



Indonesian Journal of English Language Studies

Vol. 7, No. 2, September 2021

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THE GRADUATE PROGRAM
IN ENGLISH LANGUAGE STUDIES

SANATA DHARMA UNIVERSITY



Indonesian Journal of English Language Studies

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p-ISSN 2442-790X (Printed)

ISSN 2175-0895 (Online)

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Graduate Program in English Language Studies

Sanata Dharma University

Jl. Affandi, Tromol Pos 29, Yogyakarta 55002

Ph. +62-274-513301, 515352 Ext. 1501

E-mail: ijels@usd.ac.id, Website: www.usd.ac.id/jurnal/ijels

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The Typology and Semantic Functions of Reporting Verbs in Online Editorials of Philippine Newspapers

Brigette Olalia Dizon

De La Salle University, Philippines

correspondence: teacherbri2593@gmail.com

<https://doi.org/10.24071/ijels.v7i2.3637>

received 28 August 2021; accepted 30 September 2021

ABSTRACT

The purpose of this study is to examine and determine the typology and the semantic functions of the reporting verbs used in the editorial sections of five Philippine online newspapers. Quantitative analysis was assumed in procuring the frequency counts and percentages of the data to be analyzed while qualitative analysis was applied in analyzing and categorizing the typology and semantic characteristics of the reporting verbs. The corpus of the study involved online editorial sections of five Philippine newspapers. Reporting verbs were highlighted or marked each time they appeared in every reporting sentence from the online editorials. Manual tallying was employed in obtaining the frequencies. Afterwards, the reporting verbs underwent examination and categorization for its typology and semantic characteristics. Findings show that the reporting verbs discovered from the online editorial sections were divided into five semantic categories. These categories were as follows: communication verbs, mental verbs, activity verbs, causative verbs, and verbs of aspect. Also, most of the reporting verbs found were from the communication category. As regards the typology, results show that all online editorial sections from the five Philippine online newspapers employed and examined used a significant deal of reporting verbs which were considered as public in reporting information.

Keywords: typology, reporting verb, editorial, semantic functions.

INTRODUCTION

Some written genres that display persuasion with simplicity and straightforward language are newspaper editorials. Though characterized with simplicity, it can be clinched that it is a column of opinion where strong words dominate. Before an issue can be formulated into an opinion which an editor can effectively argue, he or she must have a complete understanding of the issue and must have serious exertion in researching about it (Guidelines for Editorials, 2018). Bergler (1992) believes that the discourses of other people are reported through verbs of reporting. For instance, when an editor cites another view or comment of a person for a presented issue, he or she uses reporting verbs in order to state the message. Also, Kwon et al. (2018) points out that in order for writers to obtain an effective combination and integration of their sources, the use of reporting verbs (e.g., argue, find, show, think) is linguistically vital to be incorporated into their text. Moreover, a writer is allowed to give an expression of his or her evaluation on a reported issue through reporting verbs (Thompson and Ye, 1991 as cited in Ruminda, 2016). In this case, reporting verbs are used in news editorials in order to

effectively express opinions and claims by the editors. Although, it is important to note that according to Guidelines for Editorials (2018), a polite and reasonable tone is a must when the need for disagreement comes. Thus, editorial writers possess both great power and responsibility for they can be influential through their opinions and policies.

This paper purposes to analyze and to determine the typology and the semantic functions of the reporting verbs used in the editorial sections of five (5) Philippine online newspapers. The research objectives are the following:

1. to determine the typology of reporting verbs found in the editorial sections of the five Philippine online newspapers
2. to analyze and categorize the reporting verbs on account of its semantic functions

Apparently, meaning is the language feature which is the most noticeable because effective communication occurs when language is complemented by it. However, meaning is the feature to be examined which apparently possesses the greatest vagueness since the stages of comprehension with the use of a fluent language regarding communicative ability results to principles and knowledge being felt with minimal awareness. As a recurrent outcome of the merging of most words into sentence meanings through rules, they can perhaps be interpreted in numerous ways when they are investigated thoroughly. When investigated thoroughly, distinct perceptions of most words are discovered (Ladusaw, 2018). Quirk et al. (1985) annotates that we deal with semantics when we survey meaning. He indicates that in terms of importance, semantics has equality with lexicology which deals with the study of words.

Questions of 'semantics' are an important part of the study of linguistic structure. They encompass several different investigations: how each language provides words and idioms for fundamental concepts and ideas (lexical semantics), how the parts of a sentence are integrated into the basis for understanding its meaning (compositional semantics), and how our assessment of what someone means on a particular occasion depends not only on what is actually said but also on aspects of the context of its saying and an assessment of the information and beliefs we share with the speaker (Ladusaw, 2018, para. 2).

According to Biber et al. (1999), the words that chiefly carry meaning are lexical words. In his classification of lexical words, verbs are among his four main classes. It can be inferred that studying reporting verbs are a good source of investigating meaning because one of the characteristics of lexical verbs of Biber et al. (1999) are semantics. Semantically speaking, the role of lexical verbs is to make the connection recognized within the participants in an action, process, or state and refer to actions, process, or states (Biber et al., 1999). Ruminda (2016) points out that there are no differences between the role of a reporting verb with the roles of other verbs because it also acts as a verb in an organization of a sentence. However, the difference lies in the feature of meaning since a reporting verb informs. In this case, to understand the sentence in a profounder sense would mean to investigate the semantic behavior of the verb to be able to discover what kind of verb it is. Therefore, discovering its semantic behavior would lead to categorizing it semantically.

Literature Review

Analysis of reporting verbs in academic discourse and papers)

Likewise, several studies have been done previously for reporting verbs to be investigated. In academic discourse, these are the ones who formerly used reporting verbs to conduct a study to investigate their categories “(Malcolm 1987; Shaw 1992; Thompson and Ye 1991; Thomas and Hawes 1994; Hyland 1999). Likewise, how reporting verbs apply tense were conducted by (Oster 1981; Een 1982; Hanania & Akhtar 1985; Malcolm 1987; Swales 1990; Shaw 1992” as cited in Ruminda, 2016, p.24).

As Thompson and Ye’s (1991) ground-breaking study shows, the choice of reporting verb is a key feature which enables the writer to position their work in relation to that of other members of the discipline. Thompson and Ye distinguished three categories of reporting verbs according to the process they perform: textual verbs, in which there is an obligatory element of verbal expression (e.g., state, write); mental verbs, which refer to mental processes (e.g., think, believe); and research verbs, which refer to processes that are part of research activity (e.g., find, demonstrate) (Thompson & Ye, 1991 as cited in Yeganeh & Boghayeri, 2015, p. 585).

Reporting verbs have been explored in different corpora usually explored in academic papers such as student’s essays, thesis, and dissertations. Newspaper articles also have been used as corpus for research studies. According to Nkansah (2013) as cited in Ruminda (2016), in a reporting clause, the features that has the utmost significance are reporting verbs and, in most sentences, that report, these verbs frequently appear. Bergler (1992) conducted a study on reported speech to investigate it through evidence, incorporating the Wall Street Journal newspaper.

The correct lexical semantics can however not simply be looked up in a dictionary; extensive corpus analysis on a corpus of real data of the appropriate kind (i.e., newspaper articles for the analysis of newspaper articles) has to determine the actual usage of a reporting verb in that context (Bergler, 1992, p. 10).

Usage of news articles as corpus

Bergler (1992) utilized a rich corpora of news articles and gave value to this type of corpus to serve the purpose of her study. Similarly, newspaper reports were used by Yamashita (1998) as corpus to investigate the distinctions of discourse representation. One of the purposes of his paper is to explain how the significance of news sources which are from Japanese and American newspaper reports is related in a number of ways to the representing verbs chosen (Yamashita, 1998). The reporting verbs, mental, manner- of -speaking, and speech act verbs were the divisions of the representing verbs categorized by him. He believes that represented discourse is indistinctively evaluated with the presence of reporting verbs. Comparing the reporting verbs to the speech act verbs, manner- of -speaking verbs, and mental verbs, he made it a highlight that Japanese and American newspaper reports are more dominated by reporting verbs (Yamashita, 1998 as cited in Nkansah, 2013). A recent study which investigates reporting verbs to recognize their semantic categories was of Ruminda (2016) who used newspaper articles as corpora. However, Ruminda (2016) stresses that a relative number of researchers do a study using news articles for discussing reporting verbs and another key point is the analyzation of the semantic categories of the reporting verbs has not been touched by research yet. Likewise, diving to a more particular instrument to study would be the utilization of newspaper editorials. Using these as corpora to explore reporting verbs are still evolving in the research world.

Theoretical Framework

There will be two theoretical frameworks which will be consulted and used in order to investigate the types and semantic functions of the reporting verbs in this research. In particular, the theories of Biber et al. (2002) and Quirk et al. (1985) will be used in the investigation.

There are seven categories into which a lexical verb is divided semantically (Biber et al., 2002 as cited in Ruminda, 2016). According to Biber et al. (1999), the seven largely important semantic domains are:

1. Activity verbs- these verbs have the main role of representing actions and events; along with the semantic role of the agent, a subject can be assumed since they have the facility to be in connection with choice
Examples: *run, give, move* (Biber et al. 2002 as cited in Ruminda, 2016, p. 23)
2. Communication Verbs- these verbs can be subcategorized distinctly under activity verbs; activities that incorporate communication such as speaking and writing are assumed by these verbs
Examples: *say, shout, ask* (Biber et al. 2002 as cited in Ruminda, 2016, p. 23)
3. Mental Verbs- these verbs have a broad variety of actions and conditions which humans experience, but physical action and movement are absent and inessential. Oftentimes, the semantic role of the recipient is assumed by the subject. Along with perception and receipt of communication, meanings of cognition and emotion are involved.
Example: *think, know, decide* (Biber et al. 2002 as cited in Ruminda, 2016, p. 23)
4. Verbs of facilitation or causation- these verbs show the outcome that activities in a new condition take place brought about by some person or an entity that is non-living. After the verb phrase, which has the role to report the reinforced action, verbs of facilitation or causative verbs oftentimes have either a nominalized direct object or complement clause nearby them. The examples are as follows:
Causative verbs with nominalized direct objects:
 - a. Example A: “Still other rules *cause* the deletion of elements from the structure” (Biber et al., 1999, p. 363).
 - b. Example B: “This information *enables* the formulation of precise questions” (Biber et al., 1999, p. 363).

Causative verbs with following complement clauses:

- a. Example A: “What *caused* you to be ill?” (Biber et al., 1999, p. 363)
- b. Example B: “This would *help* protect Jaguar from fluctuations in the dollar” (Biber et al., 1999, p. 363).

According to Biber et al. (2002) as cited in Ruminda (2016), the remaining lexical verbs have the following denotations and examples:

1. Verbs of occurrence- these verbs do not need an actor to have occurring events reported
Examples: *become, grow, change* (Biber et al., 2002 as cited in Ruminda, 2016, p. 23)
2. Verbs of existence or relationship- these verbs deal with what occurs between beings or subjects and thus, either report on their condition of existence or sensible relationship
Examples: *appear, seem, contain* (Biber et al., 2002 as cited in Ruminda, 2016, p. 23)
3. Verbs of aspect- these verbs give a description of how a state of an activity or an event develops
Examples: *keep, begin, start* (Biber et al. 2002 as cited in Ruminda, 2016, p. 23)

The other theoretical framework that will be used is the one from Quirk et al. (1985). According to this framework, there are two classes which comprise of major and minor divisions of verbs.

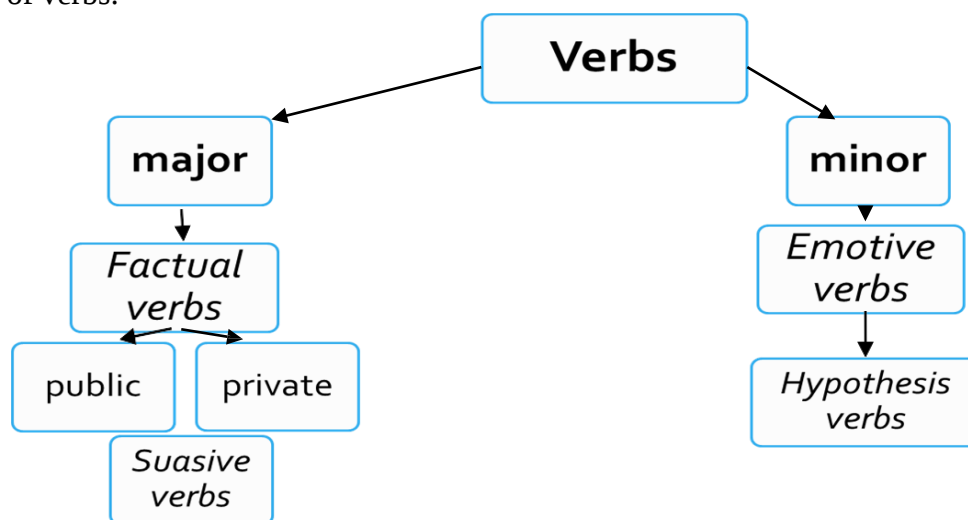


Figure 1. Framework of major and minor verbs

The definitions and examples of the two verb classes are as follows:

1. Major class
 - a. Factual verbs are verbs which are associated with the expression of speech acts concerned with statement. This type is subdivided into *public* (speech act verbs introducing indirect statement, e.g. *agree*, *say*, *claim*) and *private* (factual verbs expresses intellectual states such as belief and intellectual acts such as discovery, e.g. *believe*, *imagine*)
 - b. Suasive verbs are verbs which are associated with directives, e.g. *suggest*.
 2. Minor class
 - a. Emotive verbs, e.g. *regret*, *marvel*, *rejoice*, *wonder*
 - b. Hypothesis verbs, e.g. *wish*, *suppose*
- (Quirk et al., 1985, as cited in Ruminda, 2016, p. 23)

METHOD

This study uses the online news editorial sections of five Philippine newspapers as corpus. The names of the newspapers are as follows: Philippine Daily Inquirer, Manila Bulletin, Manila Standard, The Manila Times, and The Philippine Star.

Philippine Daily Inquirer- This newspaper took its lead in the country that led to it being the favored newspaper of all ages in all different areas in the country. Also, having been awarded and cited more than 500 times, this is considered to be the national broadsheet which is the most awarded. A solid commitment to social responsibility and an assumed participation in different socio-civic agenda reflect their goal of being a catalyst for social revival (Philippine Daily Inquirer, 2018).

Manila Bulletin- Published in the Philippines, this is considered to be the second oldest newspaper; whereas, in the Far East it is considered to be the second oldest English newspaper. In the past years, it has been present and active in advertisement publication of shipping companies being known first as a shipping journal. Through the years, it has

assumed the publishing of news reports and stories that give inspiration that involve Filipinos of all ages (Manila Bulletin, 2016.).

Manila Standard- This newspaper has publications daily in the country and ever since it started in the year 1987 of February, it is continually being spread nationwide. The trademark of this newspaper are stories marked by completeness, clarity, and dynamism (Philippine Daily Newspapers, n.d.).

The Manila Times- Continuing its publications, this newspaper has been hailed the oldest Philippine newspaper which has been a part of the abundant history of the nation for 106 years. On October 11, 1898, this newspaper was made known in the streets of the country (Philippine Daily Newspapers, n.d.).

The Philippine Star- Journalists Max Soliven, Betty Go-Belmonte and Art Borjal instituted this newspaper on July 28, 1986. To inspire and to inform the Filipino people are among the overall mission of the Philippine star. This mission has been constantly sought after because truth and fairness are always being preserved (Philippine Daily Newspapers, n.d.).

The data were gathered from 20 (twenty) online news editorials from each of the Philippine newspaper and the issues were from January 2018 to April 2018. In every reporting sentence in the online editorial sections, the reporting verbs were highlighted or marked.

Quantitative analysis was applied as the data has been quantified and analyzed through frequency counts employing manual means and the use of percentage interpretation. Moreover, qualitative analysis was used as the data underwent examination of its typology and semantic categories. The data gathered underwent categorization based on the theory of Biber et al. (2002). Afterwards, the explanation by Quirk et al. (1985) regarding the public or private meaning of verbs was applied to investigate the categorized reporting verbs.

