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Approaches In Linguistic Politeness: A Critical Evaluation

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Abstract

This research presents the two common approaches to the politeness theory: traditional approach and discursive approach, which have been adopted in politeness research. The traditional approach to politeness is based on the classical views of Grice's cooperative principle and speech act theory. Politeness has been defined as a linguistic device used for interaction based on universal rules. However, the discursive approach depends largely on evaluative strategies by focusing on the participants' perception, the interpretation of politeness, and on the discoursal aspect of politeness (Eelen, 2001; Mills, 2003; Watts, 2003, 2005). In this paper, the researcher brings to light the contrast between the two approaches and their common essential assumptions. Also, there is a further investigation of how the discursive approach overlaps with the traditional approach. It has been suggested that both approaches are mutually complementary. In addition, they both address politeness at different levels of situation.

Keywords: Politeness Theory, Traditional Approach, Post-modern [discursive] Approach, evaluativity, politeness 1, politeness 2.

Introduction

The rationale of communication is believed not only for the transfer of information, but also for maintaining personal and group relationships between each other. That is, language has other functions such as transactional. This function is concerned with conveying information between the speaker and the hearer and interpersonal function, which is devoted to examining the effect of interaction between interlocutors (Eelen, 2001). Through examining the politeness theory as a linguistic phenomenon and pragmatic investigation, two broad approaches are distinguished. The first approach is labelled as the traditional approach. The term *traditional* may be coined from the scholars' classical views starting with Grecian's cooperative principle, speech act theory, and Brown and Levinson's model. Within such approach, it is reasonable for them to transfer their views from

the actual speaking to the abstract Model Person represented by face and rationality. However, the traditional approach believes that politeness is perceived and realized similarly in all cultures. Politeness, then, has been perceived as a linguistic device used in interaction based on universal rules (Watts, 2003). Consequently, a huge number of empirical studies directed at examining politeness in different cultures adopt this view. However, the theories' claims have not been confirmed by those studies. The traditional approach represented by empirical studies has been challenged by a second view, which is referred to as post-modern 'discursive' approach. This approach is based on social theory (Eelen, 2001), which signifies the disputed nature of politeness across and within cultures. Within the post-modern approach, the role of the addressee has been largely signified. However, certain situations have been examined. In this situation, active potential politeness of any utterance perceived is justified and generalizing politeness is not regarded as the target.

Brown and Levinson's model of politeness has been the most influential in politeness research. On the other hand, this has changed dramatically in recent times. The politeness theory has recently submitted to new challenges represented by the views emerging in the discursive approach of Eelen (2001), Watts (2003), and Mills (2011). Politeness within such new perspective has been regarded as a reasonable objection to the traditional theories of politeness in general, Brown and Levinson (1987) in particular. However, with closer investigation for epistemological and ontological concerns, some contradictions emerge especially in how researchers identify impoliteness in interactional stances.

However, this paper provides a theoretical account of the politeness theory starting from its traditional approach towards the discursive approach. In this paper, I critically review these two approaches with a focus on inconsistencies arising in the discursive approach.

1. Traditional Approach

The origin of the traditional politeness theory lies in the philosophy of Grice and Searle, who introduced politeness through the four maxims of cooperative principles in ''Logic and Politeness'' Grice (1989a), cited in Lindblom (2001). The cooperative principle assumes that human interaction is generally cooperative in terms of showing polite manners. The signals of politeness can be observed by interlocutors in conversations. Also, these could also be created by non-conventional implicature. Searle (1969) stresses the indirectness of speech act "The chief motivation _ though not the only motivation _ for using these indirect forms is politeness". These traditional views have been availed by other scholars. For instance, Goffman, Lakoff, Leech, and Brown and Levinson examined politeness and placed such

phenomena at the appropriate pragmatic place. Those scholars deal with politeness in departure from the cooperative principle. Thus, they try to have their own model of politeness by mean of rules, principles, or maxims.

1.1 Goffman

The traditional approach to examining politeness can be seen in the work of Goffman (1967), when investigating the concept of face in human conversation. He tried to set a universal framework for politeness through face. This universality comes from his definition of face as "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact" Goffman (1967: 213). However, face could be defined as the self–image of a person's negotiating and/or renegotiating throughout an interaction. The main reason behind such universality as he claimed is that face is an image found in every society since societies change their members. He (Ibid.44) notes that "societies everywhere, if they are to be societies, must mobilize their members as self-regulating participants in social encounters". Thus, the concept of face functions as a *self-regulator* within two processes: avoidance and remedial process. The former indicates that an interlocutor avoids being a part of an interaction by escaping from getting a negative face. On the other hand, the latter involves one who is effectively involved in keeping face. By this way, a social harmony can be established.

Thus, face seems to be the public image that depends on the presence of interlocutors who are involved in an interaction. Face refers to the social value of not only the speaker and the hearer, but also the value of others. In order for a social interaction to move happily, there should be a mutual relationship between the interlocutors, at least temporarily, which requires respect and acceptance of others. Goffman (1967) differentiates between defensive and protective image of face. In terms of defensive face, the speaker tries to save his/her own face, while protective image involves saving someone else's face. Hence, these two images are combined at the same time for showing respect '*politeness'* in terms of mutual construct.

2.2 Lakoff

Through his innovative analysis of politeness, Lakoff (1973) gave the politeness theory a new perspective in terms of ***sociopragmatic*** investigation. Depending on the cooperative principle, she (ibid.) put politeness within the pragmatic rule framework, showing whether it is a pragmatically well-formed utterance or not. Though the cooperative principle is based on the communicative rationality of communication, cooperative principle seems almost un-followed or disobeyed. In order to consider this failure of

cooperative principle, Lakoff (1973) confirmed the pragmatic rules of politeness.

Thus, when dealing with politeness, as the rules assume, it must be treated under basic rules of a given language system. On the other hand, considering politeness in terms of strategies reveals that politeness is an individual user's strategy chosen in advance or determined by the situation. Lakoff as a formalist linguist tries to establish language as a system through adopting pragmatic rules.

Lakoff (1973, 1975) defines the politeness phenomena as a set of strategies preferred by the language users. This shows that the term, 'strategies,' implies variability and choice in context, i.e. there is a repertoire of strategies from which some are selected according to addressee and context.

Polite speech act means that the utterance performed is governed by pragmatic rules of politeness, while non-polite speech act is an utterance performed out of politeness norms. This can occur in a context when politeness is not expected as opposed to rude speech act which appears when politeness is required.

Furthermore, politeness was argued by Lakoff to be '*a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange*' (1990:34). From this, we can observe that there is a focus on the addressee's part. Having proposed the pragmatic rules, she claimed that such rules are greatly affected by three pragmatic factors including the relationship with the addressee, the real world situation, and the degree of imposition he/she may have on the addressee. It is then indicated that formulating politeness manners is reinforced by the needs and concerns of the addressee, which the speaker should take into account.

Two pragmatic rules are proposed by Lakoff for minimising the conflict between the speaker and his/ her addressee. These rules are outlined as follows (2011):

1- Be clear
    1.1 Maxim of Quantity [state as much information as is needed in the conversation, but not more].
    1.2 Maxim of Quality [Only say what you believe to be true based on your own knowledge and evidence].
    1.3 Maxim of Relations (be relevant)
    1.4 Maxims of Manner
    1.5 Be concise, avoid confusing and ambiguous statements

The first rule "Be clear" is included and derived from the cooperative principle as stated above.

2- Be polite

2.1 Don't impose
2.2 Give options
2.3 Make others feel good

The second rule "Be polite" refers to the maxim of distance, deference, and camaraderie (Johnstone, 2008). These three maxims, according to Lakoff, should have a balance in interaction since all the three maxims cannot be available at the same time. Once the balance of such maxims is violated, the social behaviour could be perceived as impolite.

2.3 Leech

Leech (1983) adopted an approach different from Lakoff's which is represented in the notion of indirectness. He argues that politeness in maxims are more flexible than rules since they (maxims) are dedicated as a way of showing how politeness serves as a social manner. Maxims of politeness can be adhered to in communication unless when there is a motivation not to do so. Politeness is clarified by Leech (1983) as a group of social performance by which respect and appreciation are created. Politeness also refers to the speakers' tendency to be involved within a social interaction by means of relative harmony, respect, and coordination. Some illocutionary acts are inherently polite such as offers and apology, while others such as orders are not. This means that people do not completely speak politely nor impolitely. However, there are degrees of politeness. The main function of politeness maxims, according to Leech, is to minimise the degree of rudeness and to maximize the degree of politeness. Thus, Leech's maxims, the well-developed approach are categorised as:
(a) Tact, (b) Approbation, (c) Modesty (d) Agreement (e) Sympathy, and (f) Generosity.

The significance of maxims differs from one maxim to another. Furthermore, it is noted that Leech's maxims involve other minor-maxims. Those maxims come in line with the invalidation of disharmony (negative politeness) which seems more important than seeking concord (positive politeness). The maxim of tact affects people's utterances more than that of generosity, whereas modesty maxim is less important than approbation. When speaking, not only one maxim of politeness is adhered to by speakers, but also more than one could be employed.

Leech's (ibid.) maxims of politeness have been evaluated by some scholars as being out of line with the cooperative principle as stated by Grice. In other word, they are not in the same order. More clearly, they are arbitrary. "The CP defines an 'unmarked' or socially neutral presumptive framework for communication as the essential assumption being 'no deviation from rational efficiency without a reason'. Politeness principles

are, however, such principled reasons for deviation" (Brown & Levinson, 1987:455).

Another problematic issue with Leech's PP is that all the maxims of politeness emerged in different types of speech acts. Leech links his politeness with specific illocutionary acts. Leech (1983) explains that there is a direct relationship between the different maxims of politeness and speech acts. In a way, maxims of politeness are necessary for determining the nature of speech acts. It seems to us that the need for the maxims is only when people want to perform particular kinds of speech acts. However, this is not entirely satisfactory, either, because not all the forms of politeness are needed nor do all people perform the same forms of politeness. Performing polite speech acts or speech acts accompanied with forms of politeness are different according to the situational context.

2.4 Brown and Levinson

The research movement in politeness research has not changed significantly. In the 1980s, politeness theory in terms of Brown and Levinson's model was considered the more influential one in politeness research until recently. Nevertheless, it has been hugely criticised. Their theory focused on speakers' communicative intentions. Thus, the nature of communication was the primary focus of their theory. A new perspective was adopted in their model for achieving and understanding politeness principle in terms of many speech acts being basically threatening to face (1987:7). Threatening refers to speech acts which are not beneficial to the speakers' and/or the addressee' face desires. The face is divided into two types: positive face and negative face. Therefore, they define these two terms as follows:

Negative face: the desire of every competent adult member for his actions to be unimpeded by others. Positive face: the desire of every member for his wants to be desirable to, at least, some others (Brown and Levinson, 1987:62).

Consequently, the concept of face-threatening act (FTA) is argued by Brown and Levinson (Ibid.67) as a social behaviour threatening speakers' and/or addresses' face desires, either positively or negatively.

The interactional activity according to them is well appropriate if the face image is given or maintained by one of the participants. Thus, the interaction between the interlocutors can be evaluated as polite if normal behaviour is given. Also, it is evaluated as over polite if more politeness is involved. However, if less or no politeness is given, it would be assigned as rudeness. For this, Brown and Levinson (1983) established three scales for measuring the degree of politeness. These scales are:

(a) Relative power which refers to the different relation between the addresser and the addressee. The more relative power possessed by one interlocutor, the more the face threat would be. (b) Ranked imposition which refers to the illocutionary act itself. Certain illocutionary acts involve more face threatening potential than others. (c) Social distance which refers to the type of relationship between the interlocutors (speaker and hearer).

"Face" has been accounted by Brown and Levinosn as a universal framework in politeness research. Thus, this universality of face has been criticised by other scholars whose criticisms have been directed at the individualistic aspects of Brown and Levinson's face (Wierzbicka, 1985). Mao (1994) argues that the Brown and Levinson's account of face was misused because they could not originally recognize the source of face. They claim that their face comes from the English folk term and Goffman's view of face. However, their identification of face seems to be different or deviant from the original view, particularly one stemming from the Japanese and the Chinese. At the same time, he argues that Brown and Levinson did not investigate politeness in situations where the behaviour of face threats has already taken place.

Another criticism directed against Brown and Levinson's theory is that it is based on philosophical perspective, particularly on speech act theory and cooperative principle. Hayashi (1996) argues that it is necessary to analyse utterances according to their larger linguistic context in order to have more convincing understanding and description of politeness.

Much criticism was directed to Brown and Levinson's model involving implicated message, a concept constructed based on Grice's cooperative principle. According to Jary (1998), such a theory of politeness is supposed to be anticipated in terms of the social effects of certain society on speech act behaviour. Sperber and Wilson (1995) and Fraser (1990) claim that polite norms can normally be unnoticed by the interlocutors. Therefore, we can unintentionally and naturally comply with such norms of polite behaviour.

One perspective of politeness that might be overlooked by Brown and Levinson's theory is discernment type of politeness proposed by Ide (1989). It is worth mentioning that such new perspective has been accepted by a number of scholars such as Koutlaki (2002) and Spencer-Oatey (2002).

Ide (1989) identifies two types of politeness: volitional politeness and discernment politeness. The former is based on the speaker's intention and realized by his/her verbal strategies, while the latter rationally depends on the speaker's social norm or conventions. In addition, it is conveyed by linguistic strategies. A speaker can express his/her intention through volitional politeness to show to what extent he/she can be polite in certain situations. The rationale of volitional politeness is to save face in terms of

using linguistic forms such as honorific expressions. This is because these linguistic forms can function as both encoders and conveyers of the speakers' intention and perception of a message involved in specific situations.

Ide (1989) holds the view that Brown and Levinson's theory puts less focus on the discernment politeness. She argues that such politeness relies heavily on linguistic forms, such as 'honorific principles,' rather than the speaker's preference which is more relevant in Japanese culture. Brown and Levinson's theory deals with honoforics as a negative politeness strategy under the principle of 'give deference'. This has led to viewing both verbal strategy and linguistic forms as one principle, which are actually different in their purpose and means.

Politeness, in terms of Spencer-Oatey's view (2000, 2003), refers to social appropriateness, which cannot be evaluated as inherently impolite or polite. However, it can be assessed as being appropriate and inappropriate depending on the cultural context. The cultural context refers to beliefs, conventions, and social values which have effects on people's behaviours and people's perceptions. She argues that the individual behaviour of each person in specific cultural groups cannot be generalized to the group. Thus, people of that cultural group are likely to behave and perceive in the same way, or at least a similar way.

Spencer-Oatey (2000; 2003) has also criticized Brown and Levinson's cultural view of face. She focuses on rapport management referring to a fact that language is used to maintain social relationships in interaction. The term of face in Spencer-Oatey's view has been abandoned, while the term rapport management has gained focus. This is because rapport, unlike face, focuses more on the balance between the self and others, while face involves a concern of only self. She adds that there are two reasons behind using such rapport management, which are face and sociality rights. Challenging Brown and Levinson's view of positive face, she suggests two aspects to explain people's desire for agreement or approval. The first aspect is that people desire a positive evaluation in terms of personal qualities (quality face). The second aspect is that such evaluation can also be accomplished in terms of social identity such as group leader or friends.

The rapport management involves three interrelated elements: face, sociality rights and obligation, and interactional goals. Subsequently, this indicates that Spencer-Oetay has expanded Brown and Levinson's conceptualization of face. Brown and Levinson's concept of face accounts for personal values, while the latest view of Spencer-Oatey is associated with social value. Thus, this modification can be helpful in terms of establishing better understanding of face in other domains such as discourse analysis.

Nevertheless, her theory of rapport management remains in traditional setting rather than post-modern setting, since it still focuses on face. The concept of rapport management is not argued discursively, but it rather contrasts with other theories like Brown and Levinson (1983, 1987) and Leech (1983).

Furthermore, several empirical researchers such as Cousins (1989), Hofstede (1980), Leung (1988), Bond (1989), and Ting-Toomey (2009) have followed Brown and Levinson's assumption of universality. Some others like Ide (1989), Mao (1995), and Matsumoto (1989) continued with criticizing Brown and Levinson, noting that the latter's model is western-biased. They argue that Brown and Levinson's model is fruitless, in particular when interlocutors want to minimize the weight of a face-threatening act (FTA) to the addressee by using three factors of politeness, namely: power, distance, and imposition.

2. Discursive (Post Modern) Approach

Politeness, as a theory, is a multifaceted area of research seen in linguistics, psychology, sociology, and anthropology. It has been investigated as a subfield of pragmatics which studies meaning in interaction. It has developed rapidly in the last three decades that it has its own devoted journal, called the Journal of Politeness Research. The origin of the scientific study of politeness has first done studies of face and face-work (Eelen, 2001; Mills, 2003).

Lately in the 20th century, research in politeness has developed significantly. This development has been represented by scholars' works (Eelen, 2001; Watts, 2003; Mills, 2003). They (ibid.) suggested new perspectives in dealing with politeness, depending on social concepts, particularly the concept of *habitus* "the set of dispositions to behave in a manner which is appropriate to the social structures objectified by an individual through her/his experience of social interaction" (Watts, 2003:274). Politeness theory within this approach is regarded as a social practice. The theoretical foundation upon which the discursive approach is erected is the assumption that politeness is determined by the speakers' intentions and the addressees' recognition of these intentions successfully or to a certain degree of success.

The following subsections explain some account of politeness in terms of post-modern approach.

3.1 Eelen

With the publication of Eelen's (2001) on A Critique of Politeness, a new school of politeness "postmodern or discursive" approach emerged. Eelen (2001) argues that the conceptualization of politeness could be an

alternative for evaluativity and discursiveness. This new approach involves taking into account the addressee's position and the evaluative movement which is capable of determining both politeness and impoliteness. It is also capable of providing the opportunity for the dynamic view of social relationship between the speaker and the hearer as well as showing the progress and change as a basis to the politeness itself (Eelen, 2001:240). The main aim behind Eelen's account is to expose the nature of politeness given by a speaker and received by a hearer. However, the critical comment on the neglecting of hearer's account is still continued by Eelen, who proposed this even though the hearer is treated as an outstanding member of the interaction in the literature.

Through his 'A Critique of Politeness', serious problems in traditional politeness theories have been argued by Eelen (2001). These problems are considered as the starting point for establishing new analytical research models of politeness. One of the apparent problems listed by Eelen (2001) is the fact that there was no adequate approach for accounting impoliteness by the same strategies that examine politeness. In addition, other problems were also emphasized such as impoliteness, which was viewed as the absence of politeness, especially when someone fails to redress adequately FTA. Impoliteness is also treated as the opposite of politeness. Eelen (2001) deals with politeness as a social practice influenced by Bourdieu (1990), who notes that social practice is the interaction people in the social construction. Depending on this idea of social reality, Eelen (2001) signifies the evaluativity of politeness as a representation of reality. Thus, Eelen (2001) emphasizes the interactional activity of politeness noting: *"notions of politeness is not simply the result of a passive learning process in which each individual internalizes 'the' societal/cultural politeness system, but are rather an active expression of that person's social positioning in relation to others and the social world in general"* (2001: 224).

Then, it is worth mentioning that the problem of ignoring the account of impoliteness in traditional models cannot be generalized to all other approaches. For example, impoliteness has been argued and accounted by Leech (1983). It is commonly true that there is no perfect or complete technique by which we can explain or analyse the communicative interaction undertaken by the people to have impoliteness achieved.

I would argue the applicability of Eelen's claim about the necessity for a model of politeness to deal with impoliteness as it is the case with politeness by following the same strategies. On the other hand, is his view considered a unique model? He claims that relational framework takes into account both politeness and impoliteness. Also, he bears in mind that relational framework accounts for interpersonal relationships model, rather than relational model. Yet, it is still an acceptable idea that both politeness

and impoliteness are closely interrelated with each other unless the level of politeness may be different on the basis of politeness excepted, whether cross culturally or interculturally. Being Arabic, if I told my father to be quiet because I was studying, I would expect more offence from him or even from other family members than if I said this to my youngest brother. Another evidence for the overlapping of politeness and impoliteness is that politeness can be traded off when using sarcastic expressions. For example, uttering 'thank you very much' with an exaggerated tone to an addressee to whom a serious disrespect has been done indicates to that addressee the distance between respect (which is normally met by politeness's 'polite thanks') and the disrespect committed by him/her. However, impoliteness in a relational approach can be evaluated differently, negatively or positively, according to the context of the situation and the speech act performed.

