Americans, but also to the Hollywood public around the globe—the ultimate empirical proof that Hollywood does in fact function as an 'ideological state apparatus.'" The "ideological state apparatus" is an Althusserian term defined as:

> A category…whose distinction between the repressive state apparatus (RSA) and ideological state apparatuses (ISAs) is related to Gramsci's differentiation between coercion and consent. Whereas the RSA operates by force, the ISAs—the family, schools, the mass media, etc.—function to reproduce existing relations of production by subjecting social classes to the dominant Ideology (Payne & Barbera 2010: 340).

Here, we have censorship interfering and forcing the rules of the coded messages in the language. With the irruption of fantasized "reality" on 9/11, there is an urgency to reconstruct a new "reality" to shield Americans from the "real reality." Zizek (2002: 16) describes another significant moment that accompanies the entrance of "real reality": "before the WTC collapse that we lived in our reality, perceiving Third World horrors as something which was not actually part of our social reality, as something which existed (for us) as a spectral apparition on the (TV) screen—and what happened on September 11 was that this fantasmatic screen apparition entered our reality." Virilio, on the other hand, believes that the problem is not what is on the screen, but it is the screen itself.

Unlike Baudrillard and Zizek, Virilio[5] does not see any stupefaction in the tragedy of 9/11. "Immediately after September 11 an event that did not take him by surprise

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[5] Virilio is a French philosopher, born in 1932. "He was a professor of architecture at the École Spéciale d'Architecture in Paris between 1969 and 1999" (James 2007: 3). He began writing books in 1975 (James 2007: 2). He is drawn to many topics and discussions that are concerned "with questions of war and military strategy, with the history of cinema, the nature of modern media and telecommunications, and with the state of contemporary cultural and artistic production" (James 2007: 1). His thoughts are "deeply influenced by major twentieth-century European thinkers such as Walter Benjamin and the founding father of phenomenology, Edmund Husserl" (James 2007: 3). He lived the horrors of the Second World War in Paris. "Virilio is then continually responsive to the most frightening and extremely horrific features of our epoch. It was, though, the Second World War, and, in particular, the tragedy

people who had always dismissed Virilio (2002: 82) as a pessimist started plaguing him for interviews" (Rose 2004: vii). Virilio (2000: 18) seems to think that he saw it coming as he had predicted these events after the 1993 terror attacks on the World Trade Center. He considers 9/11 another moment in human history drawing humanity toward annihilation and that it opened "the front of the new war." This new front is called "the fourth front" in addition to the other three fronts: land, sea, and air. But how did it open and what does it mean?

In *Ground Zero*, Virilio (2002) presents a frame that is slightly different from that of Baudrillard and Zizek. Virilio focuses on the degeneration of morals in the West driven by technical advancement while humanity in the West is left behind. *Ground Zero* has a broad perspective as it does not focus on 9/11 as an isolated incident, but instead depicts the world in a desolate way.

Approaching the topic of 9/11 in *Ground Zero* is not as straightforward as in the former books. Virilio (2004) relies heavily, if not entirely, on his previous writings in his discussion of 9/11. Redhead (2004b) believes that *Ground zero* is a rewriting of *Art and Fear*. Redhead (2004b) has a point for two reasons. First, in *Ground zero*, 9/11 is rarely mentioned. Second, *Art and Fear* was published in 2000, but it was not translated into English until 2003 by Julie Rose. Hence, Virilio perhaps found himself obliged to reiterate his argument in *Art and Fear* in the context of 9/11. Since Virilio (2002: 18) seemed unsurprised by the attacks and saw humanity heading with "the light of the speed" to hyperviolence, he felt there was no urgency to write in detail about 9/11 in this new book. Why "no urgency?" In the Virilian way, humans are past the point of urgency given the speed of technological advancements we are witnessing every single day.