FINDINGS AND DISCUSSION

This section presents the findings, the quantitative and qualitative data analyses, and the discussion of the outcomes from the investigation of the reporting verbs found in the online editorials.

Table 1. The number of reporting verbs discovered in online editorials of Philippine newspapers

	Number of Editorials	Number of Reporting Verbs Found
Philippine Daily Inquirer	20	29
Manila Standard	20	30
Manila Bulletin	20	19
The Manila Times	20	30
The Philippine Star	20	24

Table 1 shows number of editorials examined for each Philippine online newspaper and the quantity of reporting verbs discovered.

Table 2. Specifications of reporting verbs

Philippine Online Newspapers	Reporting Verbs
Philippine Daily Inquirer	say, accuse, agree, announce, assume, capture, commend, conclude, decline, describe, disagree, encourage, estimate, indicate, observe, outline, pledge,

	post, present, propose, prove, release, remind, respond, suggest, urge, warn, wish, wonder
Manila Standard	say, add, agree, apologize, claim, consider, decide, declare, deny, focus, feature, exhort, encourage, interpret, investigate, list, maintain, note, point, point out, post, present, propose, prove, reach, release, respond, suggest, warn, weigh
Manila Bulletin	say, advise, announce, argue, blame, confirm, encourage, list, maintain, note, point out, propose, prove, recommend, state, suppose, vow, wish, declare
The Manila Times	say, admit, apologize, blame, complain, criticize, defy, direct, disclose, estimate, expect, explain, investigate, issue, make clear, note, observe, offer, point out, present, propose, promise, prove, quote, refuse, release, remind, reply, suggest, wonder
The Philippine Star	stress, acknowledge, add, argue, assure, blame, call, claim, complain, consider, decide, declare, estimate, focus, hope, point, release, remind, state, suppose, urge, vow, warn, wonder

Table 2 indicates the specific reporting verbs found in the editorial sections of each online newspaper.

Table 3. Frequency table

Reporting Verbs	Frequency
Say	124
Give	36
Believe	25
Show	23
Tell	22
Expect, Find, Think	20
Call, Report	19
Ask, Issue	18
Add, Declare	17
Hope, Order	16
Claim	15
Suppose	13
Consider, Deny, Offer, Point out	12
Decide, Refuse, Speak	11
Note	10
Announce, Argue, Confirm, Insist, Observe, Promise, Prove,	9
Accuse, Admit, Blame, Complain, Describe, Focus, Maintain, Reach, Stress, Wonder	7
Encourage, Release, Warn	6
Agree, Conclude, Direct, Invite, Justify, Point, Propose, State, Urge, Vow	5
Acknowledge, Assure, Disclose, Present, Quote, Remind, Suggest	4
Apologize, Estimate, Investigate, List, Make/Made the comment, Post, Respond, Reveal, Wish	2
Advice, Assure, Capture, Commend,	1

Reporting Verbs	Frequency
Criticize, Decline, Defy, Disagree, Exhort, Feature, Indicate, Interpret, Make clear, Outline, Pledge, Recommend, Reply, Weigh	0
Affirm, Alert, Appeal, Back up, Bristle, Call on, Caution, Concede, Condemn, Congratulate, Demonstrate, Doubt, Echo, Elaborate, Illustrate, Imagine, Impose, Interject, Laud, Make similar assertion, Marvel, Oppose, Persuade, Praise, Predict, Reason, Regret, Rejoice, Roll out, Sentence, Threaten,	

Table 3 presents the number of occurrences in concern with the frequency count of how many times each reporting verb occurred in all one hundred (100) online news editorials. As observed in Table 3, the reporting verb which is the most commonly and frequently used in online news editorials is say. When utterance is being conversed by a speaker, the most unmarked reporting verb say does not show which view or side does the speaker stand on (Ruminda, 2016).

To find out the semantic categories of the reporting verbs discovered, the semantic classification presented by Biber et al. (2002) as cited in Ruminda (2016) were applied to classify the reporting verbs. The five categories were then discovered: *communication verbs*, *mental verbs*, *activity verbs*, *causative verbs*, and *verbs of occurrence*.

Table 4. The semantic categories of the reporting verbs discovered

Semantic Categories	PDI	MB	TMT	MS	TPS
Communication verbs	18	13	17	15	14
Mental verbs	4	3	6	4	7
Activity verbs	5	2	5	9	2
Causative verbs	2	0	2	1	1
Verbs of Occurrence	0	1	0	1	0

Table 4 displays the number of reporting verbs found in the online editorials with respect to their semantic categories. The following acronyms of the Philippine online newspapers are as follows: Philippine Daily Inquirer (PDI), Manila Bulletin (MB), The Manila Times (TMT), Manila Standard (MS), and The Philippine Star (TPS).

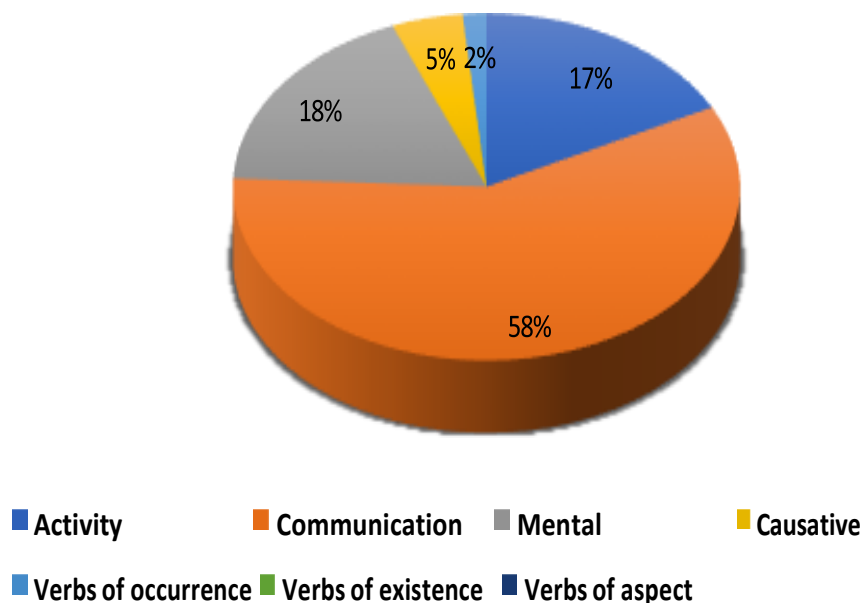


Figure 2. Overall percentages of the semantic categories of the reporting verbs

Along with Table 4, Figure 2 illustrates the most significant and the least significant semantic categories of all the reporting verbs discovered from all the five online newspaper editorials consulted. It reveals that the communication category took a little more than half of the reporting verbs discovered from the online news editorials. It can be inferred that editors of the five online newspaper editorials seemed to convey, express, and point out their opinions, views, and comments to a particular or current issue through a more communicative way. However, the mental and activity categories of the reporting verbs discovered from the online news editorials were only about one-fourth of the communication category. In this case, it can be assumed that editorial writers still maintain a strong stance with their opinions rather than use mental verbs which lean more on the emotions. On the one hand, the least significant use of activity verbs denotes the reported events and actions are of mostly second-hand information and thus, editorial writers are mostly not the agents of action.

Furthermore, to examine the types of the reporting verbs, this research used the division of public and private verbs of Quirk et al. (1985).

Table 5: Public and private verb division of reporting verbs found

Online News Media	Types of Reporting Verbs	
	Public	Private
Philippine Daily Inquirer	24	5
Manila Standard Today	26	4
Manila Bulletin	16	3
The Manila Times	25	5
The Philippine Star	17	7

Analysis and Discussion of the Semantic Categories and Typology of Reporting Verbs

This research purposed to analyze and determine the semantic categories of the reporting verbs used in the editorial sections of five (5) Philippine online newspapers and to examine and classify the reporting verbs according to its public or private typology. The following discussion presents the analysis of the five semantic categories discovered and the analysis of the typologies of the reporting verbs used.

Communication Verbs

The communication verbs italicized below were used in the online news editorials and they were used as reporting verbs. The examples are as follows:

Example 1: “Leaders of the House have *declared* they can amend the Constitution by themselves in a Constituent Assembly (Con-Ass) via a vote of more than three-fourths of the members of Congress” (Casayuran & Terrazola, 2018, para. 2).

The reporting verb *declared* means “to say something officially or publicly” (“Declare”, 2018). From the meaning of the word, speech is used for something to be said in an official or public way. The subject *Leaders of the House* from the extracted statement above have made an official declaration about the amendment of the Constitution. Thus, the reporting verb is featured as a communication verb. In the sentence from example 1, the featured communication verb is classified to the public type of verbs because it can be said publicly and be received publicly.

Example 2: “The DOTr also *announced* that it has awarded contracts for the supply of spare parts needed by MRT3, but many of those will arrive in the next three months” (Philippine Daily Inquirer, 2018, para. 13).

In this example, the reporting verb is the word *announced*. This word means “to tell people something officially, especially about a decision, plans, etc.” (“Announce”, 2018). Indicated in sentence 2, *DOTr* is the department in the Philippines responsible for stating authorized information regarding parts of transportation vehicles such as MRT3. From the meaning of the word, the piece of information must be presented through a verbal way. Accordingly, the reporting verb is featured as a communication verb. In this sentence, the featured communication verb is classified to the public type of verbs because it is usually at a public place when an information is announced. The following table shows the communication verbs discovered in online news editorials.

Table 6: Communication Verbs in Online News Editorials

Online News Editorial	Communication Verbs
PDI	Say, describe, indicate, remind, observe, accuse, suggest, respond, warn, propose, urge, encourage, agree, disagree, conclude, pledge, decline, announce
TMT	Say, apologize, blame, complain, criticize, defy, explain, make/made clear, offer, point out, propose, promise, quote, refuse, reply, suggest, remind
MB	say, advise, announce, argue, blame, propose, point out, recommend, state, vow, encourage, confirm, declare
MS	Say, add, apologize, declare, deny, exhort, encourage, interpret, point out, propose, respond, suggest

Online News Editorial	Communication Verbs
TPS	Warn, agree, claim
	Stress, add, argue,
	Assure, blame, call
	Complain, declare, remind, state
	Urge, vow, warn, claim

Mental Verbs

The use of mental verbs as reporting verbs are shown in the examples of sentences below.

Example 3: “In spite of the country’s rapid economic growth and progress in raising standards of living, it is *estimated* that about 80 million Chinese citizens, a population not much smaller than the entire Philippines, are still living below the poverty line” (The Manila Times, 2018, para. 5).

The reporting verb *estimated* means “to form an idea of the cost, size, value etc. of something, but without calculating it exactly” (“Estimate”, 2018). From the meaning of the word, the verb *calculating* or *judging* is involved and in order to perform this skill, the mind is primarily involved. The phrase *about 80 million Chinese citizens* shown in the example above is a result of a calculation in the mind through estimating. Thus, the featured reporting verb is in the category of mental verbs. In this sentence from example 3, the mental verb used is classified to the private type of verbs because when calculating or judging is performed, it is not observable.

Example 4: “The finance chief *noted* that other development partners including individual European nations, in contrast, had no such provisions in their respective grant agreements” (Manila Standard, 2018, para. 3).

The reporting verb *noted* means “to notice or pay careful attention to something” (“Note”, 2018). From the meaning of the word, to put attention to something denotes focus and therefore it involves the mind. The subject *finance chief* has noticed the absence of provisions in the grant agreements of the other mentioned partners when he noted them. Therefore, the featured reporting verb is considered a mental verb and is classified to the private type of verbs because others cannot observe it. The following table shows the mental verbs discovered in online news editorials.

Table 7: Mental Verbs in Online News Editorials

Online News Editorial	Mental Verbs
PDI	assume, estimate, wonder, wish
TMT	Admit, estimate, expect, note, observe, wonder
MB	note, suppose, wish
MS	consider, decide, weigh, note
TPS	Acknowledge,
	Consider, decide, estimate, hope, suppose, wonder

Activity Verbs

The activity verbs italicized below were discovered in online news editorials and were used as reporting verbs. The examples are as follows:

Example 5: “The NFA Council already *issued* earlier this month an authority to import 250,000 metric tons of rice because of the supposed shortage, and Pinol sees no need to import more, pointing out that the country had a record harvest of 19.4 million metric tons last year” (The Manila Times, 2018, para. 13).

The reporting verb *issued* means “to make something known formally” (“Issue”, 2018). Referring to the semantic characteristic of the word, the word *issued* represents action because a thing is being provided or spread. In the sentence above, the *NFA Council* is issuing or delivering out an enacted policy regarding the importing of rice. Therefore, the reporting verb is considered an activity verb. Also, the activity verb *issued* is classified to the public type of verbs because it is noticeable by others.

Example 6: “Yet, TRAIN *features* provisions that will cushion the effects of soaring prices in the form of lower or zero income taxes” (Manila Standard, 2018, para. 4).

The reporting verb *features* means “to include a particular person or thing as a special feature” (“Feature”, 2018). Referring to the semantic characteristic of the word, the word *features* refers to displaying something. In the sentence above, provisions or national acts are being featured by *TRAIN* who assumes the semantic role of the agent. In this case, the verb *features* is considered an activity verb for it possesses a doer. Moreover, this activity verb is under the public type of verbs because something is being presented to the national public. The following table shows the activity verbs discovered in online news editorials.

Table 8: Activity Verbs in Online News Editorials	
Online News Editorial	Activity Verbs
PDI	Capture, outline, present, post, prove
TMT	Direct, investigate, present, prove, issue
MB	List, prove
MS	Investigate, post, present, reach, list, point, focus, prove, feature
TPS	Point, focus

Causative Verbs

The use of causative verbs as reporting verbs are shown in the examples of sentences below.

Example 7: “The panel’s initial findings, *released* last week, strengthened the government’s resolve to keep the dengue immunization program suspended, Health Secretary Francisco Duque III said” (Manila Standard, 2018, para. 6).

In this sentence, the reporting verb is the word *released*. This word means “to let somebody come out of a place where they have been kept or stuck and unable to leave or move” (“Release”, 2018). According to the semantic characteristic of the word, allowing or

enabling something or someone to be in an unrestricted state attributes to a new condition that took place. The featured causative verb is classified to the public type of verbs. As indicated in the sentence above, the verb *released* meant to reveal something for the public to notice which were the initial findings from the panel.

Example 8: “This is a total lie, as Times columnist Rigoberto Tiglao *disclosed* on Wednesday in his column” (The Manila Times, 2018, para. 6).

In this sentence, the reporting verb is the word *disclosed*. This word means “to give somebody information about something, especially something that was previously secret” (“Disclose”, 2018). The semantic characteristic of the word *disclosed* shows that there is an allowing of something that is unrevealed to be in a known condition and it is being brought about by a person or an entity that is non-living. In example 8, a person indicated who is Rigoberto Tiglao, a columnist in Times, is the one who brought about or disclosed a strong opinion. The featured causative verb is classified to the public type of verbs because to disclose something is to make something publicly known. The following table shows the causative verbs discovered in online news editorials.

Table 9: Causative Verbs in Online News Editorials

Online News Editorial	Causative Verbs
PDI	commend, release
TMT	disclose, release
MB	--
MS	release
TPS	release

Verbs of Occurrence

The verb of occurrence italicized in the example below was discovered in one of the online news editorials and was used as a reporting verb.

Example 9: “The company initially *maintained* that it was a mere platform and thus could not exert censure over what appears on people’s walls” (Manila Standard, 2018, para. 5).

The reporting verb *maintained* means “to make something continue at the same level, standard, etc.” (“Maintain”, 2018). Referring to the semantic characteristic of the word, the word *maintained* represents an occurrence of an event with the absence of a semantic role of an agent. This verb of occurrence still reports an event that is being preserved. Correspondingly, this indicated verb of occurrence is classified under the public type of verbs because it shows an occurrence of an event to be observed even with the absence of a doer of the verb. The following table shows the verbs of occurrence discovered in online news editorials.