In conclusion, an alternative understanding of politeness with reference to new characteristics of evaluative, variability, and discursiveness should be taken into account when dealing with politeness. Throughout this conceptualization of politeness, the hearer's position is fully taken into consideration for understanding both politeness and impoliteness. This view involves dynamic social relationship, evolution, as well as change as basic to the nature of politeness. The main goal of Eelen's view is to examine the nature of politeness throughout dynamic relation between the speaker and the hearer by his critical evaluation on the hearer's absence.

3.2 Watt (2003)

In the post-modern approach, politeness is defined by Watt (2003) as "*linguistic behaviour that carries a value in an emergent network in excess of what is required by the politic behaviour of the overall interaction (2003:162), or linguistic behaviour that "is perceived to be salient or marked behaviour"* (Locher & Watts, 2005).

Watts (2003) claims that the post-modern approach to politeness emerges as a reaction against Brown and Levinson's politeness theory. Also, it undeniably represents a challenge to the current sustainability of politeness research itself. Nevertheless, while the post-modern politeness or discursive approach is concerned with epistemological and ontological conventions underlying this approach, certain contradictions appear. Specifically, the issue is on to what extent (im) politeness can be identified by the analysts without imposing their understanding.

What Watts believes is that politeness is a matter of evaluation in a subjective way. Perceiving polite behaviour may be varied from one person or group to others. In order to remove the ambiguity emerging in perceiving politeness, Watts (2003) suggest different ways of examining politeness.

The main premise of this approach shows that it should be what it means to participants to be polite. This focus on the role of participants in interpreting and evaluating politeness has pushed by Watts and Locher (2005) to distinguish between two orders of politeness. They argue: *"We consider it important to take native speakers' assessments of politeness seriously and to make them the basis of a discursive, data-driven, bottom-up approach to politeness. The discursive dispute over such terms in instances of social practice should represent the locus of attention for politeness research* (p.16).

There is a difference between the common-sense notion of politeness and the theoretical notion of impoliteness. Watts (2005) identifies that common-sense notion of politeness refers to first-order im/politeness ((im)politeness1), while the latter indicates the second-order im/politeness ((im)politeness2). The first order of politeness includes common sense notions of politeness. It is taken by Watts's account to match with the different ways in which politeness can be perceived, talked about, and argued by members of a community. Watts (2003) emphasizes that:

"We take first-order politeness to correspond to the various ways in which polite behaviour is perceived and talked about by members of socio-cultural groups. It encompasses, in other words, common sense notions of politeness. Second-order politeness, on the other hand, is a theoretical construct, a term within a theory of social behaviour and language usage (Watts et al., 2005a).

The second order of politeness (politeness2) is the main concern of discursive approach of politeness. However, (im)polite behaviour is assessed and commented by individuals 'participants' and not by the ways set by social scientists 'researchers' by which they exclude the term (impoliteness) from the everyday interaction and theoretically evaluated by them (Watts, 2003). Accounting politeness in this way seems to be problematic in terms of defining politeness, i.e. the researchers are incapable of defining politeness accurately because the researcher is guided by participants' understanding of politeness.

I would argue that it is still difficult to recognise the participants' definition (understanding) of politeness where there is no concrete guidance for that. Watts (2003) identifies "fundamental aspects of what is understood as 'polite' behaviour in all [...] cultures". Polite and politeness terms are emphasized so that their meaning may differ from one language to another. The term polite according to him refers to the polite language in which a person avoids being too direct by showing 'consideration for others', a view which is seen in the pragmatic perspective to be similar to Goffman's view of consideration.

Watts (2003) identifies between polite and politeness focusing on how their meaning may differ from one language to another. The term

"polite" according to him refers to the polite language in which a person avoids being too direct by showing 'consideration for others'. The polite use of language could be viewed in two ways. Some people may consider language usage as kind of hypocritical or dishonest especially if over-polite words are used. However, others which belong to the general level of politeness, considers polite behaviour as a sign of cultivation. Thus, in his distinctions, Watts (2003) aims at proving that politeness is intrinsically evaluative due to the fact that it is a position in which social practice is done. For this reason, (im)politeness2 over (im)politeness1 should be the main concern in the discursive approach.

Kasper and Schmidt's (1996) comment on Watt's distinction arguing that the first order politeness imposes itself in the area of socio-psychology. Determining what is polite and non-polite, he claimed that politeness is a norm of etiquette: "etiquette manuals, the do's and don'ts in socializing interaction, metapragmatic comments on what is and what is not polite, and so forth." He further explains that this difference between first order politeness and second order politeness determines the relationship between politeness discourses on different degrees of analysis. Kasper (ibid.) attempts to reflect that first order politeness can be distinguished as an observable behaviour that needs social rules to accomplish and realize politeness. However, such types of politeness could also be given the option of explaining it with conceptualizing the second-order politeness.

The second order of politeness seems to be arguable to some extent. Watts and Locher (2005) argue that this order has been put in the wrong place in politeness research due to the fact that it has given the analyst the privilege to interpret and evaluate. Whereas, it is theoretically supposed that the focus should be laid on the hearers' perception of what occurs in natural interactions. This, according to Haugh (2007), conflicts the role of the participant with the analyst and makes the role of the analyst limited to presenting the participants' understanding of interaction.

Additionally, Watts and Locher (2005) first-order and second-order distinction is criticised by Haugh (2007). Such distinction is challenged that "has it succeeded in avoiding continuous uncertainty between the way in which politeness is understood as common sense that is usually used in the everyday social interaction and a more technical notion that can have a value within an overall theory of social interaction" (p.20).

Watts (2003) also describes politeness as a politic behaviour which is necessary for understanding politeness norms. However, it is defined as *"linguistic behaviour which is perceived to be appropriate to the social constraints of the on-going interaction"* (Watts 2003: 19). This view has been criticized by a number of researchers as being not in the first order, but instead it is a theoretical conceptualization.

Through his distinction, Watts (2003) aimed to theorise new descriptive and normative politeness theories in terms of establishing how politeness can be perceived. Also, perceptions are different and they at least varies according to the context of the situation.

Regarding the theoretical framework of the discursive approach, Watts (2003) supports this view by aligning with Sperber and Wilson's relevance theory (1995). This theory is based on the view of recognition of speakers' intentions by the addressees. It means, according to Watts (2003), discursive approach is greatly encoding and decoding the communicative message. However, Arundale (2006) stresses that the view of intentionality is unreliable in a social interaction since the coding and decoding model cannot account for the social interaction activity which is relevant to communication in general and politeness in particular. Thus, this simply clarifies the theoretical inconsistency due to the discursive approach as well as deals with politeness within a social epistemology.

However, I would argue that the significance of politeness1 and politeness2 has been the results of different views. One of these views is that of Watts (2003) which is that politeness is 'developing social theory' rather than a pragmatic view in which understanding communicative behaviour is the starting point of pragmatics. This distinction is quite helpful. Also, researchers can keep their feet firmly on the ground so that they would be able to have a better understanding of concepts such as 'culture' and 'face'. In order to understand these abstractions, there has been an extensive emphasis on the speakers' intended meaning and the hearer's perception, i.e. what does the speaker mean by uttering X? How do the hearers perceives it under the scope of the politeness theory? Therefore, it has become a demanding issue to claim the politeness principle (PP). I would argue that the politeness principle (PP) does not explain the speaker's intention nor the hearer's perception. This is because 'politeness' as a tern does not quite equal comparable expressions in other cultures, but instead politeness functions as a pragmatic behaviour. (Leech, 2003:105). Nonetheless, in spite of these different views, there is a general analogy between them. It is a pragmatic choice which cannot emerge in an emptiness, but in the course of social situations which may make others to expect, hypothesise others' expectations, and how to react towards them. When the social interaction happens, we can note the participants' behaviour, their attitudes, and how they are oriented to politeness. Accordingly, we can adjust our pragmatic choices.

3.3 Mill (2003)

Criticising other approaches for being concerned with the model person rather than taking that person into account with relation to others,

Mill (2003) proposes a community practice framework for examining people's social behaviour. She argues that ''…*communities of practice, rather than individuals, negotiate and arbitrate over whether speech acts are considered polite or impolite. Stereotypes of gender may play a role in the decisions that such communities make about politeness, but, nevertheless, individuals within these communities may use such stereotypes strategically to their own advantage. To illustrate these ideas, in an analysis of an incident at a departmental party, I argue that politeness needs to be analysed at a discourse level rather than at the sentence or phrase level*'' (2002:1).

Mill's view of community practice is crucially based on the social view of Wenger (1998) who argues that: *A community of practice consists of a loosely defined group of people who are mutually engaged on a particular task and who have a shared repertoire of negotiable resources accumulated over time* (Wenger 1998: 76, cited in Mills 2003: 30).

Mills (2003) claims that "politeness cannot be understood simply as a property of utterances, or even as a set of choices made only by individuals, but rather as a set of practices or strategies which communities of practice develop, affirm, and contest" (2003: 9). We can therefore, infer from her note that understanding polite behaviour should be analyzed within a social community practice

4.Assessing Discursive Approach

Undeniably, the discursive approach is still a fresh area of research and has not been theoretically expounded in all their aspects. Moreover, what has been tested within the discursive approach has been aligned less directly to the traditional views *(the researcher's own idea)*. Nonetheless, in order to have better a understanding of these approaches, there are some issues that need to be considered.

4.1-The focus on politeness1 and politeness2 distinction

Assuming that such distinction is reliable, a question may be posed here, such as what is the nature of the politeness phenomena as a whole? Or how can it be regulated? The problem is that there is no independent definition for politeness2 by the speaker. Both Eelen (2001) and Mills (2003) set methodological strategy for examining politeness from the discursive perspective to take politeness away from semantic area. If we suppose that politeness as a term is not found in all cultures, then a researcher would go examining the speakers' perception and would give their own definitions of politeness in case there is no equivalence for the word politeness in their native language. If there are terms related to politeness in other languages, this relatedness can be interpreted in terms of implicit comparison. As we referred to in the beginning of this paper, Watts (2003) set a definition for

politeness2 as "mutually cooperative behavior, considerateness for others, and polished behavior". By this definition, Watts attempts to generalize this definition to include other languages.

4.2The general use of norms

The general use of norms in the discursive approach has been controversial among scholars. They criticize such use of norms without denying their existence. Yet, there is a lack of definition for the notion of norms. Eelen (2001:2032-233) calls for flexible definitions for norms, noting that the notion of norms should be better used for purposive issues and used as "versatile argumentative tools", considering them, norms, as a dynamic understanding entities rather than static. Although this point seems to be valid, it has been argued that the discursive approach does not provide analytical tools for dealing with norms since the post-modern scholars assume that norms are dynamic or in operation. Thus, Eelen (2001:233) stresses that "norms are not straightforward entities, but rather highly versatile argumentative tools, and their nature and operational aspects need to be examined more closely before they can be posited as explanatory concepts and before they can be allocated any scientific role whatsoever". It is argued that the norms which are the main concerns of the discursive approach are what norms should be done and what is likely to be done (Haugh, 2003). The politeness norms in the discursive approach have been addressed at the social level. It has been found that such norms have been resourced not only from interactional activities such as personal conversations or other online exchanges, but also from ethnographic observations and historical data and native speaker reflection (Haugh, 2011).

It is argued that discursive approach theorists find difficulty with quantitative analysis when the participants' data (interpretations) are substituted by the researcher's (analyst) interpretation. Such an issue could result in cancelling the validity of participants' interpretation and providing one's own perceptions (Eelen, 2001; Mill, 2003).

Undeniably, there is another difficulty for accessing the participants' own understanding and perception of certain situations which involves politeness realization. Even interviews and direct elicitation have some limitations to capturing the real perceptions. The analyst, on the other hand, resorts to distort (change) the participants' interpretations which is unavoidable (Trudgill, 1984). The main concern for post-modern theorists is to consider the participants' reaction when having their own perception investigated. For this positivist view, we can find that Austin's "uptake" is significant for the same view of positivism, relevant in the post-modern approach. To that extent, participants, throughout their reactions, can coincide and harmonize with what is going on naturally without seeking to

change or redefine their social behavior. At the same time, the analyst would be without doubt gratuitously challenged, unable to impose over the participants own perceptions.

What concerns the disputed nature of social practice? Eelen theorizes the actual social practice where disagreement about the social practice is given implicitly. Although this disagreement is seen indirectly, one cannot assume it in the first place. She writes that "*markedly front stage settings such as scientific experiments ... tend to provide a more consensual picture of social reality than actual social practice*". Such disagreement can be found in the act of participants when acting out of norms. If resorting to Austin's 'uptake' to define the force and the meaning and the perceived politeness of the last speaker's turn, then empirical accounts can also turn up. This leads us to the conclusion that the discursive approach challenge to the empirical norms as an analytical tool will be deemed as practically empty.

4.3 The difficulty of prediction

The post-modern theorists declare the difficulty, if not impossibility, of a prediction in politeness research (Watt: 2003:25). It is argued that prediction may set up a theory including a folk theory, a theory according to Malle (2001) states that "*the human ability to represent, conceptualize, and reason about mind and behaviour is one of the greatest achievements of human evolution and is made possible by a "folk theory of mind"*". The main concern of the prediction theory is to arrive at satisfactory understanding and interpretation of the situations experienced and which has not so far been experienced. Accordingly, the theories that produce predictions are potentially adapted to a theory of probability. In addition, they are also temporary and their usefulness depends on the nature of data. They are practical to the extent that they are approved by those data.

We are left with the assumption that rejecting the concept of prediction means refuting the opportunity of theorizing politeness in all its levels. In this case, we can say that the analyst's task is only describing the participants' role within an interaction. Thus, by this description, nothing is added to or changed in the theory of politeness. Similarly, the aim of the analyst is not for predicting what is going on in the participants' encounters. Even sometimes the analyst predicts based on his/her folks depending on the folk theory. This can be validated when they are aware about metalinguistic questions concerning politeness. Therefore, the analyst will be incapable of reclaiming the participants' real or possible knowledge regarding politeness.

5. Conclusion

This paper has demonstrated two approaches of the politeness theory. First, traditional approach, which focuses on speakers' utterances and the

role of those utterances in the analysis of politeness, depends on the cooperative principle and speech act theory. Second, post-modern or discursive view has been devoted to examining how to conceptualize politeness. This is done by emphasizing the role of hearers in evaluating and also focusing on a large number of discourse data depending on social views like Bourdieuan habitus. In spite of the difference between the two approaches, they still both depend on theoretical views due to the fact that they always strive to support the data they analyse, a fact which makes politeness implied as a social phenomenon.

Reviewing these two approaches does not aim to choose which one is more appropriate or useful than the other. However, it is possible to suggest that both approaches are complementary. Each approach provides views for examining politeness at different levels. Traditional theories of politeness represent the coarsest level of other theories. Traditional theories, in spite of being criticised a lot, focus on formal face forming potential of certain expressions as a part of the socio-linguistic system with regards to the relation of that expression in that system.

Through the course of discussing the two approaches, an outstanding shift in politeness research emerges, i.e. politeness should be examined within discoursal level rather than utterance. But studying (im)politeness in this way might arise in the actual discourse of some ontologies that could be taken e.g. the role of the analyst towards the participants. Therefore, (im)politeness theory should consider the role of the participants, and the analyst should be considered to avoid personal understanding in interpreting a spoken discourse.

Moreover, we captured a big similarity between Watts's and Eelen's theory of politeness. Both divide politeness into two senses: politeness1, which refers to what we expect about polite and impolite performances; Politeness2, which refers to universal views about the concept of politeness. Politeness has been categorised by Watts as a social construct, which differs from one culture to another. According to Watts and Eelen, politeness is not completely universal, but it is affected and constituted by socio-cultural values. Therefore, a social behaviour is ranging on a continuum of politeness.

Finally, by addressing the criticism directed against discursive approach, we argue that this approach is of utmost significance to the research in politeness. It should be seen as more than merely a critical approach, but an analytical approach as well.

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Faith In The Films Of Andrei Tarkovsky

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Abstract

The men who make themselves Gods like the writer and the scientist thus flounder in an eternal perspective because all their writing and scientific discoveries are dust when put in God's eternal perspective, it is the religious faith of a man and his contributions to God's kingdom that will eventually make a difference when Christ returns and judges man, as the allusion to Revelations in the film's middle comments. We will be subject to the Lamb's wrath if we do not believe and contribute to God's kingdom when he returns. The stalker by Tarkovsky is thus a profound indictment of unbelief and cynicism by intellectuals and the hubris of men who make themselves gods in place of worshipping the true God who promises to bring them redemption and blessing if they would only believe. Clearly an allegory for man's fallen condition, The Sacrifice is about the innate barrenness of a life lived without spirituality and blind to metaphysical truths in the universe such as God's existence and the spiritual forces at work behind everyday phenomena. Hence Alexander is seen leading a mundane and unspectacular life till he is jolted to awareness of the need for redemption on his birthday as a nuclear apocalypse confronts his family and he finally makes contact with God to save his family from impending extinction by promising a sacrifice, much like Christ promises to sacrifice his life by taking on the sin of the world and dying for all of mankind.

Keywords: Tarkovsky, Belief, Cynicism, Intellectualism, Doubt

Introduction:

In Andrei Tarskovsky's The stalker, the stalker is a man who brings people to the Zone, a place cordoned off from the public because a meteorite had hit the place a few years before, and in the Zone there exists a room which is widely believed to grant all your wishes. What comes to pass however is that the intellectuals that he leads to the room, a scientist and a writer, are cynicals who after being brought to the threshold of the room, refuse to believe in it and indeed the scientist wishes to destroy it and annihilate all hope for the rest of mankind because he believes it this wish

giving room will come into the wrong hands of conquerors and malicious people who wish to bring harm on mankind. Clearly an allegory for man's fallen condition, The Sacrifice is about the innate barrenness of a life lived without spirituality and blind to metaphysical truths in the universe such as God's existence and the spiritual forces at work behind everyday phenomena. Hence Alexander is seen leading a mundane and unspectacular life till he is jolted to awareness of the need for redemption on his birthday as a nuclear apocalypse confronts his family and he finally makes contact with God to save his family from impending extinction by promising a sacrifice, much like Christ promises to sacrifice his life by taking on the sin of the world and dying for all of mankind.

NOTE:
In-text citations
• In an author-date style, in-text citations usually require the name of the author(s) and the year of publication.
• A page number is included if you have a direct quote. When you paraphrase a passage, or refer to an idea contained in another work, providing a page number is not required, but is "encouraged", especially when you are referring to a long work and the page numbers might be useful to the reader. Example: (Jones, 2002)

I.:

In Andrei Tarskovsky's The stalker, the stalker is a man who brings people to the Zone, a place cordoned off from the public because a meteorite had hit the place a few years before, and in the Zone there exists a room which is widely believed to grant all your wishes. What comes to pass however is that the intellectuals that he leads to the room, a scientist and a writer, are cynicals who after being brought to the threshold of the room, refuse to believe in it and indeed the scientist wishes to destroy it and annihilate all hope for the rest of mankind because he believes it this wish giving room will come into the wrong hands of conquerors and malicious people who wish to bring harm on mankind.

Read allegorically, the stalker, who is described as not being of this world, is a metaphor for Christ who leads us, as the stalker leads the two in the Zone through various trials and temptations to bring us to an ideal state that will lead to blessings from God, much like the stalker leads the two to the wish giving room. As an affirmation that the stalker's role is a Christ like one, in the middle of the film the stalker recites from a passage from the Gospels about the journey from Emmaus in which Christ lead the disappointed disciples after his crucifixion and explained to them all the

scriptures and how it was necessary for the crucifixion to bring God's will for him and mankind as a mediator between man and God to pass.

