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A PHILOSOPHICAL ANALYSIS OF COMPATIBILISM FROM THE INDIGENOUS NOTION OF *KAHIMTANG*

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Abstract

The Freedom-determinism debate is one of the important current discussions. Its scope covers philosophy to theology, psychology, and even the neurosciences