Table 10: Verbs of Occurrence in Online News Editorials

Online News Editorial	Verbs of Occurrence
PDI	--
TMT	--

MB	Maintain
MS	Maintain
TPS	--

CONCLUSION

This research addressed the objectives of determining the typology of reporting verbs found in the editorial sections of the five Philippine online newspapers and analyzing and categorizing the reporting verbs on account of its semantic functions. As a result of the quantitative and qualitative analysis, a deduction can be made that there were five semantic categories into which the reporting verbs discovered in online news editorials were divided. The categories are as follows: communication verbs, mental verbs, activity verbs, causative verbs, and verbs of aspect. It was discovered that most of the reporting verbs from the consulted online news editorials were in the communication category. Moreover, the reporting verbs underwent investigation and subdivision according to their typology whether they would be *public* which means that they could be observed by others or *private* which means they could not be observed. It was found out that most of the reporting verbs used in the five online editorials were public. In other words, most verbs that were incorporated possessed an overall overt quality in reporting the information. Therefore, it can be concluded that reported speech such as sentences with a reporting verb can still be extracted and analyzed from news editorials even though it is a type of data which is opinionated and not originally a source of news reportage. In this case, various semantic categories of reporting verbs were discovered which showed that there were different ways to report opinions in news editorials. Doing a research which includes semantics is significant for this can provide another linguistic dimension which deals with meaning. Hence, it can offer us a clearer and deeper understanding of what is really being conveyed by a speaker or a writer. A news editorial is a type of an opinionated form of writing wherein such study can be done in order to give us a profounder view and grasp of how others state, react, relay arguments, or persuade others to a certain perspective, stance, or argument on a particular issue.

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Faithful Translation Applied in Translating Webtoon I Love Yoo

Nur Fitriani

Mahasaraswati Denpasar University

correspondence: nurfitrianiyacob@gmail.com

<https://doi.org/10.24071/ijels.v7i2.3413>

received 25 May 2021; accepted 30 September 2021

ABSTRACT

The aim of translation is to transfer meaning from the source language to the target language. There are some methods that can be used in translating the text, one of them is faithful translation. Faithful translation method is a method that reproduces the exact contextual meaning of the original within the limits of the grammatical structures of the target language. This study focuses on analyzing faithful translation methods in the webtoon “I Love Yoo”. The objective of this study is to identify how the faithful translation method is applied in translating webtoon “I Love Yoo”. The method applied in this study is qualitative descriptive method and the data were taken from the 1st to 10th episode of webtoon “I Love Yoo”. The data collected were analyzed by reading both versions of the webcomic, classified each sentence according to the translation methods and explained why the sentences are included into each translation method. To analyze the data, this study used the theory translation method proposed by Newmark (1988). It is found that 8 translation methods were applied but faithful translation method is most frequently used because the translator translates cultural terms and maintains the degree of grammatical and lexical faithfulness to the intentions and the text-realisation of the source language writer.

Keywords: faithful translation, translation method, webtoon.

INTRODUCTION

Language is an important thing in communication, without language people around the world will be difficult to communicate with other people. Language is a form of human activity that has been patterned. It's a way, perhaps the most important way, in which human beings communicate in social situations (Catford, 1965). So, we need language to communicate and understand each other.

Since there are so many human languages and because not all people can understand other languages and cultures. And as the nations have become closer and globalization has taken over, so we need a bridge to understand the other language that has been called translation (Rosita, 2017). Translation is a method that renders, substitutes or paraphrases the same idea from the source language (SL) to the target language (TL) without overlapping the key content of the source language (Arafanti & Asmarani, 2018). The translator converts an existing written text of the source language in the original verbal language into a written text of the target text in a different verbal language during the conversion process. (Munday, 2008)

The close relationship between translation and language development cannot, for sure, be separated from language policy, since language policy is implemented through rules and guidance demonstrating the role of government and policy makers in encouraging language development. (Jayantini, 2019). Almost every aspect of life in general, and particularly the relationship between speech cultures, can be considered important to translation, a discipline concerned with how meaning is produced within and between different groups of people in various cultural settings. (Baker, 1992)

Translation plays an important role in transferring literature. Translation helps people to comprehend the literature from the source language to the target language. Unfortunately, translating is not an easy task since Indonesian and English have different systems and structures. In translating literature, the translator must have good knowledge in both languages, source language and target language. Translation principally involves three aspects namely (1) science (part of comparative linguistics), (2) knowledge (about language and the outside world) and (3) art (in using efficient and effective words) (Margono, 2002).

The translation's goal should be to replicate in the target language a text that expresses the same messages as the source language but using lexical choices of the receptor language which has natural grammatical structure (Larson, 1998). It means the translator should translate the text without changing the messages of the text and it still sounds natural in the target languages.

In translating, the translator should pay close attention to any word that is translated, since it will affect the equivalence between SL and TL in its translation. The translator should consider the process of translating the text from the source language to the target language. (Nugraha, Nugroho, & Rahman, 2017)

These days, there is a lot of translation literature to make it people easier absorb information from different countries. Literary works are not only written in the form of poems or drama, but are often written in the other literary works that are not originally from Indonesia and then translated into Indonesian (Barezzi, Nababan, & Santosa, 2012). One of literary work that is often translated is comic. Comics are typically written in the form of a collection of images. Comics are a person, location, object, or concept through images that are often paired with words or other visual materials as a medium. The comic is usually portrayed as a narrative story in a series or occurrence (Scott, 2013)

It is possible to print this type in a book or other collection document, such as a newspaper. However, with sophisticated technology nowadays, comics can be read online, it is called webcomic. Webtoon is one of the most popular platform to read webcomics. This platform provided comic translation from several languages, including English and Indonesian. To make the reader satisfied enough, the translator should translate the comic as well as the original

The translation method is important for finding the outcome of the translation process. By learning the translation techniques, the translator would know how to transmit the message that occurs in the source language to the target language by modifying the grammatical form to fit the context of the target language. (Fadly, 2013). There are eight methods of translation proposed by Newmark (1988). The eight methods are divided into two emphasis, source language emphasis and target language emphasis. The first emphasis serves Word-for-word translation, Semantic translation, Literal translation, and Faithful translation. Whereas, the second emphasis serves, Communicative translation Free translation, Idiomatic translation and Adaptation.

This study analyzed faithful translation methods in one of the popular webcomics on Webtoon entitled *I Love Yoo*. It is a webcomic that tells a story about an unsocial, boring, and loveless girl's life named Yoo. This webcomic has been translated into various languages, as well as Indonesian. The writer is challenged to analyze *I Love Yoo* by Quimchee because after

reading the comic the writer found many faithful translations used by the translator. So, the writers want to analyze how the faithful translation method applied in translating webtoon I love Yoo. The writer found one example of translation methods, which is faithful translation, for example; "Please. Just tell me why." Becomes "Kumohon. Beritahukan saja alasannya.". The translator translated the word "why" into "alasannya" because the translator wants to make it sound more natural and accurate in the target language.

This topic was chosen because after reading the source language comic and its translation, it is found many faithful translation methods used in translating the webcomic. Hence, this study aims to analyze how the faithful translation method applied in translating the webcomic.

METHOD

This study used qualitative descriptive because it is intended to describe how the translation method applied in webtoon I Love Yoo into its translation in Indonesian. The data of this research were taken from the 1st episode until the 10th episode of the webtoon entitled 'I Love Yoo'. The author identified how the faithful translation method applied in this comic. In doing the research, the authors conduct some steps in analyzing the data. The researchers analyzed the data by reading Indonesian and English versions of the webtoon, classified the main character utterance and then analyzed the data with the theory of translation method by Newmark (1988).

FINDINGS AND DISCUSSION

In this chapter the discussion would be focused more to analyze how the faithful translation applied by the translator in translating the webcomic using the theory of Newmark (1988). There are eight methods of translation that are divided into two perspectives. First perspective serves word-for-word translation, semantic translation, literal translation and faithful translation. The second perspective serves communicative translation, free translation, idiomatic translation and adaptation (Newmark, 1988). However, since the most frequently translated method used is faithful translation, this research only analyzes how the faithful translation applied in translating the webtoon. From the 1st until the 10th episode, found 434 data and 41.2% or 179 data is faithful translation.

A faithful translation is reproducing the exact contextual meaning of the original within the limits of the grammatical form of the target language. It transfers cultural terms and preserves the degree of grammatical and lexical faithfully to the intentions of the source language writer (Newmark, 1988). There are ten analysis of how the faithful translation method applied in dialogue of the main character below:

Data 1

SL: "He insisted that it wasn't, but I couldn't help but wonder." (Quimchee, 2017)

TL: "Papa terus bilang tidak, tapi dalam hati aku terus mepertanyakannya."

The word 'He' in the Data 1 is translated into papa, because in the dialogue before the utterance above is "My father swore that we'd be together forever.", so the pronoun 'He' replaces the word 'father' that means 'papa' in Indonesian. In this case the translator tried to absorb the usual word of the target language.

Data 2

SL: "I'll just be stripper instead." (Quimchee, 2017)

TL: "Aku akan menjadi penari klub malam!"

In data 2, the translator tries to translate the word stripper as “penari club malam” instead of “penari telanjang”. In this case the translator tries to be more careful to choose the equivalent word, because the reader of this is all ages. So, it is a bit not suitable if the translator used “penari telanjang” in translating the word “stripper”.

Data 3

SL: “Of course! Why would I say no to that?” (Quimchee, 2017)

TL: “Tentu saja! Mana mungkin aku menolak?”

The data 3 shows the translator tries to render the contextual meaning of the utterance “Why would I say no to that?”. If the translator used literal translation it should be “Mengapa aku mengatakan tidak untuk itu?”, but here the translator try emphasis the source language. The phrase “I say no” is translated into “menolak” because in source language the meaning of say no is decline or deny something. So, the translator tries to be faithful in translating the data above.

Data 4

SL: “I’ve been meaning to try it out!” (Quimchee, 2017)

TL: “sudah lama aku mau coba yang itu.”

The phrase “I’ve been meaning” in the data 4 is an idiom expression to say that you really wanted to do something for a long time. The translator faithfully translated “I’ve been meaning to try” into “sudah lama aku mau coba”.

Data 5

SL: “and you’re positive that it’s free?” (Quimchee, 2017)

TL: “dan kamu yakin, semua itu gratis?”

In data 5 the word “positive” does not mean “positif” in Indonesian, but means “sure”. So, here the main character wants to make sure that all the food there are really free or they do not need to pay if they want to eat the food there. Hence, the translator reproduce the sentence “and you’re positive that it’s free?” becomes “dan kamu yakin, semua itu gratis?” according of the the context in the conversation.

Data 6

SL: “but I didn’t get my burger!” (Quimchee, 2017)

TL: “tapi burgerku belum datang”

The situation of the utterance in data 6 is when the main character waiting for her burger was served, her friend asked her to leave the restaurant because the main character made a mess in that restaurant. So, instead of translating the utterance above into “aku tidak mendapatkan burgerku” the translator translated the utterance into “tapi burgerku belum datang” to make it more suitable with the context.

Data 7

SL: “but this stupid mask though...” (Quimchee, 2017)

TL: “tapi topeng konyol ini..”

The translator translated the phrase “stupid mask” into “topeng konyol” not “topeng bodoh” because the stupid here does not really mean not lacking of intelligent but it means the character felt silly or absurd when she wears the mask.

Data 8

SL: “um... are you okay?” (Quimchee, 2017)

TL: “eh... kamu nggak apa-apa?”

In data 8 the translator translated the word “okay” becomes “nggak apa- apa”. The word “okay” not only means yes in the source language but can also mean fine. So here the translated it becomes “tidak apa-apa” that means fine in the source language. In this case the translator tries to make the utterance sounds natural in the target language by absorbing the common language that is used in the target language.

Data 9

SL: “We need to get him some help A.S.A.P” (Quimchee, 2017)

TL: “Kita harus segera cari bantuan.”

The data 9 consist of the abbreviation “A.S.A.P” that stands for as soon as possible. Here the translator translated becomes “segera”. It is the suitable word to translate the abbreviation because if the translator used word-for word translator it would be not sound natural in the target language.

Data 10

SL: “Papa's working at this hour.. I can't ask him..” (Quimchee, 2017)

TL: “Di jam ini, papa masih bekerja.. Aku nggak bisa minta jemput papa...” (Quimchee, 2018)

In the data 10 shows the faithful translation. The utterance “I can't ask him” is translated into “Aku nggak bisa minta jemput papa”. The utterance “I can't ask him” actually means “aku nggak bisa minta” if it translated literally, but because the translator translated faithfully, the translator added some words to make the utterance make sense with the context in the comic.

CONCLUSION

From the analysis, 434 data are found in the webtoon I Love Yoo. The data that has been analysed with the theory of translation method proposed by Newmark shows 41,2 % of the data or 179 data is faithful translation. It is the frequent translation method used by the translator in translating the English version of webtoon I Love Yoo into its translation in Indonesian. The translator translates cultural terms and preserves the degree of grammatical and lexical faithfully to the intentions and the text-realisation of the source language writer. The translator tries to make the utterance sounds natural in the target language. Besides, the literary work that is translated is comic, which is usually read when people have free time to release their fatigue during their work, so the translator tries to make the translation easier to understand by the reader of the target language based on the context in the source language and by absorbing the usual terms that is use in the source language to the target language. It can be concluded that the faithful translation is rendering the text with the context of the source language. It is because the faithful translation method is emphasizing on the source language, that means it will adopt the more prevalent word in the source language.

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Metaphors Stemming from Nature in the Poetry of Mahmoud Darwish

Nawal Al-Sheikh

Al-Istiqlal University, Palestine

correspondence: nawal_alsheikh@yahoo.com

<https://doi.org/10.24071/ijels.v7i2.3448>

received 12 June 2021; accepted 30 September 2021

ABSTRACT

This is a critical paper inspecting metaphors, the most artistic device, in Mahmoud Darwish's poetry. This research classified metaphors into three basic categories: metaphors of trees and plants such as wheat, metaphors of animals and birds such as butterfly, hoopoe, and dove, and metaphors of concrete and abstract natural elements. This study reports the fact that Darwish was brought up in a rural community. His father was a villager who grew crops for being food secure. Consequently, that rural environment affected the poetry of Darwish through metaphors and symbolism. Thus, it can be concluded that these poetic metaphors are a logic outcome of that rural atmosphere.

Keywords: metaphor, Mahmoud Darwish, nature, resistance literature.

INTRODUCTION

Mahmoud Salem Darwish was born in a Palestinian village in Galilee. Due to the crimes of the occupation, he, with his family, fled to Lebanon in 1948. There, he got the General Secondary Certificate. Then Darwish, M.oved to Haifa where he joined the Israeli Communist party. He wrote for the newspaper Al-Ittihad and the magazine Al-Jadid, both owned by that Israeli party. Because he took part in some political events without an Israeli permit, he was arrested and imprisoned in 1961, 1965, 1967, and 1969. After travelling to Moscow and Cairo, he went back to Beirut where he became editor-in-chief of a Palestinian magazine. Then, he became a prominent member in the PLO in 1987. After the Oslo Accord, he moved to several Arab and foreign countries. He became editor-in-chief of Al-Karmeland magazine in Paris where he explored several world cultures. In 1984 and 1987, he was president of the Union of the Palestinian writers and journalists. Darwish died in 2008.

Darwish first wrote poems about his homeland. His poetry was translated into many languages such as English and French. He was honored with many international awards. He wrote al-Jidariya, expressing human issues. In addition, he wrote WardAqal which was "private verse". In these Palestinian poems, Palestinian people share love, grief, and future expectations with other world's peoples. Thus, Darwish became the poet of the Palestinian Resistance. His poetry contained metaphor and symbolism (Nader, U., 2010: Introduction).

Therefore, Darwish was a cultural symbol who played an important role in shaping Palestinian culture and awareness. He could recharge his language and universal topics. His merciless metaphors, lyrically addressing every corner of Palestine, are an aesthetic re-creation. The main subjects of his poetry are his nation and the crimes of the Israeli occupation.

Therefore, his poetry is viewed as a focal point for many scholars since his poetry is governed by cultural and linguistic laws. He also employed metaphoric devices written in a globalized world full of conflict.

Study Significance

The recent study highlighted some metaphors related to plants, animals, birds, and natural elements and how they are reflected in the poetry of Mahmoud Darwish, who used metaphors in his writing intensively within a political conflict between the Israeli occupation and the Palestinian people.