The Zone is then a metaphor for the religious journey we have to undertake with Christ or in the film the stalker, going through various trial and temptations before we finally come to the place where we encounter God and receive his blessings. To affirm that this a religious allegory, the stalker says that the two must recount their lives and adopt an attitude of penitence and prayer in the room before they receive their wishes or blessings.

However that the Writer and the Scientist refuse to enter the room when they are brought to its threshold is an indication of the cynicism that intellectualism brings- they are unable to hope or believe in the room because they are jaded and refuse to believe in miracles and the supernatural and in fact the scientist wishes to destroy the room because he fears the room will bring doom on mankind, only choosing to see the evil and not the good in the human race. It is thus seen that intellectualism is the anti-thesis of belief and it is the empirical obsession by the scientist and the writer who believe firmly in the empirical and the evil of mankind in place of goodness, faith and mercy who are antagonistic to belief and miracles happening. It is thus seen that it is the hubris of the scientist and Writer who refuse to believe in miracles that lead them to reject the stalker who is a Christ figure, much like many scientists and intellectuals and writers who deem themselves Gods in their own right, like many atheistic intellectuals who reject Christ and the miracles and deliverances that Christ promises them.

The film thus essentially comments that belief and hope which is what will deliver mankind from their fallen state into a state of blessings and well being in which their wishes come true no longer exists as all the people whom the stalker brings to the room refuse to believe when they are brought to the room. This is a commentary on how we reject Christ as the miracles he promises in our lives if we only put our faith in him and trust in him as our risen Saviour. The film thus comments it is the intellectual arrogance of mankind who doubt rather than believe in Christ as Savior who bring on their own limits to the blessings and well being in life they could potentially receive by simply calling upon Christ and believing and trusting in Christ to deliver them from any bad situations they are in and bring them fulfillment and happiness. Hence it is the cynicism, intellectualism, hubris and arrogance of the unbelievers that distances them from God's blessings and potential redemption for their life.

The stalker is described as one who is not of this world and has given up his worldly possessions and family life to bring others to a place of hope and miracles, much like Christ gave up worldly possessions and a family and endured persecution like the stalker is jailed for bringing people to the Zone. Hence the film is definitely a strong analogy for the religious journey that

one must go through and choose belief rather than unbelief and intellectualism and cynicism in order to bring about all the promises that God promises those who pursue the life of faith as Jesus calls upon people to rest in him for his yoke is easy and burden is light.

The meat mincer is a place in which one confronts the stark truth about oneself, and in the meat mincer the Writer confesses the truth that no one cares about his writing and his writing is just a diarrhea or hemorrhage of words to convince himself of his own significance when he is easily replaced by the next fashionable writer that comes along. This is an Ecclesiastical conviction when man is brought to see the futility of his pursuits and ambition when all is grass and kings and queens are brought to the same end as beggars because we are all dust in God's creation and all achievements come to naught at the end of death. It is thus faith that distinguishes a man's life, without faith indeed ambition and worldly pursuits are futility but it is the belief in Christ and the adherence to God's commands that distinguishes a life and brings him to a place of recognition and blessing within God's plans and providence.

The men who make themselves Gods like the writer and the scientist thus flounder in an eternal perspective because all their writing and scientific discoveries are dust when put in God's eternal perspective, it is the religious faith of a man and his contributions to God's kingdom that will eventually make a difference when Christ returns and judges man, as the allusion to Revelations in the film's middle comments. We will be subject to the Lamb's wrath if we do not believe and contribute to God's kingdom when he returns. The stalker by Tarkovsky is thus a profound indictment of unbelief and cynicism by intellectuals and the hubris of men who make themselves gods in place of worshipping the true God who promises to bring them redemption and blessing if they would only believe.

The film makes use of long takes to capture the spiritual ennui of mankind who refuses to believe in Christ and God's promises to redeem them and makes use of colour to distinguish life before and after the Zone. Outside the Zone or outside the life of knowing Christ life is monochrome and colourless but within the Zone and within the life of knowing Christ the world explodes into colour and becomes a place of miracles. Other points of religious allegory include the Writer's attempt to take a shortcut by a straight and wide path to the room and fails because he is stopped alluding to the way the easy and wide path is the path to destruction but the narrow and difficult path is the way to salvation. Other indications of the Zone being a place of Christ is the way it responds to actions of the sojourners and will punish and destroy if they do the wrong things such as desecrating the Zone such as picking wild flowers from the Zone, much like if we do not respect holy

property such as the Church within God's kingdom and desecrate holy premises and will be subject to holy wrath if we disobey God.

Andrei Tarkovsky's The Stalker is thus a compelling commentary on the necessity of belief and hope to enter the kingdom of God's promises and an obedience to Christ who's metaphor is the stalker in the film who promises to lead us through trials and temptations into a life of redemption and blessing if we would only believe, obey, trust, hope and conform to God's Word.

The film Solaris reads like the perfect precursor to Baudrillard's theories on simulation in which the copy or image of the original has effaced the original and there is no longer any possibility of distinguishing between the copy and the original. In the case of Solaris, Kevin is visited by his beautiful ex-wife Rheya only it is an alien reproduction of her from the cosmic ocean Solaris sent as an instrument of interrogation to probe Kevin's conscience. Kevin though fearing this alien simulacra of Rheya initially begins to fall for the copy Rheya and there is no longer any ability on his part to distinguish between the original Rheya and the copies that the ocean Solaris sends him in order to probe his conscience and consciousness. What begins as a feared encounter between Kevin and an alien Other becomes a means of revisiting an old love whose suicide he had caused through neglect and whom he eventually falls more for. It could be said that the copies of Rheya that the ocean Solaris sends him hold more power over him than the original Rheya whom he had neglected and caused to take her life in his younger days.

"We take off into the cosmos, ready for anything, for solitude, for hardship, for exhaustion, death. Modesty forbids us to say so, but there are times when we think pretty well of ourselves. And yet, if we examine it more closely, our enthusiasm turns out to be all sham. We don't want to conquer the cosmos, we simply want to extend the boundaries of Earth to the frontier of the cosmos. For us, such and such a planet is as arid as the Sahara, another as frozen as the North Pole, yet another as lush as the Amazon basin. We are humanitarian and chivalrous: we don't want to enslave other races, we simply want to bequeath them our values and take over their heritage in exchange. We think of ourselves as the Knights of the Holy contact.This is another lie. We are only seeking Man. We have no need of other worlds. A single world, our own, suffices us, but we can't accept it for what it is. We are searching for an ideal image of our own world: we go in quest of a planet, of a civilization superior to our own but developed on the basis of a prototype of our primeval past. At the same time, there is something inside us which we don't like to face up to, which we try to protect ourselves, but which nevertheless remains, since we don't leave Earth in a state of primal innocence. We arrive here as we are in reality, and when the page is turned

and that what is revealed to us- that part of reality which we would rather pass into silence- then we don't like it anymore. (Lem, 1961: 72)

In seeking out alien Others thus, what we wish to see is a reflection of Man which we can appropriate for ourselves, anthropomorphizing other galaxies in terms relative to Earth, but what we are sometimes confronted with is something that not merely mirrors but disturbs us about ourselves in revealing the ugly areas of our own nature, as Solaris projects Rheya as a memory from his past that he would rather conceal, a wife whose suicide he caused through neglect. Yet while confronted with the darkness of his past Kevin also manages to overcome this darkness and transcend it into love for this alien Other that is a projection from his memory, indeed he eventually loves the alien Rheya more than the original Rheya and is forced by his conscience to deal with the ugliness within himself that had driven the original Rheya to suicide. Baudrillard's thesis that the image or the copy has effaced the real applies here, indeed the copy comes across as more real and intoxicating than the original In the Ecstasy of Communication, Baudrillard once again reminds us that with the advent of television, as in hyperreality, the subject-object distinction collapses and we are immersed in its reality – "television becomes a control screen" (13). He uses the metaphor of driving to relate our relation to television- no longer controllers of a device, we are now subjected to its control, we become a "computer at the wheel", not a "drunken demiurge of power" (13). He argues that television creates a space of hyperreality that overtakes reality and hence displaces metaphysics. Our subjectivities are dissolved- we are no longer 'subjects of interiority" (13) in control of television but subjected to the controls of multiple network satellites. Television becomes an intrusive actor in our domestic space- that overtakes our lives from work, consumption, play, social relations and leisure. Baudrillard further explains that the hyperreal displaces the real and renders it useless. Social relationships within the home are destroyed. Reality is 'minituarized'- television replaces our desire for human relationships or ideals and renders organic and real bodies and events superfluous (Ecstasy 14). The obscene fascinates us, and replaces the organic with the machinic. In this regard, advertising also becomes an omnipresent reality – materializes its 'obscenity'- monopolizes public life with its exhibition. This is also precisely what television shows are: Simulations and the triumph of the hyperreal and mediated reality. Reality television demonstrates Baudrillard's thesis that the obscene lies in the fact that there is 'nothing to see' and that the spectator, rather than desiring difference from others, desires sameness with the subjects that we witness on television. As Baudrillard notes in Ecstasy of Communication, all that matters now is to resemble oneself, to find oneself everywhere, multiplied but loyal to one's formula. It is the universe of the fractal subject, dreaming of a formula to reproduce himself to

infinity (Ecstasy of Communication 41). Consequently, television incarnates our desire for sameness and our fascination with the obscenity or pornography of objective reality. It is the obscenity of the hidden that is suddenly overexposed and visible. In this dissolution of the exterior and the interior, Baudrillard likens the contemporary subject to the schizophrenic – who cannot distinguish between inner and outer and is subject to all the vagaries of the external world (Ecstasy of Communication 14). The subject's sense of individuality and distinction from external objects is dissolved. He/she becomes obscene, as is the world. The subject is total prey of hyperreality, a pure screen, a switching center for all networks of influence. For Baudrillard, both the body and the 'self' (both conform to images) can be divided and commodified, as governed by the capitalist/advertising code (Ecstasy 42). To see the 'self' as a technology possessed by the mediascape, as Baudrillard does, is to become schizophrenic. Baudrillard's subject is therefore, completely de-centred and dominated by the image. Kevin is dominated by the image of Rheya so in Tarkovsky's film version of Lem's novel Kevin loses sleep and weight and becomes obsessed by Rheya to the point of deteriorating physical and mental health. It no longer matters to him that she is not the original Rheya because he craves the immortal and replaceable simulacra and copies of Rheya that Solaris sends him because they cannot die as a consequence of his actions like the original Rheya did.

Hence the hyperreal Rheya is what television is to Baudrillard- an image which has replaced and monopolized the real. The copy or hyperreal Rheya as an image has displaced the original Rheya and dominated Kevin's consciousness so he can no longer distinguish between the original and the copy and indeed Kevin falls more deeply for the copy than the original.This also reflects the earlier thesis that we conquer civilisations to find mirrors of ourselves only to become more obsessed with the simulations of ourselves than original man.Hence the image or copy is more compelling and grips and exercises more control over us than the original and we are in the realm of Baudrillard's hyperreal where we can no longer distinguish between image and object or original and simulation. Hence this is what happens when youth are addicted to the internet and videogames- the simulation has replaced reality and we are firmly in the grip of the hyperreal.

Lem's novel while being a speculative love story thus functions as a foreboding of Baudrillard's theories of hyperreality and simulation in which the copy or image becomes more compelling and real than the original. In today's virtual society where facebook and twitter are rapidly replacing solid and tangible relationships, this has become very much a reality of modern society- the hyperreal has replaced the real. Kevin's romance with Rheya is thus not merely a speculative romance with an alien Other but a precursor of

the current immersion in the world of the hyperreal which has replaced and indeed effaced objective reality.

Andrei Tarkovsky's *The Sacrifice* is about Alexander, a man indifferent to spirituality and God until on his birthday, his family is plunged while celebrating his birthday into the midst of a nuclear apocalypse. Alexander then strikes up a bargain with God to save his family and promising to make a sacrifice for it – his voice and speech for example. When he goes to sleep, he awakes to find that things have been restored but is told by his friend to save the world by sleeping with his maid who is intimated to be a witch. Alexander does as told and consummates the relationship to find everything to be restored back to normal and that the bargain he has struck with God has indeed been answered but with him making the sacrifice of sleeping with his maid. Yet, when he returns to the family he saved- all is far from normal. His son wishes to migrate to Australia to escape them which leaves his wife desperate and angry. Maria the maid turns up as Alexander is driven mad by the remaining scene of the family in shambles and he sets fire to his house destroying everything he had sought to save by making the promise. He seeks to return to Maria but is dragged off by his family from her.

Clearly an allegory for man's fallen condition, The Sacrifice is about the innate barrenness of a life lived without spirituality and blind to metaphysical truths in the universe such as God's existence and the spiritual forces at work behind everyday phenomena. Hence Alexander is seen leading a mundane and unspectacular life till he is jolted to awareness of the need for redemption on his birthday as a nuclear apocalypse confronts his family and he finally makes contact with God to save his family from impending extinction by promising a sacrifice, much like Christ promises to sacrifice his life by taking on the sin of the world and dying for all of mankind. Alexander's sacrifice however does not involve death but the consummation of a sexual relationship with his maid who is intimated to be a witch who is treated lowly by household members. It is inferred that it is her poor treatment by members of the household that has led her to conjure a spell on the family and bring them to doom with the threat of nuclear extinction and it is her spell on Alexander which she must sexually possess in order to bring the spell to an end. But the curse is not entirely undone as Alexander returns to the family members bickering bitterly over his son's decision to migrate to Australia to escape them. It would then seem the ruin the maid has brought on the family through her witchcraft refuses to go away- the family remains in shambles though Alexander has saved the world from nuclear apocalypse by sleeping with her. It is thus seen that the world that Alexander has sought to save through his sacrifice of sleeping with the maid is not worth saving as they are ugly and fallen- just as the mankind that

Christ sought to save is not appreciative of Christ's atoning sacrifice and often return to their sinful brutish violent and destructive ways that Christ had sought to save them from. Alexander then goes mad and sets fire to all he had sought to save- his house which he sets on fire and his family whom he abandons as he makes his way to a mental hospital at the end of the film.

Thus inferring that the mankind he has made a sacrifice for is not worth saving in the end, the film works as a profound statement on the lack of spirituality in modern life. While Alexander and Christ make atoning sacrifices on behalf of mankind for their indifference to God, it is implied that these sacrifices are made in vain as man remains indifferent to God after his sacrifice, Hence aptly mentioned at the beginning of the film is Nietzsche's theme of eternal recurrence- man is doomed to repeat his fate without any divine redemption even after the price has been made. Thus implied is the fallen, ugly and brutal nature of man who remains unworthy of redemption even after the price has been paid.

The film is shot in grainy hues of black and white and greyish colours to intimate the spiritual destitution in mankind. Indeed with faith losing its ground in Europe and man growing increasingly indifferent to God it is little wonder Tarkovsky sees a need to make a film about humanity's fallen nature and violence and its dire need of redemption- with the implicit implication that man remains so fallen humanity may not be worth saving in any case. The materialized existence trapped in the mundane and unconcerned with deeper spiritual truths haunts the film which is a profound indictment about the spiritual destitution of modern existence. The film remains an allegory of Christ's return to save the world from its self destruction but what is implied by the film is that mankind remains so fallen and indifferent to God that the sacrifice of Christ's atoning death is made in vain and man may not be worth saving after all. This is inferred from Alexander's family, as a metaphor for mankind, returning to strife and violent and cruel ways even as Alexander has made the atoning sacrifice of sleeping with his maid to save the world. The inherent brutality of mainkind indifferent to redemption and spirituality and caught up with the material world and the mundane, unaware of deeper spiritual forces at work and profoundly Nietszchean sceptical and materialist and unworthy of redemption remains at play.

The cinematography is done by Ingmar Bergman's cinematographer Sven Nykist who makes use of long shots to capture the ennui and barrenness of modern existence and grainy black white and grey colours to intimate the lack of vitality and colour in the spiritual landscape. Altogether the film is a bleak commentary on the fallen nature of mankind who remains unworthy of redemption and whose ugly ways, indifferent to spirituality remain unworthy of Christ sacrifice. Tarkovsky's film is thus a deep

indictment of the spiritual crises that has beset Europe with its decline in faith and indifference to its creator, God.

Indeed the film remains a profound indictment of the Nietszchean philosophy which as beset Europe with its declaration that God is dead when the film reveals that God remains very much alive and very much at work in the world, it is humanity who is indifferent to God and unworthy of his redemption and atoning sacrifice in the person of Christ. The reality of God is shown in the fact that God intervenes and allows Alexander to save mankind by allowing Alexander to make a sacrifice to save the world by sleeping with his maid- a metaphor for the fallen nature Christ had to take on in the fallen form of man and the crudeness of the crucifixion which demanded the sacrifice of his flesh and mortal life to save mankind. Yet the sacrifice is made in vain as Alexander returns to a household bickering over his son's selfish decision to migrate to Australia to escape them all- leading Alexander to go mad and set the house which he had tried to save on fire. This is a metaphor for the destruction and hellfire and damnation which we all stand to face if we do not awake from our spiritual malaise and death and turn back to God. The implication from the film is that mankind remains spiritually dead even after Christ's atonement and has returned to their sinful and fallen ways which makes humanity unworthy and undeserving of Christ's sacrifice. Alexander as a metaphor for Christ goes mad because the world he has come to save remains indifferent to his gift of salvation and redemption through the sacrifice of his flesh to save the world.

Tarkovsky's The Sacrifice is thus a profound statement on spiritual loss and the fallen ungrateful nature of mankind who have turned their back on God and Christ's atoning sacrifice. This is captured in the Nietszchean philosophy and profoundly mundane and materialistic ways the Swedish family is caught up with in the film – lost and in need of redemption, yet ungrateful and unworthy of redemption when the sacrifice is made. Tarkovsky's sacrifice is thus an indictment of the profound spiritual destitution of modern urban ways of living and the decline of faith in Europe.

In another Christian allegory, Coetzee's the Childhood of Jesus, Christ's atoning sacrifice is also noted. Indeed, Christianity is described as a religion which exceeds the sensible world of phenomena and a transcendental and otherworldly religion because David defies the world of the sensible and empirical laws, always challenging the authority of material authorities and seeking his authority in a transcendental realm that exceeds the sensible. That David is denounced and exiled to a school for intellectually challenged children reveals that Christianity is a religion that is primarily spiritual and otherworldly rather than rational, David is not bound by the laws of reason because his authority derives from the supersensible of the transcendental rather than the empirical. Indeed Ines recognizes this as

did Mary and seeks to protect David because she recognizes that worldly authorities do not recognize his intellect and revolutionary ethics for what it is – a preaching of the kingdom that is to come rather than the empirical world of the here and now.

The Christian experience is one of repeatedly being born again and starting over and renouncing old flesh ties and sinful desires, so it is little wonder Simon has to renounce his flesh tie to Elena who is described as being jealous of Ines when she fails to comprehend Simon's mission for making Ines David's mother and his fixation on Ines. It turns out to be a relationship which far transcends the carnal relationship she and Simon had shared because Simon and Ines turn out to be David's spiritual parents, who are bonded together by their common mission to protect David, or read allegorically, to protect their bonds in the Holy Spirit and advance the mission of safeguarding Jesus and delivering him from persecution by worldly authorities, which in the case of the book, is the Spanish authorities of Novilla who seek to put David in a special school and rehabilitate him to become more normal or worldly when it is clear David is not one of them in the sense that David, as a metaphor for Christ, is one who is not of the world but one of the kingdom of heaven which he sees as his mission to lead others to and save people on earth from by leading them to a new destiny as his followers and members of his kingdom which will eventually succeed Satan's current reign on earth. The detachment of worldly ties, the mission to liberate people from worldly ties and entrapments, and the deity of Jesus, or in this case David, all lend support to Coetzee's *Childhood of Jesus* as an allegory for the Christian experience of renouncing old blood ties and the past and being born into a new spiritual family.