However, since it is known that Virilio's style is complicated and intertwined, I tend to believe Virilio is aware that he rarely mentions 9/11 and that he does this intentionally for two reasons. First, the title of the book gives away the main topic of the book. Virilio's title is also the best title of the three Verso books. Ground zero is now a memorial site and it invokes the tragedy of 9/11 whenever mentioned. However, on a technical level, the term *ground zero* is "military nomenclature for the geographical point immediately beneath the detonation of a bomb. It was coined

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of the Nazi concentration and extermination camps that educated Virilio about the depths of human violence" (Armitage 2004: 3). Because violence and hyperviolence (war is violent, but use of techno-science in wars creates hyperviolence) are two of the many ideas that Virilio discusses extensively, he is a perfect fit to write about the violence of 9/11. Virilio "writes in a very singular, often disconcerting manner, and advances his arguments in a fragmentary and unsystematic way" (James 2007: 6). He is criticized for the same reason by Steve Redhead in *Paul Virilio*: *Theorist for an Accelerated Culture* (2004a): "his scattergun writing style is not always easy to follow, often provoking disorientation and dislocation at the very least" (p. 137). His arguments do not follow a linear style or any other particular style, they are rather "an accumulation of references, facts, insights and theoretical interrogation" (James 2007: 40). There is a hint of pessimism in his writing although he does not see it this way. When Julie Rose, the translator of his book *Art and Fear*, asked him about the accusation of being a pessimist, he told her: "There are no pessimists; there are only realists and liars" (Rose, 2004, p. vii). He authored *Speed and Politics* (1977), *War and Cinema* (1989), *The Information Bomb* (2000), *Art and Fear* (2003), *The Administration of Fear* (2012), and numerous other books.

during the period of the Manhattan Project (1939–46), to refer to the spot chosen for testing the atomic bomb, the so-called 'Trinity' site of New Mexico" (Prior 2013: 98–99). Virilio carefully selected this title to drive home a resonating message as Nick Prior points out:

> [T]he term stands for the state of the globalised accident, extending the point of impact to encompass the borderless territory of more or less everywhere and right now. As the grounds of war have themselves shifted from the military battlegrounds of yore to a state of deterritorialised hyperwar, we are left with the disturbing prospect that all technologically mediated life is lived at ground zero.

This means terrorism can now happen anywhere. Everywhere becomes ground zero because technological developments make it possible and, in this sense, he and Baudrillard agree on this point (Baudrillard 2002a: 20). He is concerned in his writings and intellectual work with "technology," which he thinks is "fundamental to the shaping of human experience and historical development" (James 2007: 1). What technology brings into our lives is "dromology" (Virilio's theory of speed).

Second, Virilio focuses on "dromology" this is the key to understanding his argument since "speed is the key idea which underpins Virilio's writing from the mid 1970s onwards" (James 2007: 2). Therefore, I shall explain this Virilian term in the context of 9/11 and it will open up the Virilian logic of *Ground Zero*.

> Dromology is defined as:

> From the Greek word dromos for "race" or "racetrack," dromology is a science invented by Virilio for the study of speed and its impact upon human cultural and technological systems. Speed, according to Virilio, exerts a number of transformative effects on human culture, sometimes in very subtle ways, such as, for instance, the phenomenon of the gradual enclosure of the human individual inside the automobile as it moves ever faster, first with goggles, then with the windscreen and finally the complete enclosure of the body within the sedan (Ebert 2013: 69).

In other words, Virilio (2002: 15) looks at this "enclosure" (technology) of the human body in the car (speed) as a trap that ensures an inventible death. Tragically, was this not the same fate of the passengers in the hijacked airplanes on 9/11? And was this not the same fate of those trapped in the higher floors of the two skyscrapers of the World Trade Center? In *Ground Zero*, Virilio believes that our modern era should be called "the light of speed": "The acceleration of a dromological history and its rush not towards the utopia, but the uchronia, of human time. After the *Century of Enlightenment*, there would be the century of the *speed of light* and soon, our own century—the century of the *light of speed*." By the same token, Virilio, in *Speed and politics* (1977: 69), renames the industrial revolution a "dromocratic revolution". He suggests that humans have put themselves on this fast track toward the unknown and destruction while thinking they are on their way to Utopia.

Virilio lays a great emphasis on dromology to understand our modern times. James (2007: 29) explains: "According to Virilio we cannot properly approach the reality of social, political or military history unless we first realize that social space, political space and military space are, at a decisive and fundamental level, shaped by vectors of movement and the speed of transmission with which these vectors of movement are accomplished." Dromology shapes our lives in so many ways. What transpired in the 9/11 attacks touches on the two "technologies of transmission" that resulted from the dromology with which Virilio is concerned: airplanes and TVs (James 2007: 2). Airplanes were the transports used to carry out the attacks, while TVs were the main communication tools used to broadcast the events. The first was used to kill innocent people, and the second was the source that transmitted the sheer horrors of this terrorism to the rest of the world while creating immeasurable ripple effects.