Literature Review

The researcher reviewed and tackled studies related to the topic of this paper. According to MASOOD, K. M. (2020), metaphors used in the poetry of Darwish are cultural and linguistic phenomena. Darwish focused on using metaphors related to nature. Darwish transferred Palestine into a poem. MASOOD stated that metaphor is a type of identity manifestation. Asli, C. (2017) studied the Palestinian discourse on exile and return through exploring Palestinian poetry. The researcher gave special attention to the work of Mahmoud Darwish because he was a leading figure of Palestinian poetry. The researcher also chose and reviewed different pieces of literature concerning theories on social identity and collective memory mechanisms. Belhadj H. (2018) stated that implicature stands as a paradigmatic example of the nature and power of pragmatic explanations of linguistic phenomena. He also provided an account of how it is possible to mean more than what is said or literally expressed by an utterance, and this is what semantic theories fail to explain and interpret because they do not take the multiple readings offered by pragmatic theories into account. Al Salem, M. N. (2014) analyzed the Arabic-to-English translation approaches adopted in rendering metaphors in poetic discourse, with specific reference to ten of Mahmoud Darwish's poems. The researcher chose six poems translated more than once. The researcher stated that this approach to selection provided a platform for a comparative/contrastive analysis between different translations. Mohamed, M. T. (2012) investigated the metaphors of natural phenomena in the Holy Quran. These metaphors fall into 5 major classifications: 1- metaphors of rain, 2- metaphors of mountain, 3- metaphors of wind, 4- metaphors of light, and 5- darkness. The study assigned a conceptual metaphor for each classification of metaphors. The study ended up with a key metaphor that related all the conceptual metaphors resulted from the analysis of different classifications of these metaphors.

Theoretical framework

A metaphor was defined by Larson (1984) as a figure of speech constructing a comparison of some resemblance. Newmark (1988) defined it as the linguistic device used to give a definition to an entity or an event in a more comprehensive, concise, and complex way than using the literal language. He explained that metaphors show the likeness or a common semantic area between the two parts of the metaphor called the image and the object.

The metaphor is based on a cultural narrative. At a young age, we learn metaphor and rule our minds and our everyday behaviour. Lacoff and Johnason (1980) show that metaphors are merely literary or linguistic ornaments. But several scientists, Doucherty among others, contend that the mechanisms of human thinking are essentially metaphorical, and we can only understand anything through comparison. Our acts and our sense of right and wrong are formed by metaphors. An effective metaphor organizes the universe to define meaningful positions and acts that are prohibited or not conceivable since they are not in the scope of the metaphor

(Doucherty 2004). According to Cameron, understanding the mechanism of using metaphors may help us understand how people think and exchange speech and knowledge (Cameron, L. (2003: 2). Thus, a metaphor means transmitting a word to a new meaning, or to something that is considered representative or symbolic. Longman Dictionary (HANSEN, K. 1999) describes the metaphor as a way of describing something by referring to it as something different and suggesting that it has similar qualities to that thing.

METHOD

The recent study used the descriptive and analytical method to clarify the use of metaphors in Darwish's poetry related to nature and politics, to understand his innovative background and his faithfulness to the Palestinians. The analytical method was used to analyze the artistry and rhetoric metaphors of natural elements in this poetry to illustrate the importance of these metaphors and symbols.

FINDINGS AND DISCUSSION

Darwish's Metaphors

The early poetry of Darwish is described by using simple and everyday language. Then, he used modern themes in his poems. These themes included alienation, pessimism, and fragmentation. Darwish used symbols to escape the Israeli accountability (Darwish 1994: 19). He obtained strength out of such symbols like the sea, mountain, rock, and tree.

The poetry of Mahmoud Darwish is closely connected with his own life experiences, which extend from early childhood until pre-death times. The perplexity of separation, perseverance in his homeland, resistance, prison, exile torment, loss of identity, travelling and an eagerness for return characterized his life. This covered the years 1960 until the mid-1990s when these common and interrelated topics were covered by his themes. The metaphor was used during this time as "a way to remember an actual case" (Mansson 2003, p. 105). This resulted in the near encounters with the trials and tribulations of the time.

In his later works Darwish, M.etaphorically employed the natural and its components, such as flowers, butterflies, doves and springs. Mahmoud grew up on fields and farms, played grass, breathed fresh air and ate the produce of the soil. For instance, the sun and trees are used in his poem titled *Ala'n Ba'dak* (Now after You) metaphorically. The researcher relies on the versions of the poems of Darwish originally in Arabic.

*"Now, after you, with an appropriate Rhyme
And exile, the trees improve their posture
and laugh.
The sun laughs in the street"*

(Shaheen, M. 2009 P44)

The poet likes trees and the sun to people who laugh happily. The symbolism of the sun in the literary works, as mentioned in the symbolism and the light of Republic Plato, stands for being (Notopoulos, J. P 223)

Darwish, M.etaphorically uses birds and rivers in the poem *Tuesday, the Bright Day*, and says:

*The birds snatch seeds from the shoulders of the river.
And I mutter, mutter in secret: Live tomorrow now!*

(Translated by Mohammad Shaheen in Darwish, 2009b: 49)

Since Darwish depends on metaphors in his writings and the intended messages behind them, he used the word "metaphor" itself in his poem dedicated to his Palestinian friend Edward Said who spent many years in America as an emigrant. Darwish talks about identity, nationalism, self-disappearance, diaspora, and considering immigration as a key to salvation. All that deprived his poem (life) its sense and lost its metaphors by exile and diaspora. (Shtaya, Mo'ath)

*The metaphor was sleeping on the bank of the river
Had it not been for the pollution,
It would have embraced the other bank.*

(Translated by Mohammad Shaheen in Darwish, 2009b: 87)

In the poem *Iste'ara (A Metaphor)*, Darwish addresses the absent 'other', where birds again are given as a metaphor for freedom:

*You think you are higher than yourself,
Like a bird existing only in a metaphor.
The metaphor entices you to break away
From it and look at the empty sky,*

(Translated by Catherine Cobham in Darwish, 2009c: 71)

Consequently, the natural elements that are used in Darwish's poetry as metaphors can be divided into three major categories: 1) Metaphors of plants and trees. 2) Metaphors for animals and birds. 3) abstract and specific metaphors of natural components. This demonstrates that Darwish is the son of the Palestinian land and community in which he was raised. In the following pages, the researcher discusses the three groups in depth.

Metaphors of Plants and Trees

The trees are part of the plants which are popular in Darwish poetry, including those of his dad's olives, figs, orange trees, lemons, grapes, palms and cactus that have not seen or only heard from his dad. The land and all memories are witnessed by these trees. (Ashour, 2004:152)

Darwish said in his poem titled *Muhawala Raqam 7 (Try No. 7)* the following lines

*My horses slept on the land and the memories
My horses slept on the trees of memories
And I slept on the den of miracles*

(Translated by the researcher, The Damascus Road)

Life comes from death, anger is born from damage, and prosperity and spring start. Darwish says about trees:

*And I, if I'm broken..... I saw
my days ahead
Gold on my first trees, I saw my mother's spring, O father*

(Translated by the researcher, Canaanite Stone in the Dead Sea,)

The children's and first homes trees turn the country in the spring into a fertile one. (Al-Zubi Ahmed, 1995:38) Plants and trees are closely connected to the earth and together they represent a parallel line with similar signs and symbols. There are two plant symbols: first, the reference to vineyards, flowers, strawberry, wheat, grass, palm, jasmine, bushes, hibiscus, fig,

basil, pomegranate, red, cotton, oak, willow, roses, cypress, bramble, almond, etc (those of the desert: willows, brambles; those of the mountain: cypresses, pines, thyme, basil, olives; and those of the plains: vines, flowers, wheat, pomegranate, figs, oranges). Secondly, these plants are known symbolically as historically important plants. (for example, olives, sycamores, carobs, strawberries and oranges), and plants with modern significance (e.g. almonds, grapes, peaches, corn, wheat and roses).

By this diversity, the poet meant to let his poetry breathe the scent and
Identity of the homeland:

*My roots.....
Took hold before the birth of time
Before the burgeoning of the ages,
Before cypress and olive trees,
Before the proliferation of weeds.*

(trans. by Denys Johnson-Davies, Identity Card, The Music of Human Flesh:10)

The Wheat Metaphor

Wheat is the first of the world's crops. Since ancient times, it has flourished in Palestine. Yemen and Ethiopia are believed to originate from it. At the time of the harvest, ancient Egyptians organized festivals, and then presented them to the gods. The priests presented corns of wheat and placed them on the head of Pharaoh (Ahmed Shawqi Ibrahim, 2005, 50-54). Wheat, in Darwish poetry, reflects hope and is related to the return of refugees to their homeland. After exile and suffering, Jerusalem invites its children to return and to reap joy and happiness. The Palestinians' dream is to make the tears truly happy. (Al-Rbeehat, 2006:176)

Darwish says:

*Jerusalem sings, O Babylon's children, you soon will return to Jerusalem
you will harvest wheat from the memory of the land
tears will soon be spikes
and plays with harvest, spikes, and scythe*

(Alshar', 2006:176)

Bread is another form of wheat; both poor and wealthy need it. Darwish prides himself on the bread of his mother. In his poem "I am a mom's bread," his scent of bread (life) appears to be connected with his mother's smell. He combines battle with wheat. The production of wheat in the Canaan Land never ends destruction and war (Al-Zubi, 1995:40). Death was not the end of Darwish poetry, but the start of life.

Notably, the grain of wheat that Jesus plants in the earth and dies to bring new life is the analogy of his life: "Well, I tell you, it remains just one seed until a kernel of wheat falls and dies. But if it dies, many seeds are produced" (Davis, J. 12:24).

In his poem *Ila Umi (To My Mother)* Darwish says:

*I long for my mother's bread
And my mother's coffee
And my mother's touch
My childhood grows within me*

These lines represent his ingenuity in using his poetry as a metaphor. Concept-oriented formations which address the presence of the same experience in the hearings of the Palestinians include food, mother's touch, coffee, stove, clothing lines, daily prayer, etc. These

significances become dialogical when you look at the recognition of conceptual formations; Darwish, M. other's bread is built on a certain collection of cultural «artefacts»; the scent, the colour, the shape of a kitchen.

The poet lives practically in his own home country, he sings with birds and breathes with the trees and flowers. The blossoming of the almond trees shows this vibrant interaction with the homeland. In that case, it is not that of an individual who loves Nature that the connection between poet and plant is so organic, that national aspirations are involved.

Metaphors of Animals, Birds, and Insects

Metaphors of birds contrast their liberation with his abolition in Darwish's poetry. Darwish is not allowed to visit his beloved country. The poet is more like a bird kept in a cage, which cannot move and express himself freely. Darwish encourages birds to go wherever they want, sing and share a feeling of happy freedom in the poem *Al-Hudhud (The Hoopoe)*:

*You birds of plain and valley, fly
Fly swiftly toward my wings, toward my Voice!
People are birds unable to fly, O hoopoe of Words.*

(Translated by Munir Akash and Carolyn Forché in Darwish, 2003: 31)

In one of his last poems *Kanary (The Canary)*, Darwish again depicts himself and his compatriots under siege in Ramallah in the West Bank as birds in a cage. The cage is a metaphor for Israel's siege and the canary is a metaphor for an under-siege people.

*We listened to the canary's words to me and you:
'Singing in a cage is possible and so is happiness'.*

(Translated by Catherine Cobham in Darwish, 2009c: 139)

The Dove Metaphor

Darwish created this artistic metaphor on comparing peace agreed on by Israel and Palestine with two stranger doves. They shared crying. The stranger dove apologized to the weaker one. Hence, Darwish compared the two situations: the peace and apology, saying:

*Salaam is the dove of two strangers sharing
Their last cooing on the edge of the chasm
Salaam is the apology of the mighty to the one*

"The State of Siege", *The Butterfly's Burden*:171

In this stance, Darwish shares his personal views on the Palestinian-Israeli peace treaty. This picture indicates that this peace is meaningless, invalid and never achievable because the strength of both sides is not equal. They are, however, like strangers never able to meet. In this poem, Darwish is returned as a universal sign of reconciliation. He is thus shifting from the local to the universal. The work of Darwish, according to Mena, E. comprises a universality that is born of real misery that extends across language and country boundaries to include the national in the universal" (Mena, 2009:11).

Doves symbolize not only Palestinian nostalgia but also the psyche of the poet and the ideal world of which he dreamed. So, as much as the poet's self, the pigeon could represent the poet's land. Such an emotional attachment brings the poet and the pigeon together in an organic way to embody each other, thereby depicting what extends beyond the other's senses. In his poem *Yateer Alhamam (The Doves Fly)*, in which poet and doves merge, the self unites with all the elements of nature.

*The doves fly,
 The doves come down,
 Prepare a place for me to rest.
 I love you unto weariness,
 Your morning is fruit for songs
 And this evening is precious gold
 The shadows are strong as marble.
 when I see my self
 it is hanging upon a neck that embraces only the clouds
 you are the air that undresses in front of me like tears of the grape,
 you are the beginning of the family of waves held by the shore.
 I love you, you are the beginning of my soul, and you are the end...*
 (Online translation by Adab.com)

Darwish turns the dove's emblem into an element in a world of alienation. The use of the dove is also reminiscent of Ibn Hazm's use of the pigeon, *Tawq Al Hamama (The Pigeon's Collar)*. As a result, after flocks of doves were stampeded in search of survival, avoiding perdition, they became expatriates.

*Nothing remains from me except
 Ibn Rushd's script, dove's collar,
 And the translations
 I was sitting on the pavement of daisy yard and count the doves: one, two, thirty.....*

Thus, the poet could chirp among the flocks of doves, either in search of peace or in the hope of making a dream come true. The poet discovered an outlet for Palestinian self-expression in the doves' determination, bravery, devotion, and yearning.

The doves that fly and land, then fly and land represent the dream of peace that entices the poet and his lover, or that illuminates and flickers in the lives of Palestinians who wait for this flip-flopping peace to return to their homeland and end the nightmare of occupation. For a long time, the poet (the dove) has been circling the sky in search of his homeland, where he can settle down and reunite with his estranged sweetheart. However, after such a long wait, the doves are no longer flying, simply because they have left and will never return.

The Butterfly Metaphor

The butterfly is associated with beauty and tenderness, confusion, and irritability. In the past, the butterfly was seen as a pertinent symbol of the spirit as it started as an earthbound larva which died later. However, it came back to life with beauty and wings (Raine, 2002: 183). Darwish used this creature to construct several poetic forms. In the poem *Maq'ad fi Qetar (Seat on a Train)*, Darwish has only the "rightness of butterflies" as a recompense for his ever-shifting life:

*All the passengers return to their families,
 But we don't return to any home.
 We travel in search of nothing,
 So that we may achieve the rightness of butterflies.*

(Translated by Munir Akash and Carolyn Force)

In this stanza, Darwish begins to draw a picture of reality, but soon he goes beyond the tangible to the abstract. He starts with a concrete topic (travel), and then he takes the reader to fathom the abstract significance of the travel (the impact). The linkage he establishes between

the goal of travel and the 'zero' suggests the wandering condition resulting from the loss of identity. The poet tries to overcome this state of vagrancy to start over again from scratch.

In his building of the meaning, the poet developed his native butterfly to become a symbol of the land:

*And on the roof of women's joyful trilling come planes
The planes
The planes snatching the lover from the butterflies embrace*
(Translated by Denys Johnson-Davies: 67)

The 'butterfly lap' involves several meanings, each depending on the context. The lap could refer to the woman, but it can also denote the land.

*Butterfly! Sister of yourself, be what you desire
Before and also after my nostalgia
Let me be your wing so that my madness might remain fevered.
Butterfly, born of yourself.
Don't let others decide my fate. Don't abandon me.*
(Translated by Munir Akash and Carolyn Foreche: 89)

In this poem, the butterfly is more than just an insect. The definition includes a whole life with various stages: once it breaks free from the cocoon, it is free to follow light until it burns out.