Indeed Ines later sees it as her mission to rescue David from the Spanish authorities of Novilla as they decide to send David to a special school for delinquents and ophans because she knows David is not mentally handicapped and indeed extraordinarily intelligent and spiritually wise as he sees beyond the law, such as the need to use money and to work, and challenges the authority of the law just as Jesus challenges the authority of the lawmakers and Pharisees in his day. This challenge to the law and authority lands David getting persecuted in a manner similar to the way Jesus was persecuted, and it is this condemnation by worldly authorities who have no insight into David's spiritual status as a prophet and visionary in the way Jesus was that Ines wants to save David from as, like Mary who was Jesus' mother, Ines manages to see that David is a special child and spiritually as well as intellectually gifted in a way that makes him too precocious for an ordinary school. It is shown that David has no patience with manmade rules, which in Christ's context is the rule of the law. David rejects his teacher's authority because they are so concerned with science, empiricism, natural

laws and mathematics, which dictate the way the phenomenal functions, but indeed David rejects them because his mind exists beyond the realm of the empirical in the realm of the transcendental, where he sees beyond natural laws of this world to a world of spiritual needs in which people need to be saved from their worldly desires and self-seeking interests by being ushered by him into the kingdom of God where worldly interests are replaced by spiritual interests in which one seeks to follow Christ, serve God and others, love one's neighbour as oneself, and love God and Christ as their new mission as they enter the spiritual, transcendental kingdom of God which transcends or lies beyond the worldly empire of Novilla and the Spanish authorities in Coetzee's context.

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Coetzee has thus rewritten the nativity story of Jesus in a highly plausible modern retelling of it that brings out the more metaphorical aspects of it to the foreground. The idea of spiritual kinships in place of flesh ties and the idea of Jesus being a person who was essentially a radical who challenged pharasaical authority and laws of common sense are brought out by Coetzee's retelling of David's story as a child who is ahead and advanced for his time, to the extent that he is misunderstood and persecuted by those around him because his thinking was too radical and advanced for his time.

Conclusion

Hence running through two Christian allegories, Coetzee's the childhood of Jesus and Tarkovsky's the sacrifice, we see that salvation is offered to an ungrateful mankind who remain spiritually lost and indeed persecute Christ and also go on in their wicked ways in The sacrifice. Both Christian allegories, The Childhood of Jesus and the Sacrifice remain profound indictment of the spiritual destitution at the heart of modern existence and its profound and dire need of redemption and salvation. Thus inferring that the mankind he has made a sacrifice for is not worth saving in the end, the film works as a profound statement on the lack of spirituality in modern life. While Alexander and Christ make atoning sacrifices on behalf of mankind for their indifference to God, it is implied that these sacrifices are made in vain as man remains indifferent to God after his sacrifice, Hence aptly mentioned at the beginning of the film is Nietzsche's theme of eternal recurrence- man is doomed to repeat his fate without any divine redemption even after the price has been made. Thus implied is the fallen, ugly and brutal nature of man who remains unworthy of redemption even after the price has been paid. Andrei Tarkovsky's The Stalker is thus a compelling commentary on the necessity of belief and hope to enter the kingdom of God's promises and an obedience to Christ who's metaphor is the stalker in the film who promises to lead us through trials and temptations into a life of redemption and blessing if we would only believe, obey, trust, hope and conform to God's Word.

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Syntactic Realisations Of Adverbials In English And Lithuanian

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Abstract

Adverbials may be easily confused with similar elements not considered adverbials, as they are variable in their syntactic realisations and semantic flexibility. This highly variable nature of adverbials poses some difficulty in their analysis when translating, learning or using overall. The sample of texts analysed in this paper was taken from online telecommunications pages. The data of analysis consisted of 500 instances of adverbials in the English and Lithuanian languages. The focus in this paper is on circumstance adverbials as this class of adverbials is the biggest in both languages under inspection. Although languages under comparison have different structures, the frequency of adverbials and semantic distribution across the texts analysed were found to be similar. Major differences are in the syntactic realisations, due to the case system present in Lithuanian and absent in English. English adverbials in technical texts are mostly realised by prepositional phrases due to the lack of the case system in English. On the other hand, Lithuanian adverbials are mostly syntactically realised by nouns of different grammatical cases, although other realisations are also possible.

Keywords: adverbials, syntactic realisations, prepositional phrases, noun phrases, finite clauses, non-finite clauses, case system.

Introduction

Adverbials are quite a common sentence element. They play an important role in any kind of discourse as they perform different functions affecting 'the ways meaning is organised and conveyed by speakers and interpreted by listeners' (Zareva, 2009, p. 56). Even though mostly being optional elements, adverbials often add information that is key to the overall message and, thus, they are common throughout all registers. According to Biber et al. (2002), adverbials occur approximately up to 100,000 times per 1,000,000 words in conversations, almost 120,000 times in fictional writing

and literature, approximately 90,000 times in news and publicist discourse and approximately 90,000 times per 1,000,000 words in academic discourse and writing.

The aim of this research was, within the corpus collected, to investigate and compare the frequency of circumstance adverbials used and their possible syntactic realisations in Lithuanian and English texts. The focus in this paper is on circumstance adverbials as this class of adverbials is the most commonly used in both languages under inspection. Linking and stance adverbials are being researched relatively extensively (Ahmad & Mehrjooseresht, 2012; Charles, 2011; Lei, 2012; Peacock, 2010; Zareva, 2011; Yin, 2015). However, circumstance adverbials and/or their syntactic issues have recently received less scrutiny (Cinque, 1999, 2004; Haegeman, 2010). The contrastive approach comparing English and other languages has only been employed in a few studies (Balasubramanian, 2009; Dontcheva-Navratilova, 2009; Mirzahoseini et al., 2015; Wang & Liu, 2016).

1. Theoretical background

Adverbials, also sometimes called adjuncts, are elements occurring in a language that modify the verb or provide additional information referring to it. However, some researchers argue that the notion of adverbials is one of the most controversial in grammatical theory (Kiss, 2009). There are multiple definitions of varying complexity as to what exactly an adverbial is. In the most basic sense, adverbials are elements which provide answers to questions such as *where, when, why* and *how* (Crystal, 2008). They function at sentence level. According to Hasselgard (2010), *when, where, why* and *how* adverbials appear to be prototypical and are often provided as examples in brief definitions of adverbials. As argued by Biber, Conrad & Leech (2002), adverbials are clause elements that serve three major functions: indicate the circumstances relating to the clause; express speaker's feelings, evaluation, or comments on what the clause is about; and link the clause, or a part of it, to another clause.

A number of scholars see adverbials as a complicated category and their identification and classification 'a complex undertaking' (Scheibman, 2002, p. 56). Being a part of the clause, which is, as stated by Kroeger (2005), the smallest grammatical unit that can express a complete proposition, adverbials are easy to confuse with other items. As maintained by Biber et al. (2002), adverbials can be easily confused with elements that are structurally similar to adverbials, but unlike adverbials are a part of the phrase and not an element of the clause (p. 354). Hasselgard (2010) notes that adverbials are elusive, i.e. difficult to recognise and identify.

Biber et al. (2002) argues that adverbials which are clause elements may be confused with similar phrase elements which are not considered to be

adverbials. Another notable quality of adverbials is variability in their syntactic realisations and semantic flexibility. This highly variable nature of adverbials poses some difficulty in their analysis when translating, learning or using overall.

2.   Main semantic classes of adverbials in English

Austin, Engelberg & Rauh (2004) claim that adverbials do not form a coherent syntactic class in that they all share syntactic distribution, which means that the classification of adverbials has been somewhat of a challenge. Adverbials are classified into circumstance, linking and stance (Biber et al., 1999), although other terms are also used, like adjuncts, conjuncts and disjuncts (Quirk et al., 1985). As far as stance adverbials and linking adverbials are concerned, they constitute approximately only 10 percent of overall adverbials used (Biber et al., 2002). Moreover, they are most likely to occur in conversations (ibid). Additionally, linking adverbials by their nature are fixed phrases and the study of their realisation in a limited scope would have little purpose. The focus in this paper is on circumstance adverbials, which will be referred to hereunder by the general term adverbials.

Since adverbials perform a multitude of roles in a sentence, it is only natural that they are classified according to semantic functions they perform. Their main property is referential (Sarda et al., 2014). Each semantic category might have particular syntactic realisations as particular syntactic units will only carry the required meaning. According to Biber et al. (2002), adverbials in English are divided into the following semantic categories: place, time, process, contingency, degree, addition/restriction and recipient.

Like in English, adverbials perform a similar function in Lithuanian, although there are some differences. In Lithuanian, adverbials are sentence elements that expand the contents or the subject matter of the sentence, as stated by Valeckienė (1998). This definition, although quite concise, is similar to definitions of Biber et al. who state that in English adverbials give circumstance to the clause, express speakers feelings and emotions and perform a linking function between units of discourse. Similarly to adverbials in English, adverbials in Lithuanian are easy to confuse with other parts of the sentence, especially the complement. In Lithuanian, adverbials may be differentiated from complements by analysing their respective syntactic connections with the predicate (Holvoet, 2005).

According to Ambrazas et al. (2005), there are five types of adverbials, which are classified by questions raised by the adverbial to the predicate: adverbials of location or local adverbials; adverbials of time or temporal adverbials; adverbials of manner; adverbials of reason; adverbial of purpose.

Adverbials in English and Lithuanian are comparable to a certain degree. Some adverbials are equivalents. Adverbials of time and place are equivalent in both languages as they carry the same meaning. English process adverbials are equivalent to Lithuanian manner adverbials as they both usually answer the question *how* English contingency adverbials may be considered equivalent to both Lithuanian adverbials of reason and adverbials of purpose because these groups usually answer the question *for what purpose* and perform a limited connecting function between two clauses. English degree adverbials match Lithuanian quantity adverbials as they both usually indicate an amount of something or answer the question *how much*. Amplifiers and diminishers, which are subclasses of degree adverbials, correspond to Lithuanian manner adverbials as they usually perform their function by answering the question *how*.

Addition and restriction adverbials even though distinguished as a separate category in English may be directly compared with Lithuanian manner adverbials. Overall, the category of manner adverbials in Lithuanian is more general, while in English the same adverbials may have slight variations in their semantic meaning and are subdivided into smaller subcategories. Major categories of adverbials coincide in the two languages under analysis.

3.   Syntactic forms of adverbials in English and Lithuanian

Adverbials may be realised in a variety of syntactic forms. The class of adverbials includes prepositional phrases, noun phrases, adverbs and clauses. Adverbial clauses, like all adverbials, are optional elements whose function is derived from their semantic value (Quintero, 2002). As detailed by Biber et al. (2002), English adverbials are realised as *single adverbs and adverb phrases; single nouns and noun phrases; prepositional phrases; finite clauses; non-finite clauses (ing-clauses, ed-clauses, to-infinitive clauses, and verbless clauses).*

The scope of realising adverbials in Lithuanian is different compared with English. According to Ambrazas et al. (2005), adverbials in Lithuanian are realised as adverbs and word forms and constructions that act as adverbs. Mathiassen (1996) further adds to this definition saying that an adverbial in Lithuanian may be expressed as an adverb or, similarly to an object, it may be realised by a noun phrase or a prepositional phrase.

An adverbial in Lithuanian is subordinate to the predicate and, thus, most realisations of adverbials in Lithuanian could be considered verb phrases (Ambrazas et al., 2005). However, when analysing the adverbial independently of the predicate it is possible to distinguish other realisations, such as nouns, noun phrases, prepositional phrases, adverbs and infinitive (see Table 1).

Table 1. Syntactic realisations of Lithuanian adverbials

Local adverbials	
Syntactic realisation	Example
Locative case	*Kambaryje šilta.* *Room-M.SG.LOC warm-COM.* *It is warm **in the room.***
Prepositional phrase	*Grįžau į namus.* *Return-SG.1P.PAST to home-M.PL.ACC* *I returned **home.***
Adverb	***Aplinkui** žydi gėlės.* *Around bloom-3P.PRES flower-F.PL.NOM* *Flowers are blooming **around.***
Temporal adverbials	
Syntactic realisation	Example
Accusative case	***Vidudienį** buvo šilta.* *Midday-M.SG.ACC be-3P.PAST warm-COM.* *It was warm **at midday.***
Instrumental case	***Vakarais** žiūriu televizorių.* *Evening-PL.INSTR watch-SG.1P.PRES television-M.SG.ACC* ***In the evenings** I watch television.*
Prepositional phrases	***Po kelių dienų** atvažiuos draugas.* *After some-PL.GEN day-F.PL.GEN pref-come-3P.FUTURE friend.* *A friend will arrive **in two days.***
Adverbs	***Vakar** lijo.* *Yesterday rain-3P.PAST* *It rained **yesterday.***
Manner adverbials	
Syntactic realisation	Example
Adverbs	*Mano sūnus **gražiai** dainuoja.* *My son-M.SG.NOM beautifully sing-3P.PRES* *My son sings **beautifully**.*
Prepositional phrases	*Senelė skaito **be akinių.*** *Grandma-F.SG.NOM read-3P.PRES without glasses-M.GEN.* *Grandma reads **without glasses**.*
Instrumental case	*Mašina važiavo **dideliu greičiu.*** *Car-F.SG.NOM move-3P.PAST high-M.SG.INSTR speed-M.SG.INSTR.* *The car was moving **at high speed**.*
Adverbials of reason	
Syntactic realisation	Example
Prepositional phrases	***Iš nuovargio** greitai užmigo.* *From fatigue-M.SG.GEN quickly pref-sleep-3P.PAST.*

	*He fell asleep quickly **due to fatigue**.*
Adverbs	*Jai tas filmas **kažkodėl** nepatiko.* *She that-SG.NOM movie-M.SG.NOM somehow not-like-3P.PAST.* ***For some reason** she didn't like that movie.*
Purpose adverbials	
Syntactic realisation	Example
Genitive case	*Draugas pakvietė **pietų.*** *Friend-M.SG.NOM pref-invite-3P.PAST lunch-PL.GEN* *A friend invited **for lunch**.*
Dative case	*Moteris nusipirko **vakarienei** daržovių.* *Woman-F.SG.NOM pref-buy-3P.PAST dinner-SG.DAT vegetable-F.PL.GEN* *The woman bought vegetables **for dinner**.*
Infinitive	*Tėtis nunešė batus **taisyti**.* *Dad-M.SG.NOM pref-take-3P.PAST shoe-M.PL.ACC repair-INF.* *Dad took the shoes **for repair**.*

Table 1 demonstrates that Lithuanian adverbials regardless of the predicate can be realised as nouns in various cases, adverbs, prepositional cases and infinitives. It is also apparent that the same adverbials have different realisations in English and Lithuanian: the locative adverbial *kambaryje* is a locative case noun in Lithuanian, but in English it is realised as a prepositional phrase *in the room*; other examples include replacement of nouns in different cases in Lithuanian with prepositional phrases in English as in the examples of purpose adverbials: the genitive case noun *pietų* is realised as a prepositional phrase *for lunch* and the dative case noun *vakarienei* is realised as a prepositional phrase *for supper*; the Lithuanian adverbial *taisyti*, which is an infinitive form of a verb, may be realised in English as a prepositional phrase *for repair.*

When comparing the realisations of different languages, it is important to note that the results may be greatly influenced by the register and style of the text analysed.

4. Discussion on syntactic realisations of adverbials

The study is focused on analysis and comparison of syntactic realisations of adverbials in English and Lithuanian. The data for analysis were collected from randomly selected webpages of companies specialising in consumer-oriented telecommunications software or hardware products and business solutions. The sample representing the data of analysis consisted of 500 instances of adverbials in both languages. Examples of adverbials for analysis were taken only if they represented circumstance adverbials and were not parts of phrases or elements modifying nouns in subjects. Quantitative analysis was used to describe adverbial distributions and their

syntactic realisations. It took approximately 3,000 words to collect the set of 250 examples in each language, making it approximately 6,000 words of the source text in total.

Adverbials in English may be realised as single adverbs or adverb phrases, single nouns or noun phrases, prepositional phrases, finite clauses, non-finite clauses, including -ing clauses, -ed clauses, to-infinitive clauses and verbless clauses. Lithuanian adverbials have fewer possible syntactic realisations compared with English. In Lithuanian, adverbials may be realised as prepositional phrases, adverbs, infinitive form and nouns. Only with certain cases, do nouns realise adverbials: genitive, dative, accusative and instrumental and locative case.

The analysis of English adverbials demonstrated that the majority of the syntactic realisations were prepositional phrases (PP, 60%) (see Figure 1). Another biggest group constituted adverbs or adverb phrases (ADV, 18%). Other English adverbials were realised as non-finite to-infinitive clauses (11%), nouns or noun phrases (4%), non-finite -ing clauses (4%), finite clauses (2%) and non-finite -ed clauses (1%). No instances of adverbials realised as verbless clauses were found.
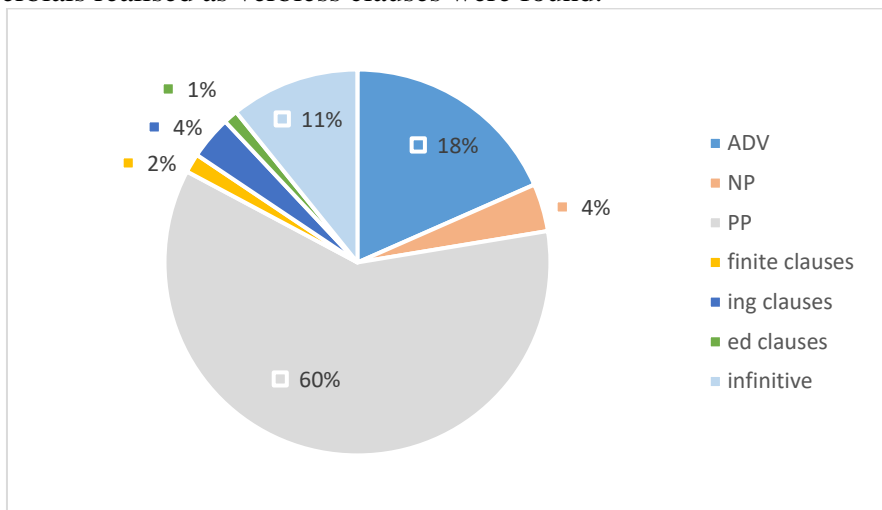
Figure 1. Syntactic realisations of adverbials in English

The analysis of Lithuanian adverbials demonstrated a different distribution of syntactic realisations (see Figure 2). The majority of Lithuanian adverbials were syntactically realised as nouns or noun phrases (66%). Other adverbials were realised as adverbs or adverb phrases (19%), prepositional phrases (14%), and infinitive forms (1%). It is worth mentioning that adverbials realised as nouns or noun phrases were distributed as follows: 38% as dative case, 32% as locative case and 30% as instrumental case. In Lithuanian, the majority of adverbial realisations are

done by nouns and noun phrases, while the rest are approximately evenly split between prepositional phrases and adverbs, while infinitive constructions are very minor with only 3 instances in total.
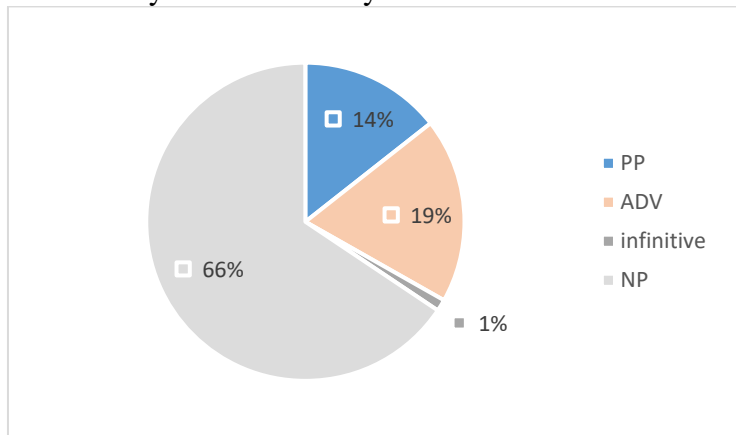
Figure 2. Syntactic realisations of adverbials in Lithuanian

Semantic classification of adverbials is similar in both languages, while the means of realising those adverbials are mostly different. Further, the analysis of individual adverbial groups demonstrates most common syntactic realisations and compares these between English and Lithuanian. Adverbials may be realised by more diverse syntactic forms in English than in Lithuanian.