Virilio has a concept called "integral or generalized accident" (Armitage 2000: 40), which he uses to stress that any accident that happens by means of technological invention is related to the invention itself. Hence, any given accident is an integral part of the invention itself. It cannot be treated as an independent and secluded accident. He elaborates:

> every time a technology is invented, take shipping for instance, an accident is invented together with it, in this case, the shipwreck, which is exactly contemporaneous with the invention of the ship. The invention of the railway meant, perforce, the invention of the railway disaster. The invention of the aeroplane brought the air crash in its wake. Now, the three accidents I have just mentioned are specific and localized accidents… This is a fundamental point, because people tend to focus on the vehicle, the invention itself, but not on the accident, which is its consequence. As an art critic of technology, I always try to emphasize both the invention and the accident…These examples mean that when an event takes place somewhere today, the possibility arises that it might destroy everything (Armitage 2001: 32).

Every technological advancement is in itself an advanced invention of destruction. This is why Virilio (2002: 82) believes that the terrorists of 9/11 "remarkably conceived and executed, with a minimum of resources," their act of terror. Terrorism cannot exist with such hyperviolence without the use of technology. "In effect, for Virilio, technologies of speed are boomerangs that return to wreak havoc on the forces that gave rise to them" (Prior 2013: 99). Technology was used in the attacks in an indirect way through the media. In this sense, Virilio and Baudrillard agree: "we would pardon…any violence if it were not given media exposure. ('terrorism would be nothing without the media')" (Baudrillard 2002a: 31). Truly enough, terrorism relies on the media to deliver its message.

Virilio believes that when Americans saw the attacks on the Twin Towers on TV, they thought they were part of a disaster movie until they changed the channel and began seeing the same footage on every other channel. Thus, he thinks there was a dismissal in the beginning before reality set in. It is noticeable that he differs from the other two philosophers in examining the TV aspect. Both Baudrillard and Zizek

emphasized that "real reality" was introduced through TV, whereas Virilio thinks that Americans needed to change the channel to confirm "real reality." This means there is a short delay in the introduction of "real reality," but once confirmed, it keeps multiplying as it appears on one channel after another. Consequently, the delay in the introduction heightens the shock, and the multiplication of events happens very quickly to the degree that the delay works like a spring that is pulled back further to ensure a bigger impact upon release. There seems to be cooperation between terrorism and the media in creating this apocalyptic, horrifying atmosphere. James (2007: 88) states: "Virilio identifies a convergence between means of destruction and means of communication. This convergence determines the emergence of what Virilio (2002: 14) calls the fourth front. After land, sea and air, the fourth front of electronic control and media communications has become the dominant terrain upon which contemporary battles are fought." Such convergence created the "*mass production of corpses*." Virilio (2005: 108) believes that "real-time globalization of telecommunications," with internet being the prime example, "triggers a panic phenomenon of rumours and suspicion." Here, I would like to invoke the media example that Baudrillard used in confirming his idea of the hidden wish of the media stations that waited for a second airplane to show. If I use this example in the Virilian context, the media's actions amount to co-conspirators conniving with the agenda of terrorism as if their existence depends on covering terrorist attacks.

By applying this concept and dromology to 9/11, Virilio seems to suggest that technology facilitated these terrorist attacks. I can say that Virilio's argument represents one of Baudrillard's hypotheses on terrorism. Baudrillard states, "if terrorism did not exist, the system 'global order' would have invented it" (Baudrillard 2002a: 53–54). Nonetheless, the system does exist. Thus, since Virilio believes the new technological inventions are in themselves inventions of destruction, it is assumed that the invention of this "global order" created with itself a destructive force called "terrorism." After 9/11, Virilio believes that the door is open for the next "great attack" (Virilio & Lotringer 2002: 178).

Baudrillard, Zizek, and Virilio believe that human history looks different after 9/11. 9/11 appears to have destroyed "the myth of a 'Global World Order' based on universal, consensual, democratic values" (Pawlett 2013: 129). Baudrillard believes that the force of globalization with its technologies created the monster of terrorism. Zizek (2002: 14) thinks that the world took the "red pill" with this event, from which there is no going back, just like in the *Matrix* movie. Virilio believes that he saw 9/11 coming before everyone else and he thinks the natural way for "this love of madness on the part of the sciences and technologies" is destruction at the hand of the inventions of the sciences and technologies.