In another poem titled *Kana Yanqusuna Hader*, Mahmoud likened the peace which Palestinians hoped for too long to an illusion. Thus, the wind destroyed this hope for independence. Darwish said:

*The butterflies have flown out of sleep as a mirage
Of a swift peace that adorns us with two
Stars and kill us in the struggle
Over the name between two windows so,
Let's go and let's be kind
"We Were Missing A Present", The Butterfly's Burden: 7*

Metaphors of natural concrete and abstract elements

Natural elements like hills, oceans, and the sea are commonly found as metaphors for persistence and strength in Arab culture and Arabic literature due to their power and reliability. It is popular to read a phrase used by the sign of revolution, Yasser Arafat, such as "Oh mount! Winds cannot rock you," "That player is a rock in the defensive area," or "The warrior was a rock from which all waves of invaders broke." Darwish and the rock "represent the stable and enduring ideal of perseverance" in Palestine in his poem *Awaiting Those Returning*, published in 1966. Darwish "stubbornly resists the dangerous temptation to abandon hope of the loved ones' return and patiently waits on the rock" (Månsson, A. 2003: 113):

*The steps of my loved ones are the sighs
Of the rock, beneath a hand of iron, I wait with the rains
In vain looking in the distance
I will remain on the rock...under the. .Rock...enduring*

Fruitful orchards and lovely gardens, on the other hand, are poetic counterparts to the Garden of Eden and the Biblical/Quranic fall of man from paradise. Darwish believed that

paradise vanished two times: once when man was removed from it and again when the people of Palestine were banished from their land. Darwish said expressing those two disasters:

*I am the Adam of two Edens lost to me twice:
Expel me slowly. Kill me slowly
Under my olive tree
With [Garcia] Lorca.*
(Translated by Munir Akash and Daniel Moore in Darwish, 2000: 87)

Darwish believed that this fall from grace was tied to a long period of exile. It was associated with the metaphor of long roads and routes. He said in *We Travel Like Anyone Else*:

*We said to our wives: Give birth to hundreds of years,
So that we may end this journey
Within an hour of a country, Within a meter of the impossible. Your road is long, so
dream of seven women
To bear this long journey on your shoulders.*
(Translated by Munir Akash and Carolyn Forché in Darwish, 2003: 11)

The symbol for this unwanted exile is Noah or his ark. The symbols of reconciliation are doves and olive trees. The paradise is a symbol for Palestine. Adam is a symbol for the Palestinian refugees. The unrooted trees are a symbol for those who displaced from their homelands. Darwish said in *the Rain* poem:

*Noah!
Give me the branch of an olive tree and my mother...a dove! We made a paradise
Whose ends are litter boxes!
Oh, Noah!
Don't travel with us
Death here is a victory
We are roots, can't live without earth.*
(Translated by Mansson, 2003: 127)

Therefore, Darwish was put inside the Hell suffering from the bad environment around him. In *Hooriyya's Teachings*, he says:

*Since the day you were expelled from
Paradise a second time
Our whole world changed,
Our voices changed,
Even our greeting was Echoless like a button dropped on sand.*

Darwish explains his strong desire, passion, and exile in a more nuanced metaphor. He reverses the form of the sentences to stress the meaning of "exile" that brings much strength to the metaphor. It appears in the poem *Al- Hudhud (The Hoopoe)*, *Unfortunately, It was Paradise* :4271.

*Longing is the place of exile; our love is a Place of exile,
Our wine is a place of exile and
A place of exile is the history of this heart*

The main element of conflict is the territory. In Palestine, the majority of Arabs are farmers and this is the essence of this tragic situation. Darwish should touch on the topic softly,

extracting everything from it, turning each phenomenon into a precious and special icon. The new values could be created that represent the insistent tradition and nobility inherent in Palestinian history.

The abundance of words relating to land and exile is done on purpose to convey his deep connection to Palestine and his tale of struggle against the Israeli occupation. "A physical union between the author and the land is the culmination of an effort to convey through symbols an entrenched relationship between Palestinians and their homeland, a relationship that can be preserved and strengthened in the face of Israeli rhetoric invoking the land." (Parmenter, B. M., 1994: 83).

Darwish gave an artistic image of the Palestine people, comparing their identity to earth gravity and comparing them to people flying among clouds, attempting to neglect the fact that they an identity. in '*Man Anna Duna Manfa*', he said:

*we have come two friends of the
strange creatures in the clouds.
and we are now loosened from the gravity
of identity's land
what will we do without
exile? and a long night that stares at the water.*
(Translated by FadiJoudah "Who am I Without Exile?)

Darwish added more metaphors of earth and heaven in his poem (*The Hoopoe*) to comment on Palestinian exile longing for a spot under the sun:

*The further we move away, the closer we come
To our reality and the boundaries of exiles.
Our sole desire is to cross them.
We are the duality of heaven-earth, earth-heaven.*

Darwish likened exile to a Palestinian-side fenced house. Thus, the Palestinians suffer from harsh siege conditions due to being besieged and under severe circumstances, even in exile outside Palestine. Darwish tells the Diaspora tale, it is of no concern what distance the people of Palestine travel, with no one accepts them and how they are besieged in the exile abroad.

CONCLUSION

In conclusion, the linguistic and cultural phenomenon of the metaphors in Darwish poetry. They serve a goal that goes beyond enhancement and poetic delight to persuasion and a serious declaration of identity. Natural elements are politized in a way that expands their original denotation fields to include rich homeland and exile connotations. Darwish's poetic art thus reaches the universal issues beyond the local. Since the analysis in Darwish's works is insufficient, the researcher recommends that Darwish's poetry be studied as a Resistance literature figure which meets the goals of other international authors and serves the universal issues.

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The Identities of Young America: A Case of American Exceptionalism and Emerging Identities in Letters From an American Farmer

Ebrahim Daryaei Motlagh

Shahid Beheshti University, Tehran, Iran

correspondence: selwin.daryaei@gmail.com

<https://doi.org/10.24071/ijels.v7i2.3622>

received 24 August 2021; accepted 27 September 2021

ABSTRACT

This article is an attempt to examine the emerging identities and the primary examples of exceptionalism in early American literature by a review of excerpts from the "Letters from an American Farmer" written by J. Hector St. John de Crèvecoeur. To this end, after a brief introduction, exceptionalism is defined and explained as a political and ideological attitude. Then, a brief overview of pre-revolution and war literature is provided along with some prominent examples of literary works. Finally, after introducing the author's work, the third letter of the above series entitled "What is an American?" is selected and analyzed within the theoretical framework of this article which addresses the emergence of American identity in early literary works. More specifically, the present article examines the American social life, emerging identities and the early signs of exceptionalism from Crèvecoeur's perspective. As a conclusion, the analysis of selected excerpts shows that there are rudimentary elements and examples of this ideology in the case under study.

Keywords: American literature, American exceptionalism, national pride, social identity

INTRODUCTION

The strong link between social identity and literature has received a great deal of attention in academic research. For instance, the social identity theory and self-categorization theories generally claim that the social identity of individuals in a given group eventually leads them to perceive themselves differently from the outsiders. These theories also suggest that this positive distinctiveness or desire for positive self-image may also nurture an "us-versus-them" paradigm (see, Turner & Oakes, 1986; Turner & Reynolds, 2010). These features may describe individuals, elite groups such as writers with strong collective bonds and, on a larger scale, communities and nations. In a narrower context, the literatures of nations also contain strong aspects of national and historical consciousness that appear in stories, novels, biographies and social documentaries. According to the assumptions of social identity theory, literary works do not exist in a vacuum and are influenced by historical, political and social events. In this respect, the present research examines the historical roots of distinctive identities in American literature.

Even in the modern assumptions of the 21st century which consider the world as a global village, the United States is still a remarkably vast country isolated by two oceans and, in many ways, an exceptional land that continues to incorporate different cultures, traditions and races.

Accordingly, the American culture as a whole is said to be an expansion of the Western cultures enriched by the immigration of different ethnic groups over the centuries. For this reason, the unique territorial, geographical and anthropological features of the nation and, more importantly, its political and philosophical ideologies have been treated exceptionally in books written by non-American authors. A case in point is “De La Démocratie en Amérique (Democracy in America)” in which the French diplomat and writer Alexis de Tocqueville refers to the same concept (de Tocqueville, 1835; 1945). In this sense, there has been a controversial view in American history, both among native and foreign writers, that the United States is an exceptional country that not only perceives itself in this manner but is also sometimes described likewise by other nations. This view, which has been supported by independent studies of the United States for centuries, has always been controversial. In a special sense, the country being the first of new nations has always produced unique texts and cultures for non-native researchers. Some historical evidence of this exceptionalism can be seen in epoch-making texts, and especially in early American literary works. Following this line of research, the present study examines the emerging social identity in the Letters from an American Farmer which is one of the most important literary works written by J. Hector St. John de Crèvecoeur in pre-independence American history. The book examines the emergence of an independent American identity and nationhood. Based on the consensus among the historians and scholars of the American literature, it is also one of the first exclusively American literary works to provide valuable insight into a historically, socially, and culturally unique style of writing about pre-revolutionary America. Therefore, the present study is an attempt to examine the roots of exceptionalism and independent American identity in the context of this work by analyzing some excerpts and placing them in a historical and social context according to current American values.

LITERATURE REVIEW

American Exceptionalism: An Overview

Naturally, providing a detailed account of the historical and cultural roots of American exceptionalism is beyond the scope of this essay. However, in order to begin this review, it first seems necessary to provide a comprehensive definition of American exceptionalism and examine the origins and historical background that come to light when we think of the applications of this concept. According to the literature, American exceptionalism means that the United States is inherently a different nation from the rest of the world and, of course, the meaning of this grand assumption is that the United States thus has a global mission and essentially plays a special role among other nations. While this statement might have a strong basis in today's geopolitical realities given the size of the US military, economy and global influence, some scholars such as Seymour Martin Lipset have indicated that an American exceptionalism dates back to the time when the country did not enjoy a superpower status or was not even considered a united nation in its modern sense. (see, for instance, Lipset, 1996; Pease, 2009). The roots of this controversy can be found in the epic pre-revolutionary America. Interestingly, an illustration of this point was given by Thomas Paine in his colossal work entitled “The Common Sense” in which he tried to develop an ideological basis for American independence from the Great Britain. In the manuscript which was published early in the Revolution in 1776, he enumerated the unique features of the American colonies that basically showed the exceptional nature of the United States. The Common Sense is one of the most popular intellectual and historical works among Americans and is still widely published. However, it was significant in its own era because the author also tried to develop an independent political identity for Americans which, according to some scholars, even went

beyond the realities of that time and projected an ideal which was to be sought by the revolutionaries (Paine, 1986). From Paine's writings, we can understand the new Americanized expectations of some ancient concepts such as republicanism and religious freedom or common liberties which had been widely rejected in Europe because they were bold concepts at that time. With the institutionalization of these values in the hearts of revolutionary Americans, as historian Thomas Kidd (2010, p. 9) writes, "a significant conceptual shift convinced Americans across the theological spectrum that God was raising America for some particular purpose". It can be asserted that the exceptionalism of pre-revolutionary America did not stem from a secular tradition. Rather, as some historians such as Sydney Ahlstrom, Francis Bremer and James Cooper have claimed, it was nurtured by deep-seated religious beliefs partly based on the Puritan tradition (Ahlstrom, 2004; Bremer, 1995; 2009; Cooper, 1999). Such references can also be seen in Paine's *Common Sense*.

Another revolutionary intellectual whose work described the exceptional color of the independence movement was Thomas Jefferson, who was later remembered specifically for his idealistic notions in "the Empire of Liberty." Jefferson called the United States the first empire of liberty by developing this concept and giving the country a global role in spreading freedom throughout the world. The importance of his theories lies in the fact that generations after Jefferson have adopted the same concept by imitating him in interpreting the global role and position of the United States. It should be noted that the above concept has been approached differently by writers, historians, political analysts and social theorists of different eras. What intellectuals like Paine and Jefferson embraced was the idea of republicanism and religious freedom and, in this way, they also used symbolic biblical expressions. The most obvious symbolic phrase and the closest to the subject of this article is "A City upon a Hill". Historically, this phrase is known for John Winthrop's famous statement and his symbolic work called "A Model of Christian Charity (1630)" in which he wrote that "we shall be as a city upon a hill. The eyes of all people are upon us". The phrase which has appeared repeatedly in American literary and cultural works, is used today in globalist politics and political discourse to describe America as a "beacon of hope" for the rest of the world. Accordingly, the first generations of American revolutionaries considered the colonies as the Promised Land and a valuable place for Christianity, especially the Puritanism. But, on the other hand, it should be considered that American exceptionalism was referred to in various ways before and after the American Revolution by a number of prominent European visitors and writers such as Alexis de Tocqueville. The phrase itself was first coined by the Soviet leader Joseph Stalin in 1929. Stalin used this phrase to criticize the American communists who claimed that the United States was an exceptional case with little capacity to form strong communist parties. Thus, this concept was first expressed in the form of a Marxist theory in which all nations were subject to common social conditions in which it was possible to crystallize socialist values or the elements that shape Marxist theory (see, for more discussion, Balibar, 1995). In other words, Marxism was conceived as a universally accepted belief-system that could be practiced in all societies, but no socialist or communist party had been formed in the United States, and this in itself prompted extensive research by sociologists and American and European theorists such as Jay Lovestone, Seymour Martin Lipset, Robert J. Alexander, Theodore Draper and others (see, Alexander, 1981; Draper, 1957; 1960; LeBlank & Davenport, 2012). Such works added strength to the idea that the United States was indeed exceptional in that some of the Marxist worldviews simply did not apply to the American society. For instance, Jay Lovestone, the leader of the Communist Party USA, had claimed that the United States was unique for a variety of reasons and some theoretical assumptions which were advanced by Marxists are basically impossible to form in American societies. In short, the theory of exceptionalism concluded that

the foundations of capitalism in the United States were stronger compared to other developed countries and this reality had forced American socialists to pursue moderate or different strategies.

However, before examining the possibility of the formation of socialism or communism on American soil in a way in which it had gained popularity in other Western countries, researchers examined the historical features, political system and social values that Americans have in quite separate terms. Over the decades, they had developed the theory that the United States was exceptional. Today, the concept is increasingly debated in international politics especially in the context of the US government's military intervention around the world, but its roots must be traced to the formation of a strong American identity that first appeared in the form of revolution and independence. In other words, as the historical evidence suggests, this form of exceptionalism began in the art and literature of America's British colonies. In the final analysis, despite the fact that the United States can be truly unique in many ways, today most of the published works that have addressed the issue critically, have also considered American exceptionalism as a myth and even a dangerous one that can have crippling consequences for the United States and the world. An example cited in most critical writings is US military intervention, especially fruitless nation-building efforts during the Bush presidency. Nevertheless, the question here is whether these distinctive cultural features are reflected in American literature and especially in writings produced before or shortly after the American Revolution. Here, the point upon which there seems to be a strong consensus is that the United States has strong revolutionary origins and this intellectual tradition must have had remarkable manifestations in the first examples of American literature.

American Exceptionalism, Its Manifestations in Early American Literature and the Literary Writings of the Revolutionary Generation

It should be noted that American literature and indeed literary works written in English were limited to the English-speaking colonies on the east coasts of the United States. While languages such as Dutch, German and Spanish were also used by some of the colonists in New England, the literary writings of the colonists were largely influenced by the literature of their British motherland and, to a greater extent, the European literature. Hence, the most common literary style among some of the implanted Englishmen living in the colonies was the Puritan literary style which had certain religious themes. The Puritans were a group of Protestants who broke away from the Church of England and established a particular way of life based on strict religious disciplines. The prominent historian, Richard Gray indicates that these Puritans had a tremendous influence on almost all the works published in the colonies before the revolution (Gray, 2011). The influence was so strong that almost all the works of this period were reflected in a certain religious context. Gradually, however, American writers went beyond this literary genre and reflected on experiences and perspectives that were directly related to sociopolitical concerns in the colonies. In the years before the revolution, themes such as America's unique nature, social and religious freedoms in the new land, and everyday innovations found their way into texts and documents and the authors generally preferred a more informal writing style. As noted by some scholars, the settlers reached a point beyond which there was simply no imitation of the British written or spoken style (Gray, 2011).