Adverbials of place are directly comparable in both languages as they are equivalents that perform the same semantic function. In both languages, there were 69 instances of place adverbials. Out of 69 Lithuanian instances of place adverbials, 75% were realised as nouns or noun phrases of the locative case, e.g.

(1) ***Šiame telefone*** *įdiegtas "Texas Instruments" procesorius …*
This-M.SG.LOC phone-M.SG.LOC install-M.SG.PastPTCP "Texas Instruments" processor-M.SG.NOM
A "Texas Instruments" processor has been installed in this phone … .

The remaining 25% were prepositional phrases, e.g.

(2) *Modulis jungiamas **prie IP telefono** … .*
Module-M.SG.NOM connect-M.SG.PresPTCP to IP telephone-M.SG.GEN
The module is connected to the IP telephone.

Place adverbials in English were mostly realised by prepositional phrases (94%, *Examples 3, 4*), and the remaining cases (6%) were realised as nouns, e.g.

(3) *Being a small player **in today's market** requires agility, sophistication, …*

(4) *… keeping the subscriber **inside the service provider's brand** for messaging… .*

Adverbials of time comprised the smallest group of adverbials in both languages, 10 in Lithuanian and 13 in English. In Lithuanian, they were realised as nouns of the instrumental case (50%), e.g.

(5) *… kas buvo daroma jo kompiuteryje* **pokalbio** **metu**.

what be-3P.PAST do-COM.PTCP his-GEN computer-M.SG.LOC conversation-M.SG.GEN time-M.SG.LOC.

what was done in his computer during the conversation.

Another realisation was noun prepositional phrases (40%).

(6) **Iki šios dienos**, *„Yealink" produktai atitiko …*

Until this-F.SG.GEN day-F.SG.GEN, *"Yealink" product-M.PL.NOM satisfy-3P.PAST*

Until this day, *"Yealink" products have satisfied …*

And the remaining were accusative case nouns (10%), e.g.

(7) *… įrenginiai tarnaus Jums **ilgus** **ateinančius** **metus**.*

equipment-M.PL.NOM serve-3P.FUT you-DAT long-M.PL.ACC come-M.PL.ACC.PresPTCP year-M.PL.ACC

… equipment will serve you long.

In English, time adverbials may be similarly realised as adverbs (46%, *Examples 8, 9*), prepositional phrases (31%, *Example 9*) and nouns or noun phrases (23%).

(8) *And coming **soon** with Cisco ONE Software …*

(9) *… voice services that just replicate what we have **today** …*

(10) *… will continue to deliver substantial revenues **for many years to come.***

Lithuanian manner adverbials (including quantity) are roughly equivalent to English process, degree and addition/restriction adverbials as in general they all answer to the same question "*how*?". Of 106 examples of manner adverbials in Lithuanian, 43% were realised as adverbs, e.g.

(11) *… padedantis **lengviau** bendrauti bei didinantis produktyvumą.*

help-M.SG.NOM.PRES.PTCP easily communicate and enhance-M.SG.NOM.PRES.PTCP productivity-M.SG.ACC

… helping to communicate easier and enhancing productivity.

42% were realised as instrumental case nouns, e.g.

(12)   *… bei   pasižymi   **aukštu**
  sujungimo   greičiu …*
    and   PREF.REFL-mark-3P.PRES high-M.SG.INSTR connection-
  M.SG.GEN speed-M.SG.INSTR
    … and is characterised by a high connection speed …

14% were realised as prepositional phrases, e.g.

(13)   *… buvo   sujungę   **su**
  laisvų   rankų   įranga …*
    be-3P.PAST   PREF-connect-PL.M.PAST.PTCP   with free-
  F.PL.GEN hand-F.PL.GEN equipment-F.SG.NOM
    … were connected to the hands free device …

In English, the majority of manner adverbials (99 instances) were realised as prepositional phrases (54%, *Example 14*) and as adverbs (38%, *Example 15*). The remaining 8% of manner adverbs were realised as finite clauses, non-finite -ing clauses and as non-finite infinitive clauses (*Example 16*). Consider:

(14) *… a competitive advantage **through the Internet of Everything**, …*
(15) *Work **continuously** across multiple platforms …*
(16) *It empowers them **to work together** …*

The numbers again show how Lithuanian adverbials tend to be realised by nouns in different cases while English adverbials due to the lack of the casing system are mostly realised by prepositional phrases.

        Another group to be analysed is Lithuanian purpose adverbials (65 instances found). The vast majority of these adverbials were realised as dative case nouns (95%), e.g.

(17) *… suteikia   galimybę   **naudotojui**
  pritaikyti   telefoną …*
    provide-3P.PRES possibility-F.SG.ACC user-M.SG.DAT adjust-
  INF telephone-M.SG.ACC
    … the keys provide a possibility for a user to adjust the telephone to
  their needs …

The remaining 5% were infinitive constructions e.g.

(18) *… telefonas,   skirtas   **užtikrinti**
  maksimalų   produktyvumą …*
    telephone-M.SG.NOM intend-M.SG.NOM.PastPTCP ensure-INF
  maximum-M.SG.ACC productivity-M.SG.ACC
    … the telephone intended to ensure maximum productivity …

The English purpose adverbials (69 instances) demonstrate more options for their syntactic realisation: 49% were realised as prepositional phrases (*Example 19*), 36% as non-finite infinitive clauses (*Example 20*) and 15% as finite clauses, non-finite –ing clauses (*Example 21*) and non-finite –ed clauses, e.g.

(19)   *… they deliver innovative communication services **to subscribers** …*

(20)   *… teams will all continue **to require evolution** …*

(21)   *… network functions, **giving you and your customers more options and control.***

The comparison of the possible realisations of Lithuanian and English manner and purpose adverbials again shows that prepositional phrases are dominant in English whereas nouns in different cases prevail in Lithuanian.

Overall, the findings demonstrated that the syntactic realisations of English adverbials tended mostly to be based on prepositional phrases, while Lithuanian adverbials were most frequently realised as nouns of different grammatical cases. Adverbials in English demonstrated to have more realisation options. Besides, English adverbials much more frequently were syntactically realised through non-finite clauses, while in Lithuanian only purpose adverbials were realised as non-finite infinitive clauses.

Conclusion

The comparison was drawn between English and Lithuanian in order to spot and describe similarities and differences in syntactic realisations of circumstance adverbials. As expected, the findings demonstrated significant differences. English adverbials may be realised in a variety of ways employing a number of syntactic structures. Meanwhile, Lithuanian adverbials have a limited number of possible realisations. Although adverbials in English may be classified into smaller categories, Lithuanian adverbials may also be grouped according to their semantic function to form equivalent categories.

The findings of this study revealed that adverbials in the analysed texts occurred in a similar frequency in both languages. The semantic distribution of adverbials in technical, telecommunications-related, texts online was similar in both languages as there was roughly the similar number of instances discovered in each semantic category. Adverbials of place, manner and purpose in Lithuanian and English demonstrated to make up the majority of all the instances analysed, while time adverbials showed to have a significantly lower number of instances compared with other three categories in the analysed corpus.

English adverbials in technical texts were mostly realised by prepositional phrases due to the lack of the case system in English. On the other hand, Lithuanian adverbials were mostly syntactically realised by nouns of different grammatical cases. Adverbials realised as adverbs had a similar frequency in both languages. Adverbials realised as non-finite clauses

were much more common in English, as in Lithuanian only purpose adverbials were infrequently realised as non-finite infinitive constructions.

Although languages under comparison have different language structures, the frequency of adverbials and semantic distribution across the texts analysed were found to be similar. Nevertheless, major differences were in the syntactic realisation, due to the case system present in Lithuanian and absent in English.

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List of Abbreviations

ACC – Accusative
COM – common gender
DAT – dative
F –feminine
FUT – future
GEN – genitive
INF – infinitive
INS – instrumental
LOC – locative
M – masculine
N – noun
NegP – negative phrase
NOM – nominative
P – person
PASS – passive
PAST – past
PERF – perfect
PL – plural
PREF – prefix
PRS – present
PTCP – participle
REFL – reflexive
SG – singular

Gender Representation In Primary Level (Grade V) English Language Textbooks In Pakistan

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Abstract

This study was conducted in order to investigate how gender is represented in English language textbooks at primary level. The prime objective of this study was to find out whether the portrayal of males and females in the textbooks reviewed is fair or biased. The content analysis of English language textbooks taught in Grade V was carried out. The findings of this study revealed that the textbooks are not gender sensitive, simultaneously; there is a great deal of inequality in the representation of males and females. Furthermore, the stereotypical and traditional meanings of masculinity and femininity continued to persist in these textbooks. It is anticipated that findings of the present study will create awareness regarding gender biases prevalent in the education sector. Furthermore, the results of this study will create cognizance in the authors, thinkers and writers to reflect the positive image of females and to reduce gender biasness from the textbooks.

Keywords: Textbooks, Gender bias, Gender sensitive and Stereotypes.

Introduction

Education plays a significant role in imparting values and beliefs of a society to the learner through various ways, and textbooks are one of them. It is noteworthy that textbooks set important influences on students' thoughts. As Khurshid, et.al (2010) said:

> *The textbook clearly can be a powerful tool for influencing ways in which both children and adult think about core human rights concepts and values, the image of women/girls, and the concept of gender equality.*

The textbooks also contribute to learning through dissemination of knowledge. It is pertinent to mention that books also help in transmitting models of social behaviour, norms and values to the learners. The textbooks are also considered as a useful tool for both imparting education and bringing a social change in the society.

Since every society has its gender stereotypes i.e. the predominant concepts of what men and women are supposed to be like, the same gender disparity and stereotypes are reflected and portrayed in Pakistani textbooks. These textbooks are considered as one of the powerful sources of promoting that belief system and propagating and/or breaking stereotypes and have a great influence on the thinking patterns of young learners. As Pešikan, A. and Marinković, S. (2006) said:

> *These gender stereotypes affect the psyche of children by focusing them to perform a set pattern of behaviour pre-determined on the basis of gender discrimination.*

Rationale and Significance

This study aims at investigating gender biasness that exists in the field of education, especially in primary level textbooks in contemporary Pakistani society. The reason for carrying out this study and focusing exclusively on Grade V textbooks is because English is taught as a core subject in Pakistani/local school since Montessori. If the content of the textbook is based on gender-typed material, it may well contribute to the development of sexist attitudes at a subconscious level in the minds of the young learners.

Practical implications

The study is carried out in order to create awareness about gender biasness that prevail in the education sector and subsequently call on stakeholders to revise these texts in order to make Pakistani textbooks gender sensitive and gender aware. Furthermore, the findings of this study will create cognizance in the authors and writers to reflect the positive image of females and reduce gender biasness from the textbooks not to say that it will also help recommend that textbooks in schools should be carefully selected. Those textbooks should be avoided that are full of stereotypes or gender biases in order to evade producing and peddling gender role ideologies and stereotypes in the young learners.

Research Questions

The area of research study is textbook analysis and answers to the following questions will be sought in this study

1. How gender is portrayed and represented in Grade V, English Language textbooks by different publishers?
   a) What is the ratio of female to male characters in the selected textbooks?
   b) What type of occupations, activities, and human attributes are assigned to males and females in the textbooks in both visual and written texts?

Literature Review

The term gender bias can be defined as unequal treatment, prejudice or discrimination, among males and females due to the foster stereotypes – a widely held but fixed and overgeneralised idea of a thing or person – of social roles that are prevailing in the society. However, being sensitive to the differences that exist between males and females, and treating them both fairly and equally, is gender sensitivity or gender awareness.

Various researches were carried throughout the world in order to examine the gender biasness that persists in textbooks. Zeenatunnisa (1989) carried out a study on eight Pakistani secondary school level textbooks. The findings of her study revealed that educational material aimed at educating males only by focusing exclusively on males' qualities and skills. The textbook material is making a great part of the population invisible by not taking in account the changing roles and status of Pakistani women in productive activities and services, thus, reinforcing conservative and stereotypical role of women.

Another research was conducted by Pešikan, A. and Marinković, S. (2006) on comparative analysis of male and female characters in pictorial illustrations shown in the textbook, *The World Around Us (2004)*. Findings of this analysis were compared with the results of earlier analysis of textbook, *Nature and Society (1999)*. Results revealed that the old textbooks (1999) portrayed the stereotypical roles of gender, while the treatment of different sexes is much more balanced in the new textbooks (2004).

Khurshid, et.al (2010) study dealt with females' representation in Urdu and English textbooks at Secondary level, including Grade IX and X. The analysis revealed that females are under-represented in the textbooks. Furthermore, the proportion of males is greater in the textbooks whereas females are mostly invisible in the content as well as in the illustrations. Moreover, activities that have high and prestigious status in the society are assigned to males whereas activities which are related to females have socially low and inferior status.

Saleem, F. and Zubair, S. (2013) carried out a research on "Representing Women in Curricula". Their content analysis of Pakistani textbooks i.e. Urdu and English at the primary level revealed that the numbers of female characters in the textbook were less than male characters. Similarly, the activities and occupations in which the women were presented were limited and in accordance with the societal expectations. Hence, the result showed that the present curriculum is gender bias and gender insensitive, promoting stereotypical gender roles at primary level.

Methodology

Qualitative research paradigm is employed for this research study, as it is flexible and subjective in nature, thus allowing analyzing data subjectively. The method that is used for the present study is content analysis and the sample includes four (04) English textbooks by four different publishers. The sole reason for taking primary level (Grade V) English Language textbooks by different publishers is that in various private and government schools of Pakistan, especially in Sindh, textbooks of various publishers are recommended rather than Sindh textbooks only. This study specifically focuses on investigating the gender representation in following textbooks:

- Book 1   My English Book 5 - Royal Corporation, Karachi.
- Book 2   English 5 - Apple Educational Press, Lahore.
- Book 3   Junior English 5 - Sunrise Publications.
- Book 4   Oxford Progressive English - Oxford University Press.

Analysis of the Textbooks

Saleem, F. and Zubair, S. (2013) framework of textbook analysis is adapted to see how gender is portrayed in these textbooks

1. Invisibility and Non-Recognition
    a) Frequency of males and females characters in categories.
    b) Frequency of males and females characters in themes.
    c) Frequency of males and females character in textbooks.
    d) Frequency of males and females names in the lessons.
    e) Number of females and males as leading characters.
2. Gender Division of Labor
    a) Occupations assigned to genders.
    b) Occurrence of gender associated activities.
3. Stereotypes of Femininity and Masculinity
    a) Attributes assigned to males and females
4. Pictorial Illustrations
5. Sexist (Gender-Biased) Language
6. Personnel in the Textbook Production

Findings of the Study

The findings of the study according to the above framework are as follows

1. Invisibility and Non-Recognition
a) Categorical Analysis

To carry out the content analysis of the textbooks, the lessons were divided into five (05) different categories: biographies, poems, essays, dialogues, and stories.

Frequency of Males in Categories

Categories	Book 1	Book 2	Book 3	Book 4
Biographies	-	83.33%	100%	-
Poems	100%	-	-	85.71%
Essays	-	-	100%	
Dialogue	62.5%	66.67%	100%	57.44%
Story	67.56%	75%	95.23%	66.07%

Frequency of Females in Categories

Categories	Book 1	Book 2	Book 3	Book 4
Biographies	-	16.67%	-	-
Poems	-	-	-	14.28%
Essays	-	-	-	-
Dialogue	37.5%	33.33%	-	46.80%
Story	32.43%	25%	4.76%	33.928%

The above charts reveal the ratio of the frequency of occurrence of males and females in different categories of lessons. The percentages of females occurrence in all the above mentioned categories is less than 50% and, in some of the cases, females cease to exist while the frequency of males' occurrence in all the categories is greater than 50%.

b) Thematic Analysis

The themes of the lessons were categorized into five (05) different categories: historical, fictional, religious, nature, and general.

Frequency of Males in Themes

Themes	Book 1	Book 2	Book 3	Book 4
Historical	-	83.33%	100%	60%
Fictional	70%	72.41%	95.65%	67.18%
Religious	66.67%	91.67%	-	-
Nature	100%	-	-	-
General	51.16%	28.57%	100%	52.78%

Frequency of Females in Themes

Themes	Book 1	Book 2	Book 3	Book 4
Historical	-	16.67%	-	40%
Fictional	30%	27.58%	4.347%	32.81%
Religious	33.3%	8.33%	-	-
Nature	-	-	-	-
General	48.83%	71.42%	-	47.22%

Once again, the inconsistency between frequencies of occurrence of male and female characters in themes is very much explicit through this chart. The percentage of female characters in all the themes is less than 50%; they are non-existent in the theme of nature. There is only one theme in

Book 2 "General" in which the percentage of male characters is less than 50%. Overall, males outnumbered female characters in all the themes.

c) Frequency of Males and Females Character in Textbooks:

The following bar chart shows the inconsistencies in the projection ratio of male and female characters in all four textbooks. The number of female characters is less in comparison to male ones, which implies that women are not deemed as important as men.

Males and Females Characters

	Book 1	Book 2	Book 3	Book 4
■ Males	61,42%	72,22%	96,22%	59,09%
■ Females	38,57%	27,78%	3,77%	40,90%

Frequency of Males and Females (y-axis: 0,00% – 150,00%)
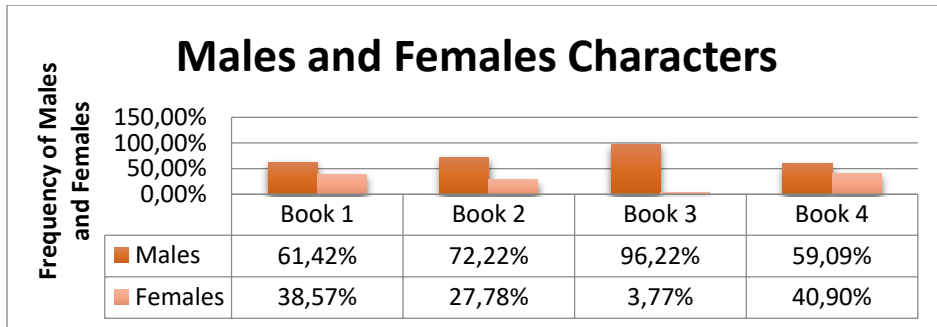
In Book 2, the percentage of male characters is 61.42% and that of female characters is only 38.57%. Similarly, the percentage of male characters in Book 3 is 96.22% and that of female characters is only 3.77%; in Book 4, a difference of 9% (59.09% males compared to 40.90% females) notwithstanding stresses the under representation of women. Hence, females are not given much importance as compared to males in all four textbooks.

d) Frequency of Males and Females Names in Lessons

Naming or not naming helps shape the readers' attitude towards characters in the text and also shows the importance of the characters **Saleem, F. and Zubair, S. (2013)**. Since a person's name is a very important identity mark, it can be said that females' identity is at stake in all of these textbooks. The following chart shows divergences in the frequency of males and females name.