Sometimes, the ideas in these three books are overlooked for the purpose of exposing the author's intentions or feelings. Frank (2017: 4), in *9/11 in European Literature*, considers these three books as a European treatment of an American issue. In "Are we all Americans?", on the other hand, Kooijman (2009: 183) believes that Baudrillard and Zizek among other European philosophers (Virilio is not mentioned) assumed the American identity in their treatises. The argument should not be how we look at whether these books provide a European or American perspective.

Indeed, these authors provide universal ideas that are worthy of interpretation and reinterpretation. As illustrated in the beginning, their ideas are essential in the political, religious, cultural, historical, media, literary, cinematic, theoretical, and technological discussions and debates of 9/11. By showing how their ideas interconnect and complement each other, I certainly believe a great deal can be gleaned from these books that became household titles in the 9/11 discussion. I will conclude by illustrating a final example to show the depth of Baudrillard's influence (or to use the *Matrix*'s phrase; how deep the rabbit hole goes) on one subject of 9/11.

In their analyses of the 9/11 novel, Singer (2017) and Versluys (2009) elucidate how certain characters in Ian McEwan (2005) (*Saturday*), Schlink (2010) (*The weekend*), and DeLillo (2007) (*Falling man*) express ideas that belong to Baudrillard's book *The spirit of terrorism* (Singer 2017: 132; Versluys 2009: 45). Morley (2016: 15) emphasizes Baudrillard's significance in analyzing the graphic novel of 9/11. Randall (2011: 15) recommends reading Baudrillard to extract representations for a 9/11 novel that will provide sustainable examination of the event itself. While this is all valid, I truly believe that the same can be said about Zizek and Virilio if given the proper space and time for further examination. While knowing it is a tall task to achieve, this paper has attempted to do exactly that by studying their ideas in tandem and I hope that this may move the needle a little.

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ARABIC ABSTRACTS

المستخلصات العربية

نقد فلسفي لأحداث 9/11: بودريار وجيجك وفيريليو

خالد مصلح الرشيد

أصدرت دار فيرسو للنشر في الذكرى السنوية الأولى لأحداث 9/11 ثلاثة كتب، تتناول الهجمات الإرهابية وتداعياتها، من تأليف ثلاثة فلاسفة: جان بودريار، وسلافوي جيجك، وبول فيريليو. ناقش كل مؤلف منهم أثر هجمات 9/11 من منظور فلسفي، إذ تبنى كل منهم نهجًا مختلفًا لتفسير تداعيات الهجمات على الولايات المتحدة الأمريكية والعالم. وتناقش هذه الورقة البحثية الأفكار الرئيسية لهؤلاء الفلاسفة وطريقة تناولهم لمدى فداحة الهجمات. وسوف نقرأ قراءة متأنية لتحليل هذه المؤلفات الثلاثة، ونجري مقارنات لبعض الأفكار المحورية، مع التركيز على أهمية أحداث 9/11 وتأثيرها في العالم لفهم أفكار الفلاسفة الثلاثة.

كلمات مفتاحية: هجمات 9/11، الإرهاب، الإعلام، العولمة، الرأسمالية، الفلسفة، الأدب.

الهروب من الواقع: دراسة تحليلية نفسية لقصة "ثلوج كليمنجارو" للكاتب الأمريكي إرنست همينغواي

أسماء صايل الطلافيح

الغرض من هذه الورقة البحثية هو تحليل القصة القصيرة "ثلوج كليمنجارو" للكاتب الأمريكي إرنست همينغواي، باستخدام نظرية التحليل النفسي. وتستهل هذه الورقة بمقدمة عامة في التحليل النفسي، تشمل تعريفه بصفته علمًا ونظرية ومدرسة أدبية. ثم تتناول التحليل النفسي عند فرويد، وقواعد المعتقدات التي يتبناها. واخترتُ هنا الاستعانة بنظرية فرويد حول السلوكيات العصبية والأحلام كأعراض للكبت، وإسقاطها على قصة همينغواي. ويركز التحليل على هاري، الشخصية الرئيسية في القصة، مع بعض الملاحظات البسيطة بخصوص هيلين، زوجته والشخصية الرئيسية الثانية.

كلمات مفتاحية: همينغواي، التحليل النفسي، فرويد، السلوكيات العصبية.