For decades, the texts available to the first settlers in the new land were limited to the Bible and classic religious texts. However, other works appeared gradually and perhaps the most famous example was the Poor Richard's Almanack that was written by Benjamin Franklin and was published in 1732. Franklin introduced many of the original American proverbs into the common language of English-speaking colonists (see, Franklin, 2005). In this way, his

contribution to the settlers' intellectual and literary development is said to have been remarkable. In this regard, the historians of American literature believe that most of the works of this period describe everyday life in New England and depict moral virtues such as self-reliance, personal ambition, curiosity, pragmatism, and optimism, some of which were unique to American communities. In an important work called "The Colonial Experience", David Hawke, one of the leading authors of this era, describes this emerging American literary style. For example, the distance of this language and literature from that of the British Mother Land was such that, after American independence, there was an urgent need for American English standardization and therefore Noah Webster's Blue-Backed Speller was published in 1783 which was an important book in its own category.

Although printing houses existed in most American colonies by 1760, it is said that the Americans desperately needed English publishers and print houses to use materials such as textbooks taught at schools. However, in the 1760s, political writings became more popular within the British colonies and these political writings sometimes had a forceful and direct tone. The unprecedented consumption of this type of writing which, as noted earlier, resulted in the emergence of an independent and almost unbridled identity in the British colonies, made political and independence movements the main focus of works printed in America. In 1764, for example, a Boston lawyer named James Otis Jr. wrote "The Rights of British Colonists Asserted and Proved", which greatly influenced the minds and thoughts of his readers. As noted by some literary historians, political interests quickly spread to literary genres, the most common of which was satire, which appeared in the form of poems, articles, and plays (Breen, 1998; Brennan, 1939; Ferrell, 2006). According to historical records, these critical writings mainly targeted pro-British figures and were very popular with the colonists. The prominent playwrights of the period include John Leacock and Mercy Otis Warren who wrote their works symbolically and used the mythical characters of ancient Greece and Rome in their writings to develop their characters. Particularly, Warren's "Adulateur" is cited as a prominent example among such works because it attracted a large audience during and after the American Revolution.

However, as stated previously, the most prominent intellectual figure of this era was considered Benjamin Franklin, who wrote political satires that had a critical content against the policies of Great Britain and especially the tax policies in the colonies. Behind this strongly critical writing was an independent and justice-seeking identity that rebelled against unjust and cruel rule. In fact, before the long battle against the British took place on multiple battlefields, a battle of words had begun with the creation of epic and patriotic works for the Americans. While this might be true of all genuine and well-planned revolutions in history, the case of the American revolution is a prime model. As the historians such as Gary Nash and John Miller have noted, while the pro-independence intellectuals of the time were influenced by this poetic and unique literature and discourse, the common people and those who could not read or write still attended meetings where patriotic poems were recited passionately (Miller, 1943; Nash, 2005). The patriotic themes of these works were interesting to the public. It is worth mentioning that many of these poems were created by anonymous poets in the midst of the war with the British and they soon became the battle cry of the revolutionary forces. Perhaps, a good example which has survived to this day is the "Yankee Doodle" which soon turned into a popular folk song used in battles. Of all the gifted and influential poets of this period, one can mention Philip Freneau and Phillis Wheatley who are among the most famous poets of the revolution. As stated earlier, all of these political developments were created primarily in words before they were put into practice. These words offered miscellaneous themes. Some of these writings such as Thomas Paine's "Common Sense", had strong political and argumentative

aspects, while others such as John Dickinson's novel entitled "Olive Ranch Petition" expressed daily struggles and social injustice. Addressing and mentioning the titles of all these works is beyond the scope of this research, but numerous publications and articles have dealt with the details and creativity used in American wartime literature. In fact, the patriotic writings of that period were compiled in various genres of poetry and prose and, in this respect, no revolution can be found in the world in which the role of literature was so significant. In this regard, the scholarly study of the links between literature and ideology has received some attention (see, for example, Althusser, 1971) and American literature has been specifically studied in terms of its intrinsic links with American ideologies (Appleby, 1992; Williams, 1976).

From the above discussion, it can be concluded that the literary writings of the New World in the decades before the revolution not only reflected social and human concerns, but also expressed a kind of exceptional ideology among the inhabitants of the colonies. Some scholars have attributed this exceptionalism to the character of the early generations of immigrants who could not identify with the Old World and came to a pristine and untouched land located on the farthest frontiers of the world to begin a new life and bring their unique lifestyles and beliefs to fruition. Other scholars, such as Thomas Byers and Myra Jehlen, have argued that the inhabitants of these colonies not only acquired an independent and different identity, but also a global mission because of their religious teachings, philosophical ideas, and free lifestyle (Jehlen, 1986). Myra Jehlen discusses in her book entitled the American Incarnation that the New Land was a pristine place to exploit liberal individualism, which was originally conceived in Europe as a form of rebellious and impractical thought. Interestingly, this belief is evident in the works of the founders of the nation and the intellectuals and writers of the revolutionary generation.

From the contents of the above literary works, it can be inferred that some of these struggles and battles, especially those that were recorded in written works, were not just for independence from the British motherland; rather, they suggested a model of governance or a beacon of light developed by the first post-colonial nation for other nations. In fact, the legacy of this type of thought has been so profound that American political leaders today can only be thought of as moderate or strong believers when it comes to American exceptionalism.

Case study: Letters from an American Writer

It can be inferred that American literature, at least in its original form, was essentially non-British. Moreover, it was essentially written for the middle-class white men who had the ability to create social change collectively. However, the distinction from the British literature occurred over time at the heart of political and social developments. Therefore, it is important to find the original traces of American identity in earlier literary works. As stated above, the general theme of this article is exceptionalism in American literature, but the main theme is the underlying factors in the emergence of an independent American identity that ultimately led to this perceived exceptionalism among Europe-born Americans. Here, it should be noted that the distinguishing features of culture, language and lifestyle in the British colonies was an issue that was not hidden from the eyes of non-American observers and visitors. Many have recorded their valuable observations in the form of historical and documented reports, travelogues and sometimes in the form of fiction. In this sense, these authentic documents can be used in the analysis of the social spirit in a particular period of American history. The distinctive work studied in this article is the "Letters from an American Farmer" by the French-American author J. Hector St. John de Crèvecoeur. The book will be introduced and analyzed briefly in this section of the article with the aim of clarifying the distinctive features of American identity in the eighteenth century. This work, as the title suggests, is a collection of letters with different

subjects and themes which was published in 1782, in which the author tried to use the language of a fictional character to describe the local customs, cultures and sometimes social facts. It is particularly useful as a record of the political and social developments observed in the author's environment or the British-American colonies. The book consists of 12 letters written in the documentary style and the important point is that the author began writing this book before the American Revolution. Therefore, the observations recorded in this work can have historical value in addition to literary value as the letters were completed over the course of seven years.

Before writing the letters, Crèvecoeur had traveled in the British colonies for several years. After making various observations, the author finally settled in New York in 1765 and became a naturalized British subject. The "Letters from an American Farmer" is in fact the product of a time when he decided to crystalize his observations and the experiences of previous years when he finally settled in a farmland in Orange County New York. The writing depicts the opinions of a simple farmer called James who is introduced to the readers in the first section of the book. James is a resident of Pennsylvania and it should be noted that the author had traveled extensively in that region before writing the book. The records show that he was closely acquainted with the lifestyle of its inhabitants, therefore it can be inferred that the choice of location was based on his previous experiences. The letters are also addressed to an Englishman named 'Mr F. B.' and there is no consensus among scholars regarding his true identity and, indeed, this Englishman might have been an imaginary character created by the author to underline the content of the letters. Crèvecoeur's biography shows that he has lived a turbulent life full of misfortunes and sometimes sufferings that are also worth noting (see, for more discussion, Plotkin, 1964). In fact, the life of the author is so complex that it can be the subject of further research. However, in this article, what is set as the goal is to examine the content of the letters briefly and the establish the social and cultural facts that can be inferred from them.

In sum, the letters were selected as a literary, historical, cultural, and social record that can confirm some of the arguments discussed earlier. Nevertheless, it is worth noting that they can have other benefits which can be attributed to the legacy and public acceptance of this work considered today as one of the most significant works in American literature. It is also one of the first works to offer a detailed description of life and natural attractions including agricultural and botanical activities in America. Another reason for paying attention to this book can be the style used in writing the letters, which is a kind of historical documentary based on sociological observations. Throughout the work, what surprises the readers is the lack of thematic unity and the sudden change of tone and sentimental fluctuations in the letters. For example, one of the bitter realities described by the author is the subject of slave trade, which even at that time was a controversial and disuniting subject among the settlers. Serious subjects such as these were not related to the theme of other letters. The scattered and disconnected nature of the work has also caused the book to be examined through a different lens by researchers in different disciplines. Nevertheless, what makes it relevant to this article is the emergence of a unique American identity. In this regard, the author makes an attempt to answer this question specifically in the third letter entitled "What Is an American?" by writing the below words:

"What then is the American, this new man? He is either a European or the descendant of a European; hence that strange mixture of blood which you will find in no other country. I could point out to you a man whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. He is an American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced,

the new government he obeys, and the new rank he holds. He becomes an American by being received in the broad lap of our great Alma Mater.” (de Crèvecoeur, 1981, p. 69)

Here, from the author's point of view, the American identity in the eighteenth century is almost identical to today's realities, arising from a combination of race and identity that washes away old manners and prejudices through several generations and creates new affiliations in this new Alma Mater. From this short answer, it can be also seen that in the eighteenth century and even before the revolution, the United States was a melting pot of different races that no longer had a strong and essential connection with the country of origin and this is in itself a prescription for independence. A Frenchman himself, the author describes this amazing fact as "a strange mixture of blood." Although in the author's description, an American is still a European, his new identity is determined by the environment in which he lives and this is a form of environmental determinism that a group of researchers have discovered in this original work. In this text, the author draws several comparisons between the American and European environments, and the implicit message of the third letter is that societies are subject to the conditions imposed by the environment and, naturally, the identities of individuals are formed in societies that frequently engage in similar activities. But the tone used in "What is an American?" is not that of an omniscient author; rather, it is a description of a real image, citing observations and experiences gained over the years. However, the element of environment and particularly a natural and intact environment that provides great potential for spiritual and physical development, always plays a central role in the author's writings to such a degree that the letter begins with a reference to the initial bewilderment experienced by the European immigrants and settlers when they saw the New Land. The author expresses this feeling in the following words:

"I wish I could be acquainted with the feelings and thoughts which must agitate the heart and present themselves to the mind of an enlightened Englishman when he first lands on this continent. He must greatly rejoice that he lived at a time to see this fair country discovered and settled. He must necessarily feel a share of national pride when he views the chain of settlements which embellishes these extended shores. When he says to himself, this is the work of my countrymen who, when convulsed by factions, afflicted by a variety of miseries and wants, restless and impatient, took refuge here. They brought along with them their national genius to which they principally owe what liberty they enjoy and what substance they possess. Here he sees the industry of his native country displayed in a new manner and traces in their works the embryos of all the arts, sciences, and ingenuity which flourish in Europe. Here he beholds fair cities, substantial villages, extensive fields, an immense country filled with decent houses, good roads, orchards, meadows, and bridges, where a hundred years ago all was wild, woody, and uncultivated!" (de Crèvecoeur, 1981, p. 66)

The emotional aspect and the romantic tone seen in the beginning of Letter III is almost as strong in the rest of the letter, but what plays a key role in Crèvecoeur's statements and is relevant to the subject of this article is the issue of national pride. Another dimension of American identity can be understood if the above excerpt is considered along with the author's response to "what is an American?". Here, national pride seems to be synonymous with the ability of the free man to exploit the natural environment, explore the nature and dominate modern resources and constructions. The above description can be partly indicative of American exceptionalism because this might be how America has always looked at the world.

Through these glasses, the world is a natural field that an American must exploit to promote personal freedom and progress. In this sense, the author suggests that exploring, discovering and developing these virgin territories are a divine blessing. According to Crèvecoeur, the curiosity that flows in the hearts of immigrants must be tied to a national genius in order to be successful in conquering nature. In other words, each of these immigrants brings a wealth of experience and skills to this new land. However, another strong element of identity is revealed at the very beginning of Letter III, and that is the reliance on hope – hope for a better tomorrow. The author highlights the unrest, restlessness and bitter experiences of immigrants in their homelands and considers this new land as a cure for those pains. In short, in this literary-historical work, national pride is pollinated by developing and cultivating what was once wild and uncultivated. This being said, another dimension can be added to this textual analysis. For instance, at the beginning of this article, the theory of self-categorization and social identity was indicated. These social theories rely on elements that the individual and societies develop in a wider context by institutionalizing the perceived differences in order to develop an independent and distinct identity. Given that Crèvecoeur began creating this work before the American Revolutionary War, it can be asserted that this individual identity quickly leads to a social and political comparison between the British colonies and the European native lands. From the author's point of view, America offers a more benevolent environment because it is a free and fair land that breaks away from unjust European traditions, thus making America the first postcolonial nation. This distinct identity is evident in the descriptions in Letter III. Seemingly, it is based on an ideological rift between Europe and the British colonies because, as seen in the author's words below, the new land provides a laudable social justice:

"It is not composed, as in Europe, of great lords who possess everything and of a herd of people who have nothing. Here are no aristocratical families, no courts, no kings, no bishops, no ecclesiastical dominion, no invisible power giving to a few a very visible one; no great manufacturers employing thousands, no great refinements of luxury. The rich and the poor are not so far removed from each other as they are in Europe." (de Crèvecoeur, 1981, p. 67)

There seems to be a common denominator among all European immigrants that the author has rightly pointed out. Almost all of these immigrants had turned away from a discriminatory and unjust system that had virtually deprived them of any possibility of social progress. Furthermore, these immigrants had set foot on a land that the author likens to heaven in his letters. The proponents of the social identity theory claim that what unites individuals is commonalities and, particularly, the commonalities that arise not from individuals' pasts, but from their current situation and what they now share (Turner & Oakes, 1986; Turner & Reynolds, 2010). It is clear that the first inhabitants of the United States were of different lineages but ultimately sought a common destiny which, in the author's opinion, gave them a new identity as described below:

"A European, when he first arrives, seems limited in intentions as well as in his views; but he very suddenly alters his scale. Two hundred miles formerly appeared a very great distance; it is now but a trifle. He no sooner breathes our air than he forms schemes and embarks in designs [plans] he never would have thought of in his own country. There the plenitude of society confines many useful ideas, and often extinguishes the most laudable schemes which here ripen into maturity. Thus Europeans become Americans". (de Crèvecoeur, 1981, p. 81)

An analysis of these excerpts suggests that American exceptionalism in its eighteenth-century sense evoked a combination of freedom, equality and space for Americans. In this dreamland, each man is his own master and owns his farm and, more importantly, there is no powerful government to rule the settlers. The achievement of this idea and the realization of its ideals ultimately leads the author to an overt exceptionalism when he says:

“We have no princes for whom we toil, starve, and bleed. We are the most perfect society now existing in the world. Here man is free as he ought to be. . .” (de Crèvecoeur, 1981, p. 67)

CONCLUSION

The present study conducted a review of the literature in an attempt to show the roots of emerging identities in early American literature and its impact on American exceptionalism. For this purpose, "Letters from an American Writer" and specifically the third letter of these series called "What is an American?" were briefly reviewed. Within this theoretical framework, two questions were implicitly followed in this article. The first question addressed the dimensions of American identity and the second question dealt with the description of primitive exceptionalism in the above case as one of the earliest examples of American literature. An analysis of these excerpts suggests that American exceptionalism in its eighteenth-century sense depicted a combination of freedom, equality and space for Americans. Here, it can be concluded that Letter III highlights key concepts that are still the hallmarks of American ideology today. These characteristics include individual freedoms, equality, religious tolerance and the insistence on non-statism or, in other words, minimal government intervention in the lives of citizens. From the writer's point of view, the United States is the most perfect society in the world because it has these characteristics. In this connection, the statements observed in Letter III, some parts of which were analyzed in this article, consider the colonies an exceptional country that is fundamentally different from the European motherland. Another key element in this case study is the profound impact of the element of space or environment on the author's views because he sees the new space as a factor in the liberation and empowerment of European immigrants and, in this sense, the United States is almost portrayed as a Promised Land. In the words of the author, this land washes away the prejudices and calamities of the past lives of the immigrants and gives them an opportunity for salvation. In short, it depicts a liberating idealism for Americans. In Letter III, Crèvecoeur somehow justifies this new identity by using the Latin term "ubis panis ibi patria" which literally means "where this is bread, there is country". It was stated earlier that, according to the literature, American exceptionalism means that the United States is inherently a nation different from the rest of the world and the meaning of this grand assumption is that the United States therefore has a global mission and essentially plays a special role among other nations.