Males and Females Names

	Book 1	Book 2	Book 3	Book 4
■ Males	58,54%	76,92%	100,00%	53,73%
■ Females	41,46%	27,78%	0,00%	46,26%

Frequency of Male and Females (y-axis: 0,00% – 150,00%)
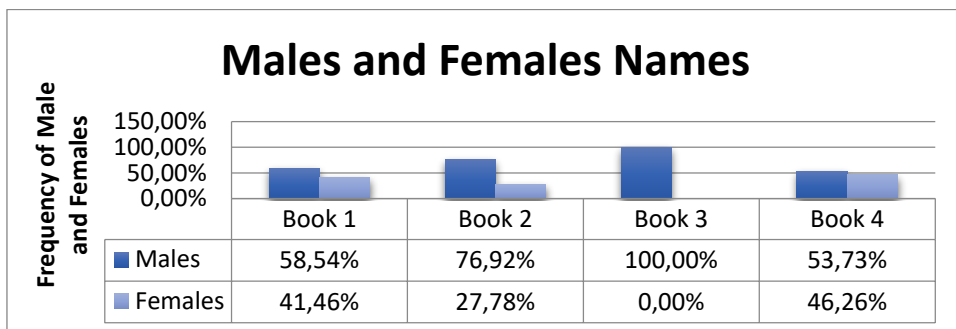
The percentages of male characters in Book 1 and 2 are 58.54% and 76.92%, whereas the percentages of female characters are only 41.46% and 27.78%. As far as Book 3 is concerned, it is heavily gender biased because the percentage of male characters is 100%. There is not a single female name that is used in the reading text of Book 3. Last but not the least, Book 4 also follows the trend and keep women invisible; though, it not at such a large scale. The percentage of male characters is 53.73% and that of female characters is 46.26 %. Overall, women are underrepresented in all of these textbooks, which supports the notion that females are extremely unimportant and only males are worth writing about.

e) Number of Males and Females as Leading Characters

The bar chart clearly reflects inequality in the representation of females and males in the textbook

	Book 1	Book 2	Book 3	Book 4
■ Males	70,58%	60,00%	100,00%	69,23%
■ Females	29,41%	40,00%	0,00%	30,77%
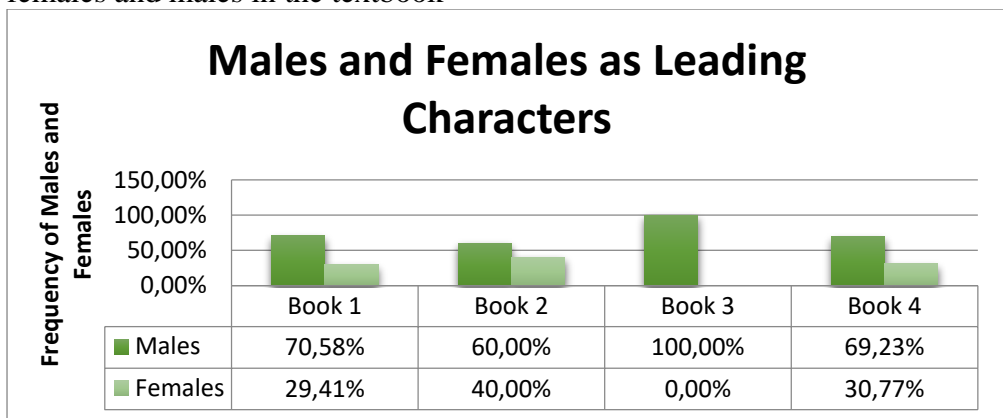
In Book 1, the percentage of male characters is 70.58% and percentage of female characters is only 29.41%. Similarly, in Book 2 and 4 the percentages of female characters are 40.00% and 30.77% respectively. On the other hand, percentages of male characters in Book 2 and Book 4 are 60.00% and 69.23%. Moreover, in Book 3 percentage of male characters is 100% while females are completely invisible in this book.

2. Gender Division of Labor

a) Occupations Assigned to Males and Females

The following tables indicate the demarcation and division of occupations assigned to males and females

Occupations		
Males		
student	chieftains	traveller
shopkeeper	student	explorer
pottery maker	businessman	reporter
thieves	lawyer	business partner
robbers	barrister	student
farmer	baker	chiefs
teacher	rescuers	manger of the factory
headmaster	scientist	triathlon
guide	leader	doctor
cook	chieftains	captain
crewman	weatherman	driver
metal worker	sailor	mayor
lawyer	doctor	baker
monk	engineer	butcher
goldsmith	builders	piedpieper
hunter	soldier	farmer
knight	tailor	tourist

Occupations		
Females		
teacher	attendant	nurse
student	tailor	

As far as professional life is concerned, males enjoy more occupational roles and are shown in greater diversity of occupations than females. Females are only portrayed as teacher, nurse, attendant, tailor and as a students, whereas males are shown as farmers, doctors, manger, businessmen, and so on. This is far from today's reality, because these days females are taking part in almost all types of professions. Hence, it can be said that these textbooks have assigned conventional and very stereotypical roles to both genders.

b) Occurrence of Gender Associated Activities

The content of the textbooks indirectly builds up the inequality of males and females in the minds of the young learners

Activities
Males

Playing cricket	playing cricket	started legal practice
Travelling	playing bat ball and badminton	entering politics
Visiting people	going for picnic	uniting the scattered Muslim
standing on the head	going fishing	started legal practice
feeling sorry	selling candies, vegetables	entering politics
hitting buffaloes in the leg	breaking the law	taking over the business
feeling shameful	established a laboratory	talking about cricket match
measuring the weather of earth	invented tin-foil phonograph	making pancakes
sailing to Srilanka	invented electric bulbs	consoling others
searching things	rowing alone to Pacific	getting rid of the partner
praying to Allah	quarreling with others	breaking the metal tube
asking for forgiveness	breaking the law	went out to work
feeling lonely	established a laboratory	shooting animals
getting worried	making money	consoling others
making excuses	buying joystick	thinking constantly
desiring for more	asking questions	consoling others
explaining things	shivering	quarreling with others
ploughing the fields	making money	breaking the law
visiting historical places	fixing the seats	making money
shooting animals	putting in the seat belts	buying joystick

Activities
Females

reading stories	parting information	making channel for stream
making clay toys	taking care of the child	sewing buffalo skins together
helping grandmother	giving soup and medicines	grinding some grains
making rille	reading story to the child	making dinner
stitching clothes	saving money	saving grains for future
cutting clothes	sewing money inside the linen	writing a formal letter
talking	advising the child	feeling helpless
sitting passively	asking a riddle	getting hesitated
walking to South Pole	cleaning dirty bag	Stammering
pulling heavy sledges	examining child's toe	Snapping
shopping online on internet	helping mother	pleading

Males are shown in a wide variety of activities – all active, outdoor works are performed by males. Contrariwise, indoor works are reserved for females in most of the cases. The activities in which the males are involved include seeking knowledge, helping others, being part of religious activities, and even intellectual activities. Incidentally, females are mostly associated with service-oriented activities such as seeking knowledge, taking care and advising others as housewives/mothers/daughters, and most importantly doing household chores. Interestingly, in one of the lessons, 2 female characters set out on an expedition in order to make the world record (Book 4, pg. # 4). This is the only extraordinary example; the rest of the activities in which females are involved are related to taking care of family members and doing household work. Hence, the differences in the inequality of

representation are further displayed through the activities in which the males and females are involved.

3. Stereotypes of Masculinity and Femininity
a) Attributes Assigned to Males and Females

All four (04) textbooks depict great difference in the number of attributes assigned to males and females. The nature of attributes associated with females and males clearly shows that the textbook is promoting stereotypical gender attributes.

Attributes		
Males		
clever	loving	faithful
brave	caring	great scholar
hero	softhearted	brilliant student
hardworking	funny	hardworking
religious	merciful	great law giver
pious	talkative	honest
thankful	good listener	efficient lawyer
helpful	**bad listener**	skillful
trustworthy	intelligent	quick learner
intelligent	brave	sharp minded
kind	truthful	curious
naughty	the saint of saints	busy
curious	the leader	faithful
brave	**cunning**	**daydreamer**
kind	**greedy**	**wimp**
educated	**shrewd**	**liar**
poor	famous	honest
wild	brilliant	silly
good boxer	genius	**dishonest**
master	inventor	**wicked**
dirty	**lazy**	sharp
hardworking	fast	kind
clever	rude	**hypocrite**

Attributes		
Females		
helpful	caring	**furious**
skillful	loving	**noisy**
hardworking	patient	**wild**
intelligent	good listener	helpful

The gender disparity in attributes appears to strengthen the stereotypes. Masculine stereotypes are strengthened by the exclusive use of attributes such as hardworking, strong, genius, curious while feminine stereotypes are reinforced by the use of attributes like patient, helpful, caring, and loving. Also, there are about 19.73% of negative attributes (in bold) for males. However, females portray 21.05% negative characteristics (in bold) in all four textbooks. This clearly shows that these textbooks are promoting stereotypical gender roles and diminishing the possibility of the students learning and developing otherwise.

4. Pictorial Illustrations

The lessons in the textbooks are supported by too many visual images. Unfortunately, these visual images too depict gender bias.

Pictorial Illustrations

Frequency of Males and Females	Book 1	Book 2	Book 3	Book 4
Males	23,60%	28,60%	40,20%	23,40%
Females	19,24%	17,90%	14,60%	12,40%
Males+Females	12,90%	9,70%	2,60%	8,50%
Miscellaneous	44,26%	43,80%	42,60%	55,70%
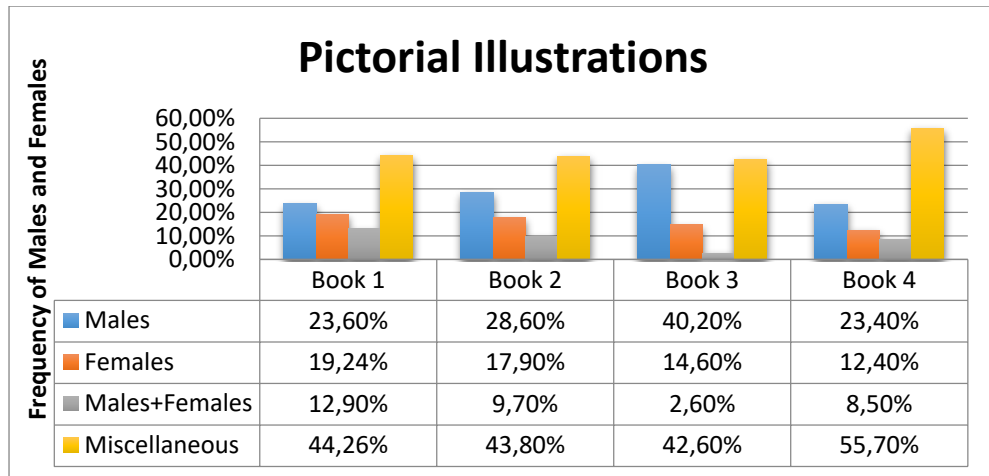
As far as the frequency of male and female visual images is concerned, the above chart shows that images of males appear more frequently as compared to females. The visuals images assign those roles and activities to males and females which are expected of them by the society thus reinforcing the already existing stereotypes regarding males and females. Males are usually seen involved in activities like *reading, farming* (Book 1, pg. # 31,32), *cleaning the car, watering plants, playing bat and ball* (Book 2, pg. # 55,86), *working in restaurant as a chef, taking pictures* (Book 3,pg. #26,69), *running, jumping, rowing the, skiing, climbing the hill, boat, milking cows* (Book 4,pg. #5,7,75) whilst females are the ones who are involved in activities like *washing pots, playing with doll, chopping vegetables* (Book 1, pg. 31), *checking temperature of the child, giving soups, washing dirty bag* (Book 2,pg. # 16,18, 50), *serving in restaurant, applying makeup, teaching students, dancing* (Book 3,pg. #26,69), *buying fruits, making popcorn, doing online shopping, making a sandwich* (Book 4,pg. #6,13,34) and so on. There are very few visual images in which gender stereotypes regarding males and females do not exist. For instance, males are shown as, *colouring the vase, eating apples, crying* (Book 1, pg. #24,31,59), whereas females are presented as *riding bicycle* (Book 1, pg. #39,) *playing badminton* (Book 2, pg. #82) *riding a horse* (Book 4, pg. #6). Even though men and women have equal rights, the traditional and stereotypical model of their particular roles is still alive in Pakistan and existed in all four (04) textbooks.
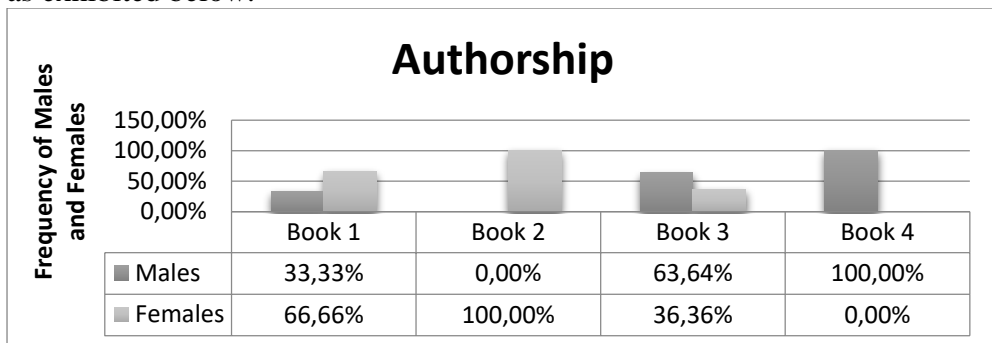
5. Sexiest (Gender Biased) Language

Language is a representation of reality, but the reality represented through language is often a distorted one **Leech (2003)**.The language of all four textbooks under review conveys gender biasness and non-inclusiveness of women. The use of masculine terms and pronouns, for instance, men and the generic 'he', denies the full participation and recognition of woman. Authors use masculine nouns and pronouns often in situations where the gender of their subject is unclear, especially when a group to which they are referring to contain both genders. In most of the cases, the generic noun "he" is used to refer to animals. For instance, he is used to refer to Memna (the lamb), Moti (the dog), Kumet (the horse) and Jabir (the wolf), Miru (the peacock) (Book 1, pg. # 4-6, 59), Nag (cobra), red Pony colt (Book 3, pg. #24,54) and the list goes on.

The term "men" is used in generic way; instead of using the more gender neutral terms "people" and "humankind" for instance, "men's selfish desire" (Book 3, pg. #18),"Men lived in houses", "Mister Man" (Book 4, pg. #97) were preferred. These words can lead to inconsiderable ambiguity in classroom because students do not understand the generic 'man' and think it means male.

6. Personnel in the Textbook Production

As far as authorship of the textbooks is concerned, positive steps have been taken to some extent. Regardless, discrimination is still observed as exhibited below.

Authorship

Frequency of Males and Females	Book 1	Book 2	Book 3	Book 4
Males	33,33%	0,00%	63,64%	100,00%
Females	66,66%	100,00%	36,36%	0,00%

In Book 1 and 2, the percentages of female authors are 66.66% and 100%; it is greater than percentages of males, 33.33% in Book 1 and 0% in Book 2. However, in Book 3 and 4, the percentages of males are 63.64% and 100% that again outnumbered females in this regard.

Conclusion

Every society has its own gender belief system and stereotypes that are sometimes represented (reflected?) in textbooks, and these textbooks are

considered as one of the powerful sources of promoting that belief system and propagating and/or breaking stereotypes.

It is quite clear from the analysis of the textbooks that there is a great deal of inequality in the representation of males and females and that these school books were not gender sensitive and gender aware. The traditional meanings of the masculine and feminine have continued to persist along with the binary oppositional categories and stereotypes of active-passive, emotional-rational, dependent-autonomous, and so forth.

One of the points noted during the findings is that the frequency with which the males are presented in the textbooks is greater than that of females. Additionally, the leading characters in most of the texts were males. This means that steps should be taken to neutralize the presentation of men and women in textbooks. Furthermore, the number of female characters in activities and occupations were less than male characters. Similarly, the human attributes favour traditionally-accepted male-dominance in all the textbooks that were analyzed. So, the content of the textbooks needs to be updated to be more representative of the times that we live in.

Moreover, the findings of the study revealed that men were presented as authority figures and the idea of male dominance and their power is repeatedly emphasized in the textbooks, whereas women are shown as meek, submissive beings. So, there is a need for giving female characters an identity, as scientist or an engineer, apart from the ones which define them through roles such as wife, mother, etc.

In a nutshell, the study revealed that gender biasness exists in all four (04) English Language textbooks by different publishers. None of the textbooks are neutral in terms of gender portrayal. Therefore, efforts are required to revise these textbooks and to make them gender sensitive. Unless the textbooks are not gender sensitive, young learners will continue to absorb the gender biases already existing within our society as these textbooks are taught to thousands of students who, ultimately, on the basis of what they have learned, would form their opinions and thinking patterns and reproduce these stereotypes in future.

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Discourse Analysis: Algerian Identity And Gender

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Abstract

In the following article, we will discuss the function of the Algerian language through the social networking site Facebook, and we'll examine the gender and the language used by women to question its particularities. It is important to study the grammatical rules of the Algerian language and its social character (semantic, communicative, coherent and cohesive aspects). A quantitative study will be done in order to study the Algerian Gender language within society.

The use of the Algerian language will be dissected from a pragmatic point of view, considering its use through young women, especially, and different speeches from people from middle social classes, education and economic living standards to investigate all particularities within the above mentioned language.

We question the participation of women within social networking sites and the language which is used by them, seeing as Algerian women tend to use an honorific language and usually express themselves in various languages. The objective of the study is to analyze the position of the Algerian language in comparison to foreign languages and standard Arabic (which is the official language) through women speakers.

Keywords: Algerian Identity, Algerian language, Gender, Pragmatism, Sociolinguistics

Introduction

The Algerian language will be discussed from a sociolinguistic point of view, as well as considering its language policy, with the aim of analysing the use of the mentioned language by women, its grammatical rules, and its pragmatic use.

The texts are analysed from a sociocultural perspective, seeing that each act of speech is emitted depending of the context surrounding the speaker as pointed out by Wilkinson & Kitzinger (2013: 24):

Each episode of talk-in-interaction has unique characteristics. It takes place under particular circumstances between particular individuals, living in specific social and cultural contexts, who bring to the interaction their own personal characteristics, experiences and beliefs, as well as their relationship history.

In this study we emphasize the Algerian language and other languages used in Algeria by women, that is, a study about gender is made through texts that can be found on the social networking site Facebook (texts collected between the year 2015 & the year 2016). A critical analysis of the spoken dialogue is made in order to study the semiotic dimensions of the language and the identity of the Algerian speakers. Wodak (2013:38) explains the critical analysis of discussions as follows:

Most generally, CDA can be defined as a problem-oriented interdisciplinary research programme, subsuming a variety of approaches, each with different theoretical models, research methods and agendas. What unites them is a shared interest in the semiotic dimensions of power, identity politics and political-economic or cultural change in society.

Wodak (2013: 39) insists that the sociolinguistic study needs to be based on semiotic factors, and also on pragmatic, psycholinguistic and ethnographic factors, amongst others. The particularities of the Algerian language are studied in this project from a linguistic and extralinguistic point of view as the author lists:

-An interest in the properties of *'naturally occurring language use* by real language users (instead of a study of abstract language, speech and invented examples).

-A focus on *larger units than isolated words and sentences,* and hence, new basic units of analysis: texts, discourses, conversations, speech acts or communicative events.

-The extension of linguistics *beyond sentence grammar* towards a study of action and interaction.

-The extension to *non-verbal (semiotic, multimodal, visual)* aspects of interaction and communication: gestures, images, film, the internet and multimedia.

-A focus on dynamic (socio)-cognitive or interactional moves and strategies.

-The study of the functions of (social, cultural, situative, and cognitive) *contexts of language use.*

-Analysis of a vast number of *phenomena of text grammar and language use:* coherence, anaphora, topics, macrostructures, speech acts, interactions, turn-talking, signs, politeness, argumentation,

rhetoric, mental methods, and many other aspects of text and discourse.

Atkinson & Okada & Tal (2013: 90) share the idea and the need to study language in use within a society, taking into account the culture and the ideology of the speaker, without forgetting the importance of taking into account the grammatical characteristics of the discussion:

> *Ethnography of communication studies how language is used in sociocultural contexts of sociocultural purposes. It was originally developed in the 1960s and b1970s by the linguistic anthropologist Dell Hymes, Partly in response to Chomsky's influential view that, in order to understand language scientifically, it must be abstracted from its contexts of use and examined as an internal, rule-governed formal system. While in no way denying the importance of linguistic form, Hymes saw the need it studies it in social context.*

Men and women are conditioned by social factors when about to commit to acts of speech. They have an identity within each society, and the hypothesis that is made within the study is the following:

Which is the dominant language in Algeria?

Do men and women use the same language?

What is the participation of women like within social networking sites, and what is the dominant language used to express themselves?