فهيم شفات سلمان، سازول يانا سانيف*

مثّلت رواية "أبناء وعشاق" إضافة للنقد الأدبي المتأثر بفرويد، وهي عمل أدبي عظيم من تأليف الكاتب البريطاني ديفيد هربرت لورانس. يتطرق مفهوم عقدة أوديب الشهير الذي قدمه عالم النفس سيغموند فرويد، واستوحاه من مسرحية "أوديب ملكًا" للكاتب اليوناني القديم سوفوكليس، إلى مدى رغبة الابن في الزواج من والدته وقتل والده. وتستعرض هذه الورقة البحثية مدى انعكاس المفاهيم الضمنية لمسرحية "أوديب ملكًا" على شخصية بول موريل. كما تتناول بالتحليل تأثير والدة بول في شخصيته وعلاقاته بالنساء الأخريات، مع التركيز على سلوكه ورغباته، وعدم قدرته على اتخاذ قرارات تتعلق بحياته. كما تتناول إلى أي مدى أصبح بول موريل عاجزًا بسبب هيمنة والدته، وكذلك العناصر الطبيعية، مثل الصفات الوراثية والبيئة. وفي النهاية، تكشف بكل أسف كيف أن الشخصيات في رواية "أبناء وعشاق" ضحايا ظروفٍ لا دخل لهم بها!

كلمات مفتاحية: بول موريل، ميريام، كلارا، عقدة أوديب، تحليل فرويد.

طريقة فعالة لفهم القيود الموجودة في التراكيب اللغوية الإنجليزية

أسيل السامرائي*

على الرغم من حقيقة أن الكلمات المقترنة معروفة بتأثيرها الكبير عمومًا في اكتساب اللغة، فإن محاولات تحقق سابقة بخصوص ذلك أثبتت انخفاض مستوى الأداء في الاختبارات المتعلقة بالتلازم اللفظي. ومع ذلك، فهذه الدراسات العديدة يعتريها النقص في كيفية معالجة الصعوبات التي يواجهها متعلمو "اللغة الإنجليزية بصفتها لغة ثانية" بشكل عام، وصعوبات الكتابة على المستوى الجامعي التي يواجهها طلاب الجامعات بشكل خاص. بالإضافة إلى ذلك، ليس هناك دليل واضح على الدراسات ذات الصلة التي تبحث في فهم الطلاب الناطقين بالعربية للقيود الموجودة في تعبيرات محددة متعددة الكلمات في اللغة الإنجليزية. يطرح هذا البحث منهجية لدراسة هذه الجزئية تحديدًا. كما أثبتت اختبارات المنهجية المستخدمة تطبيق فرضيات البحث. وبدراسة الصعوبات التي يواجهها الناطقون بالعربية من خلال هذه الاختبارات، تم توقع الأخطاء التي ارتكبها المشاركون في إجابات محددة. وكان تداخل اللغة الأم هو الصعوبة الرئيسية بالنظر إلى بيئة التعلُّم السابقة و/أو الحالية. أظهرت المنهجية فاعلية في مستوى التقدم في مهارة الكتابة لدى الطلاب من خلال فهم مستوى "الجمود" والغموض في بعض التراكيب اللغوية.

كلمات مفتاحية: القيود النمطية، القيود التركيبية، التلازم اللفظي،التراكيب اللغوية، الاختبار، الغموض، الوضوح.

دراسة مقارنة للملاحظات التقليدية والملاحظات باستخدام الكمبيوتر على الكتابة الأكاديمية باللغة الإنجليزية بصفتها لغة أجنبية بين الأستاذات وطالبات الجامعات السعوديات.