It can be asserted that even before the United States achieved a superpower status, there was a national pride and a sense of uniqueness in the consciousness of its first settlers. The analysis of the above case shows some aspects of this perceived uniqueness. However, this national pride had to lay the groundwork for American independence before it could be turned into "a beacon of light" for other nations, and that concept is developed in Crèvecoeur's Letters from an American Farmer.

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A Critical Discourse Analysis of “Discrimination Starts before and Lasts Our Entire Lives” Speech by Charlotte Helene Fien: Discrimination through Termination

Inggita Pramesti Ayuningtyas and Maria Regina Anna Hadi Kusumawardani

Sanata Dharma University, Indonesia

Inggita50@gmail.com; mariaregina8839@gmail.com

correspondence: Inggita50@gmail.com

<https://doi.org/10.24071/ijels.v7i2.3694>

received 18 September 2021; accepted 30 September 2021

ABSTRACT

Down syndrome people are often underestimated by society. It is because of their disability to do difficult things and their physical appearances. This common opinion has been broken by Charlotte Helene Fien, a representative of Down Syndrome people at the United Nations. This issue results in a social wrong which is covered by the society's justification. This social wrong is indirectly depicted in Charlotte's speech. The aim of this research is to uncover the social wrong that evolves in our society. The method used in this research is four stages by Roy Bhaskar (1986). SFG is utilized in this research to give linguistic evidence in interpreting the speech. The results show that social wrong found in the speech is termination of Down Syndrome babies. It is hard to be found because society is a lack of awareness about life values and it is considered as normal and true. However, this social wrong is still needed in the society because it gives benefits for parents and improves society's standard of living. In order to stop this social wrong, society has to change their opinion, take real actions, and make policies to protect people with Down Syndrome

Keywords: Down Syndrome, social wrong, Systemic Functional Grammar, Charlotte

INTRODUCTION

Down Syndrome is a phenomenon when someone has a full or partial extra copy of chromosome 21 (Underwood, 2014). This additional chromosome causes different physical appearance compared to common people. Usually, people with Down Syndrome have low muscle tone, short body, flattened nose, obliquely placed eyes, wide short hands with short fingers, and single crease in the palm of the hand (Wajuihian, 2016). Sometimes it is hard for them to do some difficult tasks due to their physical features, so they can only do simple activities, such as watching TV, reading books, listening to the music, and playing video games. They are also slower at learning than common people. They have low immune systems so they can easily get sick. Children with Down Syndrome get more severe infections and have poorer outcomes (Huggard, Doherty & Molloy, 2020). Asim et al. (2015) also state that “some people of DS are affected by variant phenotypes including atrioventricular septal defects (AVSD) in heart, leukemia's (both acute megakaryoblastic leukemia (AMKL) and acute lymphoblastic leukemia (ALL)), AD and HD” (p. 1). Because

of their disabilities and differences, they are often discriminated against by societies. Even when a woman knows her baby has Down Syndrome, she will terminate her baby. Due to the cruel discrimination through termination, there are some people with Down Syndrome who ask for justice. One of them is Charlotte Helene Fien. She has a chance to speak in The United Nations on March 15, 2018.

Charlotte's speech was delivered in an event organized by Jerome Lejeune Foundation, an organization committed to support Down Syndrome through care, advocacy, and research. In her speech, she spoke about injustice and discrimination towards people with Down Syndrome even before birth through abortion. Charlotte's speech is used to speak up what is in her mind and her opinion. She uses speech as a tool to give information about current issues of Down Syndrome problems. According to Sinaga (2018), the speech is used to promote the speaker's idea about many issues such as politics, economics, humanity and other formal occasions. Charlotte uses her speech to talk about the matter of humanities. She does not only describe that discrimination is real happened to Down Syndrome but also she uses her speech as campaign to open society's view about Down Syndrome. She hopes society respects Down Syndrome's life which is also worthy. Her speech is categorized as discourse in which it talks about what happens in her society. It reflects the society's condition when and where she lives.

This speech is suitable for Critical Discourse Analysis since it shows that there is something wrong in society, including the power relationship between the oppressor and the oppressed. This paper aims to analyze the power relationship between common people and people with Down Syndrome that depicts the discrimination through termination using four stages proposed by Roy Bhaskar. His theory is adapted by Fairclough in dialectical-relational approach. The purpose of 4 stages is addressing the social wrongs. The four stages are focusing upon social wrong, identifying obstacles to addressing the social wrong, considering whether the social order needs the social wrong, and identifying possible ways past the obstacle (Zotzmann and Regan, 2016). In the four stages, the linguistic features of texts become the cues. Thus, the linguistic analysis is also needed to complete the four stages. One of the linguistic analyses which supports the interpretation in this research is SFG.

Systemic Functional Grammar theory (SFG) proposed by Michael Halliday gives linguistic evidence in this research. SFG focuses on the function of language. In SFG, there are three functions of language, namely ideational, interpersonal, and textual metafunctions. Ideational metafunction focuses on encoding experience and reality of the world, interpersonal metafunction focuses on building interaction between the speaker and hearer, and textual metafunction focuses on organizing the message into a coherent form (Butt, Fahey, Spinks, & Yallop, 1995). In ideational metafunction, the most important thing in experience is what's going on which is depicted in a clause (Halliday, 1994). This grammatical system is achieved by transitivity. It sees verbs as different types of processes. The processes are material (I kicked the ball), mental (I love you), verbal (I asked him a question), relational (She is beautiful), behavioral (She laughed), and existential (There is a new store). In interpersonal metafunction, the clause is used to exchange commodities, whether the speaker wants to give or demand information or goods and services. Modality analysis is used to analyze a speaker's commitment to what he/she said. Besides, modality tells the listener/audience how true or necessary something is and indicates part of the speaker's identity (Cheng, 2012).. As The example is a clause *I will help you*. This sentence tells that the speaker offers the services with high willingness. In textual metafunction, what comes first in a clause is considered as Theme. Theme is the speaker's concern or starting

point which later will be developed. The example is a clause *The dog bites the mouse*. The speaker focuses on telling the information about *The dog*.

Moreover, the discussion of Down Syndrome and CDA on speeches have previously been done by several researchers. There are two studies reviewed in this study. The first one was done by Emily Underwood. Her writing entitled *Can Down Syndrome Be Treated?* focuses on the discussions about scientists trying to find the best treatment for Down Syndrome. She begins with giving general information about Down Syndrome, which is related to the extra chromosome 21. The research then continues to discuss the effects of this extra chromosome, such as “unusually high levels of myo-inositol in their brains, particularly in the hippocampus, a region vital to memory and learning” (Underwood, 2014, p. 965). Focusing on this effect, Skotko's clinic and others around the world strive for running two major trials of drugs that may alleviate some of the intellectual impairments in people with Down syndrome. During the process, McDonough, Skotko's clinical trial coordinator, faces some difficulties and challenges in order to make sure that the trials will go well without threatening the Down Syndrome people. Besides, the scientists found out that the current clinical drug trials in adults with Down syndrome don't work. Underwood (2014) states that “once mature, the brains of people with Down syndrome are about 20% smaller than average and have fewer neurons, as well as abnormal connections between cells” (p. 966). Therefore, the probability for adults with Down Syndrome to succeed from these trials is small. However, it does not stop the team from trying other ways. Skotko's Massachusetts General Hospital Down Syndrome Program developed another way by using proteins that target specific DNA sequences to place XIST on one of the copies of chromosome, which eventually shut off the entire extra chromosome. This study then shows the advance of treatment and cure for Down Syndrome people.

The second research entitled *A Critical Discourse Analysis of Donald Trump's Inaugural Speech from the Perspective of Systemic Functional Grammar* was conducted by Wen Chen. In this research, Chen analyzes Donald Trump's inaugural speech mainly from the perspectives of transitivity, modality, personal pronoun and coherence using CDA based on Halliday's SFG. According to Chen (2018), the purpose of this research is “to reveal how the speaker persuades audiences to accept his opinions and support him” (p. 966). From the analysis of Trump's inaugural speech, this study finds material, relational, existential, and verbal processes existing in the speech, with material processes and relational processes being used more frequently in the speech. Besides, Chen (2018) argues that Trump uses many modality to express his view and feeling and also to show Trump's charisma and authority. Another aspect analyzed by Chen is the discourse's structure and content. The result shows that parallelism is the most evident feature from Trump's speech, which makes the content compact.

Those two studies are needed to be reviewed in this research. Since the figure who delivered the speech is a Down Syndrome person, the knowledge about DS gives deeper understanding and helps the researchers to analyze DS's lives, physical appearance, organs, and mentality. Moreover, the second research also gives the example of how to analyze speeches using CDA and SFG.

METHOD

There are two parts in methodology, namely collecting the data and analyzing the data. Close reading is used to collect the data. According to Shanahan, close reading requires deeper understanding rather than quick reading to get the essence of the text (as cited in Saccomano, 2014). Thus, close reading is done by reading the text carefully to see the

meaning and intention behind the text. In this case, it is the meaning and intention delivered by the speaker who is Charlotte Helene Fien. Not all of the clauses are analyzed, but only clauses that support the idea of discrimination through termination are chosen as the data.

In analyzing the data, four stages proposed by Roy Bhaskar are used to explain as well as to reveal the discrimination of down syndrome through termination as a social wrong in society. The first stage is focusing upon a social wrong in its semiotic aspects. In this stage, the analysis will be supported by linguistic aspects using systemic functional grammar such as transitivity, mood and modality, and textual analysis. The second stage is identifying obstacles to address the social wrong. In this stage, the researchers explain the difficulties in finding the social wrong because it is considered as something normal in the society. The third stage is considering whether the social order 'needs' the social wrong. In this stage, the researchers discover the reason why termination of people with Down Syndrome is still needed even though people know that it is wrong. The fourth stage is identifying possible ways past the obstacles. In this stage, the researchers figure out the possible solutions to overcome the social wrong.

FINDINGS AND DISCUSSION

The discussion is divided into four parts based on the four stages proposed by Bhaskar. Linguistics analysis is included to support the four stages analysis.

Focusing upon a social wrong in its semiotic aspects

Social wrong can be understood as social practice that is wrong. Social practice itself refers to daily practice and performed habitually in society (Holtz, 2014). Wrong here means the things that are against human rights, such as the right for living, equality, justice, freedom, and so on. Thus, social wrong is the habitual activities that are against human rights. In this case, the social wrong found in the speech is the discrimination especially the termination of Down Syndrome fetus. This termination is actually intended not only by the parents but also institutions of state, including the government and even the health ministers. It is against the right for living since they are not allowed to be born. This discrimination toward down syndrome is shown by Charlotte's utterances in her speech, for example:

1. *Around the world, more than 90% of babies found to have Down Syndrome are aborted up to birth.*

This sentence can support the discrimination towards Down Syndrome. Charlotte uses the passive voice to show that Down Syndrome babies become the victim of the abortion. She also thematizes the phrase *around the world* to emphasize that the discrimination, especially the termination, has happened globally. She even mentions the percentage to prove the cruelty of the world toward down syndrome. Based on the sentence above, we can observe her intention to highlight the discrimination towards people with Down Syndrome that happens worldwide.

2. *Governments and health ministers are keen to get rid of us.*

This sentence can be analyzed using transitivity to show the meaning since the choice of words by Charlotte proves the discrimination. The sentence contains a relational process with the type intensive and material process. The carrier of this relational process are *governments and health ministers*. The relational process is *are*. The attribute is *keen*. Meanwhile, the material process is *to get rid of*. The goal is *us* referring to down syndrome people. The actor follows the first clause in the relational process which are the government and health

minister. Based on these two processes, it shows that governments and health ministers, as the actors, have intention and even hope to eradicate people with down syndrome.

3. *Some countries like the Netherlands have put a price tag on our heads.*

In this sentence, Charlotte uses the material process to support the fact that discrimination is real towards people with Down Syndrome. She uses the metaphor *put a price tag on our heads* to show that those countries, including the Netherlands, labelled people with Down Syndrome as “something” which has a price, not as “human beings” who should be treated fairly. The material process is in the words *have put* and the type is transformative, because the Actor is *some countries like the Netherlands* and the Goal is *a price tag*. *On our heads* is the circumstance of place. This sentence shows that people with down syndrome are seen as different compared to common people. They mark people with down syndrome so that they are able to see their differences.

The sentences above give the facts that Down Syndrome discrimination through abortion becomes the current issue that has to be concerned by the world. People with Down Syndrome as the one who is oppressed has to fight against big institutions such as governments who have control and authority over their state, people, and policies. If the desire of termination itself is justified by the government, it means that the government itself demands the cruel discrimination through abortion. Even the people who call themselves as human rights expert suggest the abortion if mother is indicated to have a down syndrome baby.

4. *People like Human Rights “expert” Ben-Achour says women should be made or forced to abort if the baby has Down Syndrome.*

The sentence above gives proof about the cruelty of people toward Down Syndrome babies. There are two processes found which are verbal process, which is the statement delivered by the people who call themselves human right experts, and material process, which is the action done by the mother under control of the human right expert itself. Here, Charlotte criticizes the attitude of people who call themselves as human rights experts. The question is whether it is proper to call them as human rights experts compared to their acts which are against human rights itself. Their acts do not reflect their appellation as human rights defenders. Here the material process shows that the actor is a woman with down syndrome fetus. There is an initiator here who is a human rights expert. This clause means that women are suggested and even forced to kill their baby. The human rights expert is the one who initiated this cruel act. Despite having intention from mother, there is insistence as well as pressure from other groups. Here we can see that some people use this appellation as justification. The utterance above is dangerous since there will be many people who believe what experts said. They are considered as true because of their appellation. Through this sentence, Charlotte wants to emphasize the cruelty of people by showing their commands to the world to eradicate Down Syndrome people.

Furthermore, this kind of termination is considered as an eugenics movement. Dyck (2014) states that this movement has a purpose to “exert power and surveillance over those families and individuals who did not suit the national or regional plan.” The Eugenics movement itself is controversial. Eugenics is about controlling the future, the ideology and practice of controlling of reproduction in the society (Garland-Thomson, 2017). The aim of Eugenics is to select breeding by thwarting reproduction containing genetic defects in order to improve, cure, and create a race that would be free from various diseases and disabilities (Güvercin & Arda, 2008). Thus the perfect breed will be kept alive and the down syndrome

babies will be eliminated. Unfortunately, for people with Down Syndrome, this eugenics movement is supported by their parents. Therefore, in her speech, Charlotte criticizes the mothers who terminate their babies when they know that their babies have Down Syndrome, as stated below:

5. *You can try to kill off everyone with Down Syndrome by using abortion but you won't be any closer to a perfect society.*
6. *You will just be closer to a cruel, heartless one in my opinion.*

Based on these sentences, Charlotte uses the subject *you*. It can be referred to the mothers who terminate the babies with Down Syndrome. The choice of *you* as the subject here can show her concern towards those, especially the parents, who believe that eugenics movement can make the society become better or perfect, as stated in the sentence number (5). Parents can choose whether they want to terminate their babies or not, but if they choose termination, then she believes that actually what they do will not bring them to what they want, which is a perfect society. She uses modality *will* to express her high certainty that for people with Down Syndrome, those who implement this movement actually will be cruel and heartless people in the future, as stated in the sentence number (6).