In the 90s and the beginning of the noughties the prestige language was considered to be French, and it was a language used on a daily basis, especially by the majority of the working population and by women in particular. French is present in many scopes of life as Bellatreche helps us to understand (2009: 111):

> *L'usage du français s'est largement étendu après l'indépendance. Mais, en raison de la politique d'arabisation, il acquiert le statut de langue étrangère enseignée dès la 4ème année du primaire, puis lors de la réforme du système éducatif, son enseignement a été introduit en 3ème année du cycle primaire dès la rentrée scolaire 2006-2007. Nonobstant, son statut réel en Algérie demeure ambigu. Même s'il est qualifié de langue étrangère, il continue d'être une langue de travail et de communication dans différents secteurs (vie économique, monde de l'industrie et du commerce, l'enseignement supérieur, laboratoires de médecine et de pharmacie, médias, etc.)*

> *L'arabe littéral et le français sont socialement privilégiés parce qu'ils prennent en charge le domaine de l'écrit. Le français fait partie de la réalité sociolinguistique algérienne. Nous pouvons même parler du français d'Algérie vu le nombre croissant de mots français utilisés par les Algériens dans leur parler quotidien.*

We'll see in this article if it is still the most used language, and the position of the Algerian language is investigated amongst other languages which are spoken in the country. The objective of the study is to observe the use of the language via the social networking site Facebook, especially through women.

Genre

Lakkoff (1975) has been a pioneer in studying gender in linguistics, and the position of men and women. The author considers that the language of men dominates that of women. Many studies have been made afterwords and points of view get diverged as time passes. Other authors consider that language diverges between men and women due to different factors, as pointed out by Baker (2013: 199):

> *A later position advocated by popular self-help writer and interactional sociolinguistics Deborah Tannen (1990) that men and women use language differently (whether due to socialization or other reasons), avoided accusing men of being bullies and women of being victims, but fell open to criticisms of an apolitical perspective.*

The topic of gender is on the rise in linguistic and extralinguistic studies, as told by Wodak (2013: 54):

> *Genres embody a social group's expectations not just for linguistic form, but also for rhetorical strategies, procedural practices and subject-matter or content, among other dimensions, and the unique ways in which these dimensions intersect within a genre.*

In this study we observe language that is used by Algerian women via the social networking site Facebook, so that we can study the language that is used on a daily basis by the majority of Algerian society, without limiting oneself to specific fields, because literature is a field aimed at people with a higher education level like science, and it is obvious that the dominant language in humanities are written in standard Arabic or in French, and for science and technology we normally come across French or English. What interests us in this study is to observe the language used by the Algerian people to express their daily thoughts.

The Algerian language is more modern, and it is an essential element in defining this identity through a national language, even if it is not the one used for international communication or as the business language. As Amin Maalouf explains, it is a pity to leave its identity language behind (1998: 159):

> *Nul ne devrait être contraint à «s'expatrier» mentalement chaque fois qu'il ouvre un livre, chaque fois qu'il s'assied devant un écran, chaque fois qu'il discute ou réfléchit. Chacun devrait pouvoir*

s'approprier la modernité, au lieu d'avoir constamment l'impression de l'emprunter aux autres.

The social networking site Facebook has been chosen to analyze the language used by young people, as the Algerian population is very young, and Facebook is a medium which is used every day by young Algerian people to share their ideas. The study consists of studying languages used by the majority of women (standard Arabic, French, Berber, English, Spanish or Algerian), and to study language expressed through computers is vital due to the large amount of texts emitted every day, as Nazir points out (2012: 253-254). He gives a definition of the use of social networking sites and studies women and men's behaviour and the conversational style they use though networking sites:

> *With the advent technology, people have started using internet. This use is not only for business and recreation but also for entertainment. Facebook is one such site where in this fast paced world, one can keep in touch with his friends and it is growing like wind. There are more than million active users and people spend over billion minutes per month on Facebook. In recent times, language use is addressed by discourses as diverse as sociology, medicine, culture studies, anthropology, politics, law and science. […] Language is a neutral tool for man to communicate with each other. On the other hand, language reflects, if it does not determine, the thoughts, attitudes, and culture of people who make and use it. In this sense, language needs to be viewed as a social practice, and many parts of the different language behaviours by women and men will possibly explained in terms of socialization as well as biological criteria.*

Text analysis

Within our analysis we suppress all types of information that could give away clues regarding the identity of the authors. The texts are represented in the same fashion as they were published, without omitting any orthographical or grammatical errors, etc; but we will eliminate any personal information from every speaker in order to preserve the anonymity of the users and their privacy, with the aim of creating an objective study (Guzmán, 2009: 204).

We observe a total of eleven profiles from young people, compiling entire texts. In this piece of work, we analyze women's active role and participation in social networking sites, as well as the language they use, the equal opportunities in the discourse, the relation between utterances, texts, genres, and discourse.

The majority of the participants are young (between 25 and 38 years old). The age is definitely a factor to take into account, as Algeria possesses

a very young population. Personal information is omitted from the speakers in order to establish an objective sociolinguistic study. The female speakers are represented with the letter X and the masculine speakers with the letter Y.

No rules of transliteration have been followed when it comes to Arabic words transcribed into the Latin alphabet, due to the fact that the protagonists of the texts do not apply any regulations in their interventions, except for: 3 (ع), ch (ش), 9 (ق), w (و), etc.

Here we mention 11 texts and we list them bellow: Discussion about a waterfall; Discussion about a film; Discussion about a photo that shows the consequences of rain; Discussion of a photo of a beautiful city; Discussion about an excursion;   Discussion about the first day of the week; Discussion about returning home;   A post about meditation; Discussion about a song; Discussion about a dance video; A post about mother's day.

Here we analyse the first text:

1. Discussion about a waterfall

X: C ou ?
Y: winta hadi et win w 9ayssach lol tout les questions possible
X: Maaaaghnifiiique
X: Sayii rakoum f'satellite! Chakhsiyet bariza
Y: 15 ans à Sougueur City sans connaître cet endroit
X: c'est magnifique comme endroit
Y: c'est la kaskad de sidi ouadah
Y:

بصحتكم الخاورة

The first person asks about where the place is located in French (C ou?) [where is it?], the word (C'est) shrinks into (c) and that is done as it is easier to write like that on social networking sites, and a lack of an accent on top of the adverb (où) has been omitted for the same reason.

The second speaker asks about the details of the location with the sentence (winta hadi et win w 9ayssach lol tout les questions possible) [when is that and where and at what time lol all the possible questions]: a temporary Algerian adverb (winta), and the demonstrative article (hadi) that comes from the Arabic (هذه), the conjunction (and) is written in French (et), followed by the Algerian adverb (win) which comes from the Arabic (أين) and from the Algerian sentence (w 9ayssach) [at what time], that comes from the Arabic (قيس), whose meaning is different in Algerian and has a prefix of Turkish origin. The letter (w) refers to the conjunction (و) which before has been formulated in French and now in Arabic. The sentence lacks

punctuation from start to finish. Additionally, the sentence finishes in French.

The following person describes the waterfall with a French adjective which means magnificent (Maaaaghnifiiique) repeating the vowels to catch the listener's ear, the lack of spelling is intentional so that the word is given added meaning or significance. Another person speaks about the trip saying the following (Sayii rakoum f'satellite! Chakhsiyet bariza) [that's it, you're on the satellite! Known characters]: the sentences are formed by French words and others in Algerian, all written in Latin and according to Algerian phonetics, that is, spelling mistakes stand out because they are adapted to phonetics of the Algerian language.

The word (Sayii) is used, meaning (that is it) to say (ça y est), followed by the verb (rakoum) (you are) adapted from Algerian phonetics in place of standard Arabic (إنكم), and the preposition (f) written in Latin in place of (في), is stuck next to the word (satellite) which is written in correct French. The second person emits a sentence in written Arabic using Latin letters (Chakhsiyet bariza) to say (شخصيات بارزة) and to talk about the success of the association that organizes the trips.

The two following speakers write in French and the penultimate person too, but with a mistake when saying the word waterfall, writing it with a K instead of a C, (kaskad) to probably catch the reader's attention. Full names are written in underscore, without capitals and the sentences lack punctuation in general.

The last person congratulates them with the sentence (بصحتكم الخاوة) [May you enjoy it with health my brothers]: it is written in Arabic, the first word (بصحتكم) is written in standard Arabic and is a word that is normally used in Arabic countries, and the second word that speaks of brothers, is a way of speaking to the person close to you in Arabic countries (الخاوة) and is written in Algerian although it has its origin in Arabic (الإخوة).

2. Discussion about a film

X: je le regarde demain à l'if inchallah attention au spoil
Y: c'est l'histoire d'un homme et d'une femme à Timbuktu....etc
X: C'est dingue comment ce film te fait prendre conscience que ta vie n'est pas si chiante que ça au final

The first speaker uses code-switching between French, Arabic and English. The sentence is expressed in French, using the Arabic word in the middle (inchallah) (if God wishes it) which is very common in Arabic countries to ask God to grant a wish, although on many occasions one does not think of it in those terms, it is simply a very commonly used word. At the end of the sentence an Anglicism has been used (spoil) to draw attention to the reader. The second and third people answer in good use of French.

3. Discussion about a photo that shows the consequences of rain

X: so sad
Y: Sibaha khatira
X: Ostras!

The first speaker expresses a feeling in English (so sad), when the second speaker emits a sentence in standard Arabic written in Latin (Sibaha khatira) [it is prohibited to bathe]. It is a satirical sentence to indirectly describe the danger of rain, and the third speaker expresses himself in Spanish with the interjection (¡Ostras!) [Gosh].

4. Discussion of a photo of a beautiful city

X: Magnifique
X:

راكي ديريلي في مشاكييل! درك نرفد كابتي و نروح

In that text the city is described using a French adjective (magnifique), and the second speaker expresses himself in Algerian and this time the sentence is written in Arabic. The first person speaks in French and the second one in Algerian with the sentence (راكي ديريلي في مشاكييل! درك نرفد كابتي و نروح) [You are causing me problems! I'm going to pick up my bag and leave]. The speaker expresses this to demonstrate the provocative act of a person by publishing a photo, and that it destabilises the rest that are working. An Algerian word is used (راكي) [you are] that has Arabic origin (إنك) adapted to Algerian, followed by the Algerian verb (ديريلي) [You are causing me], the verb originates from Arabic (يدير) followed by the possessive (لي). The compliment is formed by a preposition and a noun, in theory the preposition is missing in that sentence, it is considered a grammatical mistake, and the noun is incorrectly written as there is a spelling mistake by adding a (ي) instead of writing the word correctly (مشاكل).

The second sentence starts with an Algerian temporal adverb (درك) [now] whose origin is from the Tamazigh language, the word exists in both languages, followed by a verb (نرفد) [get] whose origin is Arabic (رفد), and a compliment (كابتي) [my suitcase], a French noun [un caba] stuck to the possessive in Arabic [ي] that identifies the first person singular. Also apart from the sentence (و نروح) [and leave], the conjunction (و) originates from standard Arabic and the verb (نروح) originates from Arabic in the same way. Is it conjugated in Algerian as the first person singular starts with the letter (ن), and it is a verb which is used in Algerian instead of Arabic (أذهب) that has not been used on any occasion until now.

It is an advantage to co-officialise the Algerian language in addition to Arabic, Tamazight, French and other languages with a linguistic immersion method in order to obtain an inclusive and cohesive society. Respecting language is an opening to the world and an enrichment for

national integrity. Algerian is a language that is spoken in only one country, but it is used in different ones where the Algerian community is represented such as France, Belgium, Switzerland and Canada. There are even dictionaries in Algerian, for example, the Glosbe dictionary. Every year, more and more Algerian words are incorporated into the French dictionary *Larousse*, and there are some forums where you can look for Algerian words that are used in France in common conversation like *Le Forum des Babéliens* (see *Le Petit Lexique Algerois* for instance), within other databases.

5. Discussion about an excursion

X: Grrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrr Kou ghi ma wellitch
c'est pire darwek
X: It was a wonderfull afternoon
X: Zhar bsahatkoum
X: On a rien vu de cela, nous :S

The first person emits an interjection to express dislike about returning home after an excursion (Grrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrrr). This is used in many countries. This is followed by the sentence (Kou ghi ma wellitch) [I wouldn't have come back], an Algerian word is used (kou) which has Arabic origin [لو كان] but from a phonetical point of view totally changes. Next is the negative sentence (ghi ma) that comes from Arabic (غير ما), in that example written in Latin, followed by the Algerian verb in the negative form (wellitch) that originates from standard Arabic (ولى), and is conjugated in the past.

The third person answers in English (it was a wonderfull afternoon) with double (L) to catch the reader's attention, and the fourth one issues a sentence in Algerian (Zhar bsahatkoum) [How lucky! Enjoy], the word (zhar) [luck] is used without an exclamation mark, whose origin is Arabic but in Algerian has a different meaning, followed by the sentence (bsahatkoum) [enjoy it with health] written in Latin (بصحتكم), it is a sentence loaded with cultural and ideological acceptance as health is a very important issue for Algerians, and all that is done requires you to be healthy so that you can do it. And the last person that hasn't gone to the excursion declares that she has never seen such landscapes with a correct sentence in French (On a rien vu de cela, nous).

It is clear that it would need many more years of investigation on the Algerian language to codify it, but now is the moment to start investigating its rules, to recognize Algerian identity.

6. Discussion about the first day of the week

X: se siente Sunday m'a tuer.
Bon Dieu, aide moi à survivre au dimanche, les autres jours j'en fais mon affaire!

X: Me too
X: na3tik chouia énergie?
X: Dimanche est lourd. ..

The first speaker expresses his feelings about the hardships of starting the week with the sentence (se siente Sunday m'a tuer**. Bon Dieu, aide moi à survivre au dimanche, les autres jours j'en fais mon affaire!**) [It feels like Sunday, it kills me. Oh my God, help me to survive that Sunday, the other days I take care of], the sentence starts in Spanish with the verb (it feels) and the compliment in English is immediately used to return to French at the end of the sentence, although with a grammatical error. The rest of the sentence is continued in correct French. The second person answers in English simply with the phrase (Me too).

Another person asks if she can help with the sentence (na3tik chouia énergie?) [I give you a little energy]. A code-switching is used between Algerian and French, the verb (give) is emitted which has Arabic origin (أعطى) but conjugated following Algerian conventions. The quantitative adverb (chouia) has been used, written in Latin and that has Arabic origin, while the compliment is emitted in French.

7. Discussion about returning home

Y: Win nrouhou lol
X: Vamos à la playa
X: tu es à oran?
X: Yes X, on rentres ensemble demain par train?
X: je suis encore à Alger je prends le train de 15h pour oran je savais pas que tu rentrais aujourd'hui
X: Comme un poisson au four
Y: Comme une crevette dans une paella ma7rouga
X: Ou comme un poisson tout court
Y: Arwahi menna tchouf mdrrr
X: X bientôt nti tani
Y: Bssahtek
X: Je me sens kima les immigrés (sans vouloir vous offenser Y et X)
Y: Khbarek

It is a conversation between youngsters that live in different cities and that meet up at the weekend, the first person asks about where he spends the weekend with the sentence (Win nrouhou lol) [Where are we going Lol?]: the Algerian adverb (Win) is used whose origin is Arabic, followed by the verb (nrouhou) [let's go], again the same Algerian verb appears with the conjugation of the first person plural, and the rules to the plural do follow the standard Arab grammatical rules. In the end an interjection is emitted (Lol) which is used in many countries. The second person proposes to go to the

beach (let's go to the beach) with a sentence written in Spanish although it contains a mistake, as the preposition (a) has an accent. The person might be more French and may have failed to apply Spanish grammatical rules.

The third and fourth person write in correct French although in the middle of the sentence the word (yes) appears through its daily used amongst youngsters. The fifth person answers in French also and the sixth one issues a sentence (Comme un poisson au four) [like a fish in the oven], it is a type of metonymy to refer to the heat, it is an idiolect which needs to be understood in a certain context.

Another person continues describing the heat with an idiolect (Comme une crevette dans une paella ma7rouga) [like a prawn in a burned paella], the sentence is said in French and code-switching takes place at the end with the use of an Arab word (محروقة).

The situation keeps on being talked about in French, until another person expresses something in Algerian and that is what interests us in this study with the sentence (Arwahi menna tchouf mdrrr) [Come over here to see MDR]: the Algerian verb is used (أرواحي) which we previously saw a couple of times conjugated in the imperative form, followed by Arab grammatical rules, then followed by the adverb (من هنا) = (menna): the two words fuse together, the phonetics is different to Arabic and are written in Latin. The verb (tchouf) [see] is conjugated according to the standard Arab grammatical rules. And at the end the diminutive of (mort de rire) which is usually used in social networking sites.

Another speaker comments that she will experience the situation soon with the sentence (X bientôt nti tani) [X in little you also]: The French word is emitted (bientôt) written correctly followed by the personal Arab pronoun (nti) = (أنت) written in Latin and the Algerian adverb (tani) instead of ending the message in Arabic (أيضا). A person is congratulated with the sentence (bssahtek) [may you enjoy it with health] written in Latin: (بصحتك), it is a very common expression as you can see in the previous example, but the coding of the word has not been arranged yet as it is written in different ways.

Another person expresses his feelings with the sentence (Je me sens kima les immigrés (sans vouloir vous offenser Y et X) [I feel like the immigrants (without offending Y and X)], and the speaker writes in French although the word (kima) is Algerian and comes from the Arabic word (كما), but adapted to Algerian phonetics. The sentence has a connotation which is only understood by the Algerian population and their relationship with immigrants. Another person asks about news from the previous person with the sentence (khbarek) that comes from Arabic (أخبارك) [your news] without any interrogative point, but it is perfectly understood. It is formed by the noun (news) and the possessive (ك) that refers to yours.

8. A post about meditation

X: that's beautiful !
Y: Pas mal pour une bonne leçon ...

A post is commented on about meditation and a sentence in English is emitted (that's beautiful) and another sentence in French (Pas mal pour une bonne leçon) [it isn't bad for a good lesson] correct without recurring to Algerian or Arabic.

9. Discussion about a song

Y: très doux Emoticón smile
Y: luv itVer traducción
X: waw a very nice mix...i like it
X: Love it !!

A point of view is given about a song in French which is correct (très doux) [very sweet], the second speaker appreciates the song and expresses it in English (luv it), the spelling mistake is done on purpose to catch the reader's attention. However, the third person expresses himself correctly in English (waw a very nice mix…i like it) in the same way as the fourth person (love it!!).

10. Discussion about a dance video

X: I think its the best thing ive se en during months
Y: Amazing
X: X ki tetwahchi tfarji lr clip ta3 Daft Punk loose yourself to dance

A post is commented on about a dance in English (I think its the best thing ive seen during months) without referring to Algerian which we consider the maternal language of the Algerian people. The second person answers in English in the same way (Amazing), and the third person uses code switching between English and Algerian as follows (X ki tetwahchi tfarji lr clip ta3 Daft Punk loose yourself to dance) [X when it feels sad to look at the Daft Punk lose yourself to dance clip]: the Algerian interrogative adverb is used (ki) that comes from the adverb (comment) followed by the verb (tetwahchi) that originates from the Arabic language (وحش) conjugated according to standard Algerian grammatical rules. The verb (tfarji) is used that originates from Arabic (تفرج), and the sentence continues in English because the name of the clip is in English.

11. A post about mother's day

Il n'y a pas de plus belle journée que celle passée avec ma maman chérie
X: Feliz dia de la mujer para ustedes. espero q hayan disfrutado muchisimo juntitas. besos.
X: Rebbi ykhalihalek

X: Rabi ykhalihalek mimtek, Te echo de menos wapa
X: Besos

The first speaker emits a post about mother's day (Il n'y a pas de plus belle journée que celle passée avec ma maman chérie) [there are no better days that spending the day with my loving mother] in a correct use of French. The second person answers in Spanish, testimony to the presence of the Spanish culture in the west of the country: (Feliz dia de la mujer para ustedes. espero q hayan disfrutado muchisimo juntitas. Besos) [Happy mother's day to you. I hope you have all had a lovely time together. Kisses]; although uses some gramatical mistakes and misspelling: (dia) instead of the correct (día), (muchisimo) instead of the correct (muchísimo). An abbreviation has been used (q) instead of (que) [that] because of the speed of writing on the internet, some capital letters are missing, but the sentence is correct from a syntactic point of view. The third person emits a sentence in Arabic although written in Latin (Rebbi ykhalihalek) [May God protect you]: you can observe that each time spiritual feelings are spoken of, standard Arabic is used. And the last person answers in Algerian (Rabi ykhalihalek mimtek) [May God protects your mummy], and the sentence continues in Spanish (Te echo de menos wapa): [I miss you beautiful]: the sentence is correct and a diminutive is used in the end, a word (wapa) [beautiful] which is very commonly used by Spaniards. And the last person answers in Spanish in the same way (besos) [kisses].