نوف عبيد الثبيتي*

أفادت الأستاذات والطالبات أن الملاحظات التصحيحية المكتوبة مهمة في اكتساب اللغة الثانية. علاوة على ذلك، هناك أنواع مختلفة من الملاحظات التصحيحية المكتوبة، مثل: الملاحظات التصحيحية التقليدية (باستخدام الورقة والقلم)، والملاحظات التصحيحية باستخدام الكمبيوتر (باستخدام برامج التحرير الحاسوبية). ومع ذلك، يظل السؤال مطروحًا حول أي نوع من الملاحظات التصحيحية أكثر فاعلية وملاءمة لكل من الأستاذات والطالبات في ما يخص الكتابة. تبحث هذه الدراسة آراء واتجاهات الأستاذات والطالبات بشأن استخدام الملاحظات التصحيحية التقليدية والملاحظات التصحيحية باستخدام الكمبيوتر في مقررات الكتابة، لمعرفة أيهما أكثر فائدة للأستاذات والطالبات الجامعيات السعوديات. أُجريت هذه الدراسة في إحدى الجامعات السعودية للبنات، وهي جامعة الأميرة نورة بنت عبد الرحمن. وشاركت سبع أستاذات متخصصات في الكتابة في الاستبانة والمقابلة. ولم يشارك سوى أربع طالبات في الاستبانة، لأن الدراسة كانت قد أُجريت خلال الإجازة الصيفية، وكان يتعذر إجراء مقابلات وجهًا لوجه. ولذلك أُرسِلَت الاستبانات إلى الطالبات عبر البريد الإلكتروني، وأُجريت مقابلات مع الأستاذات عبر تطبيق واتساب. أظهرت النتائج أن أستاذات الكتابة يفضلن استخدام الملاحظات التصحيحية باستخدام الكمبيوتر عن الملاحظات التصحيحية التقليدية، على الرغم من استخدامهن الطريقة التقليدية اتباعًا لقواعد الجامعة. ويرجع سبب تفضيلهن الملاحظات التصحيحية باستخدام الكمبيوتر إلى أنهن يرين أن الملاحظات التصحيحية التقليدية تستغرق وقتًا أطول وجهدًا كبيرًا، في حين أن الملاحظات التصحيحية باستخدام الكمبيوتر توفر الوقت والجهد. وعلى الجانب الآخر، ترى الطالبات العكس، إذ يعتقدن أن الملاحظات التصحيحية التقليدية أكثر ملاءمةً لهن، على الرغم من أن معظمهن ليس لديهن أي تجربة تتعلق بالملاحظات التصحيحية باستخدام الكمبيوتر! ومن ثم، كان هناك اختلاف بين آراء الأستاذات وبين ممارستهن الفعلية، واختلاف آخر بين تفضيلات الأستاذات من جهة وتفضيلات الطالبات من جهة أخرى.

أثر استخدام تطبيقات الجوال في عمق المفردات وكثافتها

منى مسعود*

يواجه الطلاب السعوديون العديد من الصعوبات عند الدراسة باللغة الإنجليزية على مستوى الجامعات. وتُعزى بعض هذه الصعوبات إلى عدم الإتقان الكافي اللغة الإنجليزية. ونظرًا إلى أهمية الإلمام بالمفردات لإتقان اللغة، فإن زيادة حصيلة مفردات اللغة الإنجليزية لدى الطالب يمكن أن تؤدي إلى تحسُّن الأداء الدراسي. وتساعد التقنية الطلاب في تحسين وإثراء مفردات اللغة الإنجليزية لديهم، ومن ثم إتقانهم اللغة. وبعد أن استُخدِمَت تطبيقات الجوال في الفصول الدراسية، أظهرت الأبحاث أن لهذه التطبيقات تأثيرًا إيجابيًا في إتقان اللغة. ومع ذلك، تناولت دراسات بحثية قليلة ما إذا كان استخدام تطبيقات الجوال يمكن أن يساعد في تحسين عمق المفردات أو كثافتها بين طلاب الجامعات السعوديين. وتبحث الدراسة الحالية أثر تطبيق الجوال"Vocabulary.com" في عمق المفردات وكثافتها لدى 143 طالبة جامعية سعودية في إحدى جامعات الرياض. إذ أُجرِي اختبار قبلي واختبار بعدي على عمق المفردات وكثافتها لمجموعتين، مجموعة مرجعية وأخرى تجريبية. وقد حُلِّلت البيانات باستخدام الإحصاء الوصفي والاختبارات الإحصائية المعلمية واللا معلمية. وأظهرت النتائج فروقات ذات دلالة إحصائية في نتائج الاختبار البعدي للمجموعتين المرجعية والتجريبية، إذ كان أداء الأخيرة أفضل. تشير هذه النتائج إلى أن تطبيقات الجوال لها تأثير إيجابي في اتساع المفردات وكثافتها لدى طلاب الجامعات السعوديين.

كلمات مفتاحية: اتساع المفردات، كثافة المفردات، تعلُّم اللغات بمساعدة الجوال، تعلُّم اللغات بمساعدة الكمبيوتر، Vocabulary.com.

البطل في العمل الأدبي و أنواع الأبطال في الأدب الروسي في القرن الحادي والعشرين

مادينابونو أحمدوفا* سعودات كاميلوفا

تتناول هذه الورقة البحثية معضلة تطور البطل في العمل الأدبي، وأنواع الأبطال في الأدب الروسي في القرن الحادي والعشرين. فالإعجاب بالشخص الموصوف في العمل الأدبي والرغبة في نقل هذا الشعور إلى القارئ يجعل أسلوب الكاتب الروسي المعاصر زاخار بريليبين واقعيًا من منظور الحداثة (الواقعية الجديدة). إذ تولى بريليبين بنفسه الحديث عن مصير الشخص الحديث الذي يواجه العديد من الصعوبات لتحقيق رغبته في التأقلم مع العالم الحديث، الذي تحولت فيه القيم الإنسانية متجاوزةً ما كانت عليه في أدب القرنين التاسع عشر والعشرين. وبعد ذلك ينتقل بريليبين تدريجيًا إلى محاولة فهم مشكلة أكثر عمومية: هل التأقلم ممكن حتى في الظروف التي يعاني فيها كل شخص شيئًا من الهموم والالآم في داخله؟ ويحاول بريليبين الحصول على إجابة عن هذا السؤال وفق منظور تاريخي حقبي. كما تتناول هذه الورقة البحثية دور بريليبين في سياق الأدب الروسي الحديث، بغرض تحديد التحول في النثر الروسي الحديث استنادًا إلى أعمال بريليبين. تستكشف آراء بريليبين حول تشكيل الأدب وتطوره في القرن الحادي والعشرين سمات البطل وخصائص العالم الفني للكاتب. إذ يصنف أنواع الأبطال على النحو الآتي: البطل القومي، المتمرد، المفكر، وما إلى ذلك. ولذلك تحاول الورقة البحثية تحليل السمات الرئيسية للأسلوب الخيالي في أعمال بريليبين في سياق الواقعية الجديدة.

كلمات مفتاحية: الكاتب، الإبداع، الأدب، الحداثة، التنوع، الخصوصية، العصر الجديد، النوع الأدبي، المفهوم، الشخصية، التحول.

نحو نظرية في ترجمة القرآن الكريم: إعادة التفكير في التكافؤ

زبيدة محمد خير عرقسوسي*

الغرض من هذه الورقة البحثية هو تقييم مدى كفاية التكافؤ كنظرية لترجمة القرآن الكريم. ولتحقيق هذا الهدف، كان علينا أولًا أن نناقش بإيجاز مفهوم التكافؤ وعلاقته بترجمة القرآن الكريم، ثانيًا، شرح النهج اللغوية المختلفة في الترجمة، والأغراض التي وُضعت هذه المناهج لتحقيقها، مع التطرق بشكل خاص إلى ترجمة نيومارك (1982). ثالثًا، توسيع نطاق النهج اللغوية إلى أقصى حد تقديم جميع النهج الممكنة نظريًا. وأخيرًا، تحديد أيٍّ من هذه النهج، إن وجد، هو الأنسب لترجمة القرآن الكريم، استنادًا إلى الأسس النظرية والعملية. تُظهر الورقة البحثية الإمكانات الثرية للتكافؤ كنظرية لترجمة القرآن الكريم، وتشير إلى موضوعات بحثية أخرى مهمة للوصول إلى نظرية كاملة بخصوص ترجمة القرآن الكريم.

كلمات مفتاحية: ترجمة القرآن الكريم، التكافؤ، نظرية الترجمة، الترجمة الدلالية، الترجمة التواصلية، الترجمة الأدبية.

دراســات نـقـديــة في اللــغــــات و الأدب

Critical Studies in Languages and Literature

مجلة علمية دورية محكمة تعنى بعلوم اللغات والترجمة والأدب

تصدر عن كلية اللغات في جامعة الأميرة نورة بنت عبدالرحمن

A Biannual Peer-Reviewed Journal

Published by the College of Languages, Princess Nourah bint Abdulrahman University

CSLL CRITICAL STUDIES IN LANGUAGES & LITERATURE

السنة الثانية – المجلد الأول ١٤٤٢هـ-٢٠٢١م المجلد الثاني

دراسات نقدية في اللغات و الأدب

Critical Studies in Languages and Literature

VOLUME I ISSUE II
2021- 1442