In addition, the termination actually has several steps. At first, parents, especially mothers, will be offered to have prenatal screening, particularly screening tests. Agnieszka et al. (2007) state that prenatal screening or diagnosis “enables early diagnosis of congenital anomalies and genetic disorders in utero” (p. 11). In this case, this is used to mark a woman who is positive for down syndrome and then prepare them for further tests (Anantakul, 2017). Unfortunately, prenatal screening often coaxes the couples by explaining the “advantages”, such as less medical complications, reduced economical costs to the health system, and minor emotional impact of the couple (Dominic-Gabriel & Roxana-Cristina, 2018). Then, if the baby has a high tendency to be a down syndrome baby, the next decision will be based on the mother and even the father, whether they want to continue the pregnancy and prepare for the birth or they do not want to continue and have termination. Sadly, looking at the situation in many countries such as the United States, Iceland, Denmark, United Kingdom, and Netherlands, the women will choose to terminate their down syndrome fetus after knowing the prenatal test result. This massive termination leads to the increasing number of babies who are aborted because of Down Syndrome. The data from de Graaf et al. (2014) shows that approximately, 3,500 Down syndrome-related elective pregnancy terminations were performed as of 2014 in the U.S. It is also stated there was a 33% reduction in the numbers of babies with Down syndrome born in 2014 (de Graaf et al., 2014). Compared to other research, a study by Lou et al. (2018) shows that in Denmark, if Down Syndrome is diagnosed, then the termination rates are high (>95%). Moreover, official figures shows that 2,879 Irish residents had an abortion in England and Wales in 2018. This happened because there is a new regulation for abortion to be legalized.

Since there are many women have made decision to terminate their down syndrome babies, it can be categorized as genocide. According to The United Nations (1951), genocide is acts such as killing members of the group, causing serious mental or body harm to members of the group, deliberately inflicting group condition causing physical destruction, imposing measures intended to prevent births within group, forcibly transferring a child from a group to another group, with the intention to destroy in whole or part national, ethnic, race, and so on. Since there are many down syndrome babies are killed, the population of Down Syndrome babies receive the genocide. The parents as well as the government who accept the

Down Syndrome abortion are called the perpetrator of genocide crime. They commit crimes against humanity. They systematically attack a group of people with down syndrome. They murder specific group and try to erase a specific group from world. This act is inhuman since they do not respect how valuable a life of a person is. The act of genocide is criticized by Charlotte in her speech by stating these sentences.

7. *But we must not close our eyes to the genocide that Down Syndrome face today.*

The mood of the clause is a declarative mood. There are two speech acts shown in the speech which are giving information and warning. She gives the facts that our world still does not care about the life of Down Syndrome. They still do not value someone's life. What they think is their own lives. When their own lives is normal as it is, they will stop thinking, and close their eyes and ears about others who are considered abnormal. They do not put this matter as a serious world problem that has to be discussed. Charlotte in this clause shows her attitude towards this matter. She uses modal "must" in the clause above. It shows an obligation for the world to do what she asks. The use of modal "must" has a high degree of obligation in which it has to be obeyed by the hearer. Thus, Charlotte shows high concern about what she said until the hearer has to obey it.

In her speech, Charlotte also uses some interrogative sentences such as:

8. *How is that not Eugenics?*

9. *How is that acceptable to target a group of human beings for extinction?*

10. *Is that not what genocide is*

These sentences contain interrogative mood which actually do not really mean that she does not understand the concept of Eugenics. Instead, she knows what Eugenics is, so by asking those questions, her actual purpose or intention is to bring people around to the concept that terminating babies with Down Syndrome is also considered as Eugenics. Moreover, it leads to the genocide. These questions are meant to lead the hearers to realize that people with Down Syndrome also deserve love, care, and respect, just like the other people. Moreover, she uses relational process to describe the attribute or quality that is carried by Eugenics and Genocide. Meaning to say, what acts that are considered and what acts that become Eugenics and Genocide. She also implies that people with Down Syndrome has become the victim of the social wrong for years in several countries, so by asking those questions and using relational process, she wants people to have the same way of thinking about the Eugenics towards people with Down Syndrome.

11. *Discrimination starts before birth and lasts our entire lives*

This sentence uses relational process with the type circumstantial to relate the term discrimination with the circumstances in which it happens. The circumstances here are before birth and also the Down Syndrome people's entire lives. It shows that termination is seen as a discrimination because it intentionally selects the "type" of human who will be born. However, even though some babies with Down Syndrome are born, they still have to face another discrimination in their lives.

Identifying Obstacles to Address The Social Wrong

This stage is done by explaining difficulties in finding the social wrong. There are three difficulties found. First, termination is considered as normal. Second, termination is considered as true. Third, society is a lack of awareness about the value of life.

The first difficulty is that many people have the same opinion about terminating babies with Down Syndrome, so it is considered as something usual in society. This opinion or way of thinking makes termination become something that is not taboo anymore. As a result, the number of cases related to the termination of babies with Down Syndrome is big. It can be seen in Charlotte's speech. Her speech, which was delivered in the United Nations, indicates that this opinion about terminating babies with Down Syndrome actually exists worldwide, as seen below:

12. *Around the world, more than 90% of babies found to have Down Syndrome are aborted up to birth.*

In this sentence, she mentions the percentage of babies who are aborted because their parents found them having Down Syndrome. This is the total number collected around the world. In the United States only, the number has been high as well, as proven by Ruth Marcus. She wrote her opinion in the Washington Post in 2018. She stated that:

13. *And I am not alone. More than two-thirds of American women choose abortion in such circumstances.*

From this sentence, Ruth Marcus validates her opinion that aborting babies with Down Syndrome is something usual among American women. Her statement implies that we should not be surprised if the number of termination is high due to Down Syndrome. For them, terminating babies with Down Syndrome is actually a common "activity" once they notice that their babies have Down Syndrome.

The second difficulty is that termination is considered as true. The high number of women as depicted by the percentage above shows that nothing is wrong with their acts. Even because it is considered as something right, they adore this act. This idea is shown in Charlotte's speech.

14. *Because, Eugenics is becoming a thing to admire.*

If something is considered wrong, it will not be praised by many people around the world. The high number of women who have done termination speaks that what they did is actually right. Even the government allows them to do it because normally, the government will ban something that is wrong in society and even punish them. This difficulty makes it hard to find the social wrong because many people believe that it is true. It is hard to change society's belief.

Moreover, many women believe that the point of prenatal testing is knowing the condition of her fetus before birth and the result will be the confirmation for them to terminate their down syndrome babies. Their opinion is actually wrong because they use the result of the prenatal test to justify their acts. It is proved by Ruth Marcus's articles in which her statements support this idea.

15. *Isn't that the point — or at least inherent in the point — of prenatal testing in the first place?*

The sentence above shows deep assumptions in women's mind about the function and purpose of prenatal tests. This is wrong because for them prenatal tests are used only to indicate whether their babies are down syndrome or not and then make a decision about their future fetus if it is indicated as down syndrome. Actually, the essential function of the prenatal test is used for monitoring the fetus not to make any cruel decision. Thus, the difficulty here means that there is a misconception about the purpose of prenatal tests.

The third difficulty is lack of society's awareness about the value of life. Many people think that babies with Down Syndrome are a burden to their families. They argue that people with Down Syndrome cannot work to make money on their own due to their limited intellectual capacity, so the families have to support the finance. It can be seen from Marcus's utterance:

16. *Most children with Down syndrome have mild to moderate cognitive impairment, meaning an IQ between 55 and 70 (mild) or between 35 and 55 (moderate). This means limited capacity for independent living and financial security; Down syndrome is life-altering for the entire family.*

From her utterance above, we can conclude that for the families who have people with Down Syndrome as one of their members, people with Down Syndrome can change their life, from the "ordinary" one to the challenging one. It is because they have to guarantee the things that people with Down Syndrome cannot do. Therefore, some people think that people with Down Syndrome will just be a duty that is hard to bear, so these people often want to "avoid" having children with Down Syndrome by aborting the babies even when they are still fetuses, because they do not want to be burdened by the responsibility in the future.

Society does not respect the value of individuals. Tragically, many parents only accept babies as what they wish and want. They reject babies with defects. Parents think that they are the one who have the full authority to make decisions about what they will have in the future. They do not see their babies as God-given who have to be received as they are. From this point of view, the parents will think that they are the oppressors and their babies are the oppressed ones. It is shown in Ruth Marcus' article when she said these sentences.

17. *I'm going to be blunt here: That was not the child I wanted. That was not the choice I would have made. You can call me selfish, or worse, but I am in good company.*

From Marcus' sentences, she shows her full power on deciding her future baby. The down syndrome baby has no value for them. Even Marcus admits herself as selfish since she does not appreciate their babies as grace in which actually they will give parents happiness also. This wrong assumption makes this social wrong hard to be found since they close their eyes toward down syndrome babies' value of life. If they respect life's value, they will respect any kind of living thing particularly human even though he or she has disabilities on learning like down syndrome people.

Considering whether the social order 'needs' the social wrong

The social order needs the social wrong because termination gives benefits for parents of down syndrome babies. Termination is seen as something positive. It improves human living

in that society. For them, by selecting the perfect breed, the quality of society will be better. For example, there will be many people who are able to work productively, so that they can earn money for their own living and financial security. Another example is that they are able to make achievements, since they can learn something normally.

However, these benefits take on one side. Actually they are manipulated to give benefits only for the parents. On the other hand, babies with Down Syndrome will be harmed because it can lead to death. This social wrong is made up for parents' purpose and importance. Parents' decision on termination is based on their selfishness. They want to be free from their responsibility of taking care of babies with Down Syndrome. For them, down syndrome babies are seen as a family burden. Therefore, they consider termination as the best and proper way to have a better life that will bring them to a perfect society.

Identifying possible ways past the obstacles

In order to overcome this social wrong, there are three possible ways that we can do in order to stop the extension of termination. First step starts from ourselves. Then, it goes to the action contributed by ourselves and society. Third step done by the external group that produces the policy about termination.

First step is changing our point of view about people with down syndrome. If today we have a bad point of view about down syndrome, it has to be changed into a better one. The basic one is seeing them as part of our society in which we are similar and have the same position in the society. After seeing them as the same people with us, we will accept them naturally as part of our society. They are just the same as common people. There is no difference between them. This solution is also offered by John Franklin Stephen, a representative of Down Syndrome people in The United Nations, when he delivered his empowering speech in The United Nations. His speech begins with these sentences:

18. It begins with "I am a man." See me as a human being, not a birth defect, not a syndrome.

In this sentence, Stephen wants society to see down syndrome people as common people. Even Stephen changes society's opinion, that actually by the existence of down syndrome people, they will give benefits to society such as what he mentioned below.

19. First, we are a medical gift to society. Our extra chromosome makes us a blueprint for medical research in areas that include soft tissue cancer, heart disease, immune system disorders, and Alzheimer's disease.

20. Second, we are an unusually powerful source of happiness. A Harvard-based study has discovered that people with Down syndrome, their parents, their siblings, and people close to them are all happier than society at large.

21. Third, we are the canary in the eugenics coal mine. Genomic research is not going to stop at screening for Down syndrome.

From his utterances, he mentions that down syndrome gives advantages to the medical research in which its genetics can be analyzed and contributed to improve human health and well-being. Moreover, the genetics model of down syndrome is used to protect people from tumors. Thus, by studying their causes of down syndrome, it does not mean that they have to be terminated, but gives prevention for the future condition. Therefore, the budget for down syndrome research in the medical area is suggested to be improved. Stephen also proves that

down syndrome people give happiness to their parents because usually they are humorists. Last, Stephen actually mentioned that down syndrome gives advantage in termination because they are seen as a sign or warning to evaluate the doctor's action in which their actions are considered as right or not.

Beyond their limitations, they are also human beings who want to be treated as others. Stephen adds:

22. *I don't need to be eradicated. I don't need to be cured. I need to be loved, valued, educated and, sometimes, helped.*

As part of our society, we are expected to care for them. We cannot be ignorant to our own society. We have to pay attention also to the problems that are faced by our society. Charlotte warns us through her utterances in her speech:

23. *But we must not close our eyes to the genocide that Down Syndrome face today.*

24. *We must not pretend it isn't happening*

What down syndrome faces today is not a problem only for down syndrome people but also as the world's concern. Thus, the first step is actually a basic step that starts from our own selves but it will give big impacts to the life of down syndrome people.

Secondly, the contributions of overcoming the social wrong can be from the cooperation between us and society. The contributions are in the form of real actions done by many elements, especially the parents. Therefore, the parents are the key figures to make these solutions come true.

Due to health and employment problems, Charlotte and Stephen mention some needs that facilitate Down Syndrome people. For employment issue, they mentioned:

25. *Send us to school with everyone else.*

26. *Provide job training and coaches until we learn to work on our own.*

27. *We need to be employed. We need to receive training so we can work.*

The first thing needed by people with Down Syndrome is education. They wish for an equal chance to get a good education with the other children. Besides, by getting the same level of education, they believe that people with Down Syndrome can develop their skills and potential. The second need mentioned is about giving them the facilitations such as job training and courses that can help them develop themselves, so that at the end, they can work on themselves too, without depending on other people, especially their families. For example, they can get a coach that will teach them about writing, so that they can learn how to produce texts such as short stories or articles. Later on, when they have developed their potential in certain skills, they are ready to be employed, for example in a newspaper company, either as a freelancer or a permanent employee.

For health issue, Stephen's mentioned:

28. *Provide training to parents and babies as soon as possible.*

29. *Provide medical care, eye exams and glasses.*

The health issue cannot be separated from down syndrome people. They might not be as healthy as others. They are suspected to have heart and gastrointestinal disorders. They also have

low life expectancy in which the range is only between 50-60 years old. Another information from Hill et al. (2003) shows that testicular, liver and stomach cancers are more common as causes of death of Down Syndrome people (as cited in Bittles, Bower, Hussain, & Glasson, 2006). Thus, as soon as the baby is born, the training has to be given to the parents as well as the babies so that parents will be able to take care of their babies and be wise to take medical action about their babies. Parents are expected to be taught to give the suitable treatment to their babies. For example, if their babies give signs of having a particular illness, such as poorer muscle tone, their parents have to bring them to the doctor to have an electrocardiogram check. Moreover, down syndrome people's health has to be monitored. Thus, they need medical care continually. They have to be brought to the doctor continually. Thus, their development about health is seen. Some facilities such as glasses and eye exams have to be provided so that they will be easier to do their work and activities.

The last step is about making the policies to manage the law about termination. It is related to the governors, because they are the ones who can regulate the rules. In this case, Charlotte asks the governors to protect people with Down Syndrome, as stated below:

30. *We need laws that protect us from eugenic abortions.*

31. *We need laws like those passed in Ohio and other American states than ban abortions for Down's syndrome.*

From these two sentences, she begs the governors to do the same thing as in the United States. She wants the governors to ban termination for babies with Down Syndrome, because she realizes the importance of their lives. She believes that by the help from the government, it will be more possible to give equal chances for babies with Down Syndrome to be born and enjoy their lives.

Moreover, she also states that the United Nations also have important roles in this case. She mentions some actions that can be done by the United Nations in order to stop the termination around the world, as stated below:

32. *If the United Nations is really serious about human rights then they will start to act and condemn eugenics against my community.*

33. *If the United Nations is to be taken seriously then they will create sanctions against countries practicing eugenics.*

34. *They need to start with Iceland, Denmark, Netherlands and the United Kingdom.*

35. *They need to put an end to the genocide against people with Down Syndrome.*

The first two statements show that she provides some solutions for the United Nations. The solutions are about rebuking the abortion and give sanctions to those who abort the babies with Down Syndrome. The penalty has to be severe so that the mother will rethink their decision. Moreover, the last two utterances show her requests for the United Nations to take action, starting from the countries where termination is mostly done. Interestingly, she mentions Iceland as the first country because she knows that the number of terminations, especially related to Down Syndrome, is very high. This is supported by Carr (2019) who states that "according to the Down Pride advocacy group, almost every Icelandic fetus diagnosed with Down syndrome has been aborted since 2008" (as cited in Kara, 2020, p. 174). She also emphasizes her idea that the United Nations has to stop the Eugenics towards people with Down Syndrome, because she believes that if the United Nations can be firm in

regulating the policies about termination, many lives can be saved and genocide can be stopped.

CONCLUSION

In conclusion, from Charlotte's speech, the social wrong found in society is termination towards Down Syndrome babies. This social wrong is quite difficult to be identified since it is considered as something normal and true. Moreover, society's lack of awareness about the value of life contributes to making this social wrong hard to be spotted. However, the social order needs the social wrong because it gives benefits only for one side, so it is manipulated for their concern. To prevent the expansion of social wrong in society, some possible ways can be addressed such as changing our opinion to be better, taking real actions in the matters of health and employment, and making policies that protect people with Down syndrome.

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