Conclusion

In this study, we notice the presence of Algerian women in all of the conversations from the analyzed texts, who play a bigger role in comparison to men. We have analyzed texts which used a generalized version of speech to study the use of the Algerian language, as well as Arabic, French and other foreign languages, and their daily use within the Algerian community, and we arrived at the following conclusion:

At a macro level we observe the use of different languages to express oneself in Algeria: The grand majority express themselves in Algerian, then after that French plays an important role as the second most used language in social networking sites, followed by standard Arabic, then English and finally Spanish. Also, we saw a few words originating from the Berber and Turkish languages. We noticed an increased use of foreign languages amongst text and speech by women, being the larger gender in terms of numbers, although the presence of Algerian is significant.

At a micro level, we see that the Algerian language's grammar is different to the standard Arabic language (the official language of the country):

-We can notice that Phonetics is different between standard Arabic and Algerian, for example, the difference between (Win) and (أين) [Where]; or (Rakoum) and (إنكم) [You are]; (الخاوة) and (الإخوة) [Brothers]; (راكي) and (إنك) [You are]; (Kou) and (لو كان) [If]; (ghi ma) and (غير ما) [Not]; etc.

-The morphology between Arabic and Algerian is also different as the word constructions are sometimes very different. For instance, the word (wellitch) is written in Latin whereas it comes from the Arab word (ولى) and we add a suffix to show the negation (ch), and this is an Algerian suffix, being that in standard Arabic, we do not need to add a suffix for the negation, the word (ما) or (لا) are sufficient to show the negation.

The present conjugation at the first person is different from the standard Arabic conjugation, for example, the verb (na3tik) in Algerian appoints the first person singular and the first person plural whereas in standard Arabic, it only appoints the first plural person, and the first person singular is conjugated differently (أعطيك). Also the verb (نروح) originates from Arabic in the same way (راح). Is it conjugated in Algerian as the first person singular starts with the letter (ن), and it is a verb which is used in Algerian instead of Arabic (أذهب) that has not been used on any occasion until now.

-The lexicon is different as well as the etymology of many words comes from surroundings languages, like (كابتي) from the text **4** that comes from the French word (Cabas). In this example, it is written in Arabic adding the Arabic possessive (ي), whereas in standard Arabic, we would use the word (حقيبتي).

A linguistic identity is at stake, which should be recognized by conservative Algerian politicians, as it is the main communicative language within the community. Many words are used only in Algerian, and hardly ever in standard Arabic, here are a few examples:

(Gnine) [Rabbit] instead of (أرنب) which is of Tamazight origin (Agnin), (Guelmouna) [Hood] also of Tamazight origin instead of (طية زينية), (Fakroune) [Tortoise] which is of Tamazight origin (Fakroun) instead of (سلحفاة), (Bellaredj) [Stork] which is of Tamazight origin (Ibelliredj) instead of (طائر اللقلق), (Mousse) [Knife] which is of Tamazight origin (Imus) instead of (سكين), (Karmous) [Fig] which is of Tamazight origin instead of (تين), (Zroudiya) [Carrot] which is of Tamazight origin (Zrudya) instead of (جزر), including adjectives: (Mkachrad) [Curly] which is of Tamazight origin instead of (مجعد), and verbs: (Seggem) [Organize] which is of Tamazight origin instead of (رتب); etc.

Other words originate from Turkish and are more common that the Arabic words, for example: (طبسي) [Dish] instead of (صحن), (تقشيرة) [Socks] instead of (جوارب), (قوطي) [round box] instead of (علبة), (نيشان) [All straight]

instead of (مباشرة), (خردة) [Scraps] instead of (بقايا), (بشماق) [House Slippers] instead of (شبشب), (شادي) [Monkey] instead of (قرد); etc.

Words such as (Corda) [Rope] whose origin in French (Corde) is used at the same level as its synonym (H'bell) coming from Arabic (حبل), although phonetically different. Other words originate from other languages like Spanish o Catalan and are used more than the Arabic originating words: (صباط) [Zapato] instead of (حذاء), (شنقلة) [Slippers] in place of (شبشب); etc.

We conclude that the Algerian language has its own etymology, many words come from Arabic but they get adapted to Algerian phonetics, and many words originate from foreign languages and are equally adapted to the rules of Algerian.

The lack of investigation is due to economic reasons, it is true that developing the teaching of a new language requires effort and economic investment, but it is absurd to ignore a language which is used on a daily basis by native people.

It is a long pedagogical process but easier than teaching foreign languages: lexicon is present in daily life; children start their primary education learning their mother tongue. At an economical level, jobs will be created for Algerian language teachers, and literature and poetry will get promoted. It is a rich heritage, it is the language that allows Algerians to express their ideas and feelings, it is the only language in Algeria that is understood and is spoken by a hundred percent of the population, neither Arabic nor French can share that status. That does not mean that we have to despise the other languages mentioned, quite the opposite, they are linguistic and cultural gold dust that we must preserve, but to approve the mother language of Algerians is an even bigger necessity to reflect Algeria's identity and culture.

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Pantheism, Status Of Religion And The Picture Of Nature In Margarete Atwood's *Surfacing*

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Abstract

Human beings have a natural instinct to identify themselves with something powerful in order to gain some kind of spiritual relief or peace of mind and soul. Conventionally people turn to God or Christ but history witnesses that the question of existence and quest for a non-conventional religious deity for a complete harmony of heart and soul is an ever acknowledged fact. I find the same phenomena in Margaret Atwood's second world famous novel Surfacing. Research proves my stance that in Surfacing the search for a non theistic deity i.e. nature and the process of self realization (pantheism) go side by side and finally the narrator succeeds in identifying herself by having a direct association with the nature which serves as a source of spiritual guide to her.

Introduction

Margaret Atwood a feminist, humanist, speculative critic, fiction, short and children story writer, novelist and poet was born November 18, 1939 in Ottawa, Ontario Canada. She spent much of her early childhood in Ontario close to nature and wilderness. Her father worked as an entomologist. At the age of 11 she with her family moved to Toronto. As a born and God gifted creature she started writing at the age of six but she started writing professionally at the age of sixteen. She studied at Radcliff College and Howard University. Her most famous works are *Surfacing* (1972), *Edible Woman* (1969), *The Handmaid Tale* (1985), *The Circle Game* (1996), *The Tent* (2006) and her latest work *The Door* (2007) and *The Heart Goes Last* (2015).

The novel *Surfacing* is about an anonymous narrator's journey towards her native town in search of her lost (dead) father with her three friends but actually on the pretext of this journey she reminisces the memories of past, and hark back to mind the days spent with her mother

father and brother. The main theme of the novel is the loss of personal and political identity and the suppression of woman and nature. The novel also serves as a conflicting nature of relationship between nature and technology. Religious decline, abuse of nature and woman go side by side in novel. This novel was written when Author's native land hoping for becoming an independent French speaking nation.

Pantheism is the eyeshot that the Nature and God are the same. Hence the Pantheists don't believe in a personal and anthropomorphous. Intrinsically, pantheism refers the thought that 'God' is best seen as a litigate of relating to the Cosmos. (Mander 2012). From the traditional and old to mod periods, it has been used in influential lit by many fictitious assimilators. It is delineated as the philosophy that God and the Nature are the same and so according to researcher 'God is everything, and everything is God' (Eagle 435). The idea started to diffuse more broadly in the later 18th and the early 19th centuries, in Deutschland with Johann Wolfgang von Goethe and Georg Wilhelm Friedrich Hegel, and in Pommyland with the quixotic poet William Wordsworth, John Keats, and Percy Bysshe Shelley, and the transcendentalist philosophers in America above all Ralph Waldo Emerson and Henry David Thoreau. Throughout the 19th century it became the rife fictitious art in extolling nature. The notion of pantheism comes out in various wordses and expressions by philosophers, writers and poets of different yonkses and stages.

Literature Review

Virgil (70-19BC) sees Heaven and earth, the moon's shining globe, the watered plains, the sun and stars are all fortified by some Spirit working within them [Aeneid vi. 724-727 (30-19BC)]. Similarly, William Wordsworth (1770-1850) opines *"a motion and a spirit drive all thinking things, all objects of all thought, and rolls through all things"* (Tintern Abbey, 102-104). John Keats (1795-1821) also exerts *"God does make individual beings, Souls, Identical Souls of the sparks of his own essence"*. Leconte de Lisle (1818-1894) intends the spirit has different shapes like flower, living water, bird and light into the elated splendor of this charming world, and takes on our robe, rests, primal purity and taciturnly in God [Le Bernica (1862)]. Likewise, Alfred Tennyson (1809-1892) takes 'the seas, the hills, the sun, the moon, the stars, and the plains' are all 'the Vision of God' (The Higher Pantheism). William Blake (1757-1827) in his *The Marriage of Heaven and Hell* (1793) maintains 'God only Acts and Is, in existing beings or Men'. S. T. Coleridge (1772-1834) in his *The Eoliean Harp* (1795-1817) gestates the "Soul of each' as 'God of all". Johann Wolfgang von Goethe (1749-1832) opines if God didn't animate the bird with the mighty sense towards its young in feeding it, the world would not be able to exist! if the

same didn't imbue every living thing in nature. But heavenly force is circularize all over and aeonian love is alive everyplace (Conversations with Eckermann, 29 May 1831). Oscar Wilde (1854-1900) states that we are made one with what we touch and see and we are determined into the sovereign air, with our heart's blood each crimson sun is fair, with our young lives each spring impassioned tree flames into green, all life is one. Walt Whitman (1819-1892) discovers and lays eyes on God in every object (Adapted from Romantics: Nature-Worship and Pantheism by Harrison).

In the book *Elements of pantheism* there comes another characteristic of pantheism. In the same book he says "Pantheism does not coexist uncomfortable with science it fully embraces it as a part of human exploration of divine universe" (Harrison 11).

In *Not altogether human pantheism and the dark nature of renaissance* it is stated

> *"It (pantheism) finally serves as a nexus for the unresolved*
> *tensions in   the United States between protestant and*
> *catholic notion of authority, Substantiation and identity"*
> (Hardack Richard 26).

The Novel *Surfacing* has been evaluated by the critics in eco-critical, eco-feminist, and post modern perspective. It has also been viewed as Atwood search for political identity, a deep peep into human mind and self realization.

Janice Fiamengo in his article "Postcolonial Guilt in Margaret Atwood's *Surfacing"* wrote that "Canadian bush is a pristine, The green world of escape and self revelation" The novel is also frequently reviewed as the subjugation of woman and nature by the male dominant patriarchal society. The abortion of narrator, the frequently insulted Anna by her husband clearly supports the idea of feminism.Onid Amani in his paper says "a related binary is that of male (associated with reason, civilization and culture) vs. female associated with (unreason, insanity, wilderness and nurture)." ("*Atwood's surfacing as a critic of the enlightenment of reason*"). According to eco feminist point of view Atwood talks about the Protection of environment and woman from the brutality of male dominant society as:

> *"Eco feminists are mostly concerned about the oppression of woman and*
> *About the oppression of earth. They believe that the domination of woman*
> *Over the years is directly connected to the environmental rape of our*
> *planet"*
> (Smith 21).

The novel has also been worked upon as *"The role of religion in Margaret Atwood's Surfacing"* in which Kristina Izeraerlova describes that religion plays a great role in narrator's life .The author of this article asserts

that three types of religion play their role in making narrator identical with self,

> "These negative events challenge her existing perspective of life and she has to find a new meaning in her life and construct a new order to her world Natural religion consumerism and Christianity all in a different way".

The same idea is observed by the author in his work Margaret Atwood when he declares an aspect of the novel which reflects particularly female quest and vision (Christ 316).

Methodology

This research follows the qualitative research paradigms as it keeps in touch pantheism and love in Atwood's Surfacing. Paul Harrison In his book *Elements of Pantheism* gives following elements of it, first,

> "Pantheism teaches love and reverence for nature. Nature was not created for us to use or abuse nature created us and we are inseparable part of it and we have a duty of care towards her", "Pantheism has a healthy attitude toward sex and life in body" (Harrison 6).

For the analysis of various incidents occurred in the novel under discussion. It is a collection of inductive-subjective experiences based purely upon my perception.

Discussion Analyses

Pantheism in its initial stage is love for nature and feeling of relaxation in the company of nature and natural objects. In this respect we find elements of pantheism in *Surfacing*. The nature fascinates the narrator. Most of the chapters of *Surfacing* start with the elaboration of nature and natural objects such as we find images of "silver white lake" (chapter 4), "pre dawn" (chapter 5), "the sun set red, reddish purple" (chapter 10) "the sunset red, a clear tulip color" (chapter 20), "early dew, birds voices" (chapter 15). The narrator and her companions are seen to enjoy the natural phenomena. They enjoy "air breathing over them, trees moving their leaves with sound ripple and icy light of zinc moon over them" (34) we find a lot of references in the novel when they want to forget the materialistic city life by identifying themselves with the natural sceneries.

> "We go outside and down to the dock and sit on the damp wood, watching the sunset, smoking a little. The clouds in the west are yellow and gray (Beautiful scene of sunset) and in the clear sky southeast of us the moon is rising. That's great it is better than in the city" (33).

The narrator feels a sense of shelter, protection, and peace while confronting the pure and natural atmosphere. She spent her childhood in the wilderness, a place which is out of the reach of the destructive hands of "others" the narrator frankly admits, *"How have I been able to live so long in the city It isn't safe I always feel safe here"* (67) and again she confronts us enjoying cool breez *"There is a breeze filtering through the screened windows it is better here than in the city."* (67). Pantheism means God is in everything and everything is God i.e. you can see God in every object of nature. Modern pantheists reject the conventional concept of god. Any thing which proves a source of satisfaction can be labeled as god. If you are a true lover of nature you can find god in every object of nature thus it becomes a source of spiritual comfort not an abstract, farfetched or supernatural being,

"Once they thought you could see God in that way but all I see were landscapes and geometrical shapes; which would be the same thing if you believed God was a mountain or a circle (98).

The narrator expresses deep reverence towards nature and shows complete disgust towards its abuses. She expresses her anger on killing the fish by blasting in the lake and shows his contempt towards objectification of nature in the movie Random Samples made by David and Joe. Most of all she is utterly depressed on killing of the bird Heron by the Americans and dying birches. She also expresses her utmost desire to save the endangered or extinct varieties of nature. She laments, *"the trees are killed as soon as they are valuable, big trees are scare like whales"* (40).

Thus the narrator wants a complete harmony between marriage and sex and against the notion that marriage only means rearing child when she says "Child was imposed upon her" Like John Donne she also believes that marriage is not necessary if the two parties have a relationship of soul. She believes that without mutual understanding marriage has no meaning at all. She strongly resists Joes' Idea of marriage because she is not able to develop harmony with this relationship. *"Why" I said. We are living together anyway. We don't need a certificate for that"* (80)

Philosophy of pantheism deals with many of the issues and covers emotional relationship between human, nature and the universe as a distinctive approach to ethics. The narrator of *Surfacing* had a quite ethical and emotional attitude towards her parents and takes the duty of finding out father as moral one. While her other companions represents modern waste Landers and show no sense of morality towards theirs. Pantheism not only preaches a sacred reverence towards nature but it also morally purgates human beings and teaches them their duties towards relationships and towards the world or universe. When the narrators takes pains in search of her father this very things startles her companions, *"My reason for being*

here embarrassed them, they do not understand, they all disowned their parents long ago…David called his the pigs" (11).

Pantheism shows the disbelief in a set and established religion and a disbelief in the conventional God the same kind of disbelief and doubts are experienced by the narrator of *Surfacing* when she says, *"So I decided to pray too.…I prayed to be made invisible, and when in the morning everyone could still see me I knew they had the wrong God"* (67). Even she thinks that nature gives a natural defensive power to her mother. Her mother seriously falls ill but the next morning we see her busy in her routine work as usual. The Question is that who provides this strength to her? It is the pure natural environment which makes people sturdy and help them recover from sickness. The narrator describes that'

> *"Her face bloodless and shrunken, we talk in whispers, she look so different And she did not hear if we speak to her.…but the next day she would be the Same as she had always been. We came to have faith in her ability to recover from anything. We cease to take her illness seriously"* (29)

Atwood's search for a spiritual deity finds its vivid and graphic description again and again in the novel *"It was body that was even scarier than God; you could also say Jesus Christ"* (39) again she counter questioned on various aspects of religion, *"They terrified me by telling me there was a dead man in the sky watching everything I did and I retaliated by explaining where babies come from"* (67).

The killing of Heron can be compared with Christ like crusification and the narrator declares that nature, plants and animals all are sacrificed for the welfare and service of human beings. thus nearly religious reverence is displayed here in *Surfacing "anything that suffers and dies instead of us is Christ"*(134) Here narrator clearly supports the idea that that any thing instead of human being is "Christ" (God) and she also admits that it is nature which gives us life and strength but *"we refuse to worship"* (134).

The narrator declares that "both of her parents were pacifists and makes us think that *"even a botanist can be classified as crucial to the national defense"* (53)

The growing dissatisfaction of the modern world with the established religion can be observed in *Surfacing* too. *"May be I shall be a catholic" I said to my brother, I was afraid to say it to my parents "Catholics are crazy" he said"* (54). When in the modern world human beings are fed up with the conventionality of the catholic an protestant religion and when they are exhausted by solving the riddles of conflicts between the two, they turn to a third source of religious comfort and spirituality i.e. pantheism.

The question whether narrator really stayed on the island in search of her father is also debatable. If it is so why is she afraid of his reappearance?

"I wanted to get them off the island to protect them from him, to protect him from them, save all of them from knowledge" (77). The statement can be justified on the ground that we learn through narrator that her father does not want to enjoy the company of human beings like the grand father of the narrator of *Buying a Fishing Rod for My Grandfather* perhaps he thinks *"Bad people scared him not tigers"* (Xingjian 80) Again if it is the reason then what about "Knowledge" From which kind of knowledge she wants to save her friends? Symbolically we can say that it is the knowledge of spiritual enlightenment which begins to reveal on her and our first feeling after gaining such kind of sudden epiphany is of fear, so the narrator initially does not want to reveal her secret or experience. Moreover pantheism is often considered as semi-atheist belief and we can say that she was afraid of preach it openly.

Conclusion

Dissatisfaction with the established religion droves people towards the long spiritual journey. Narrator's search for the father and spiritual quest for self, God and religion go side by side in the novel in *Surfacing* she says, *"A mosquito bites on my arm I let it bite me... they need blood before they can lay eggs"* (67). The above mentioned lines shows she is well aware of the process of reproduction even in a small insect like mosquito and at last she gets reedy for motherhood and realizes that he process of being born is as natural as the process of being die and whosoever goes against by the laws of nature is ultimately punished by the nature she ultimately gets this spiritual insight only when she directly comes into contact with the nature. Her mystical attitude towards nature leads him towards self realization and this self realization comes through redemption which she gains by realizing god made or nature made rules which finally leads her to a complete harmony with the human being nature and society and in the end she gains nature base spirituality and is ready to accept marriage, motherhood and laws of nature. The final words of this discussion may directly go to the Atwood, in an interview with Graham Green she says,

> *"You can define yourself as innocent and get killed or you can define yourself as a killer and kill others. I think there is to be a third thing again, the ideal would be somebody who would neither be a killer nor a victim, who could achieve some kind of HARMONY with the world & nature"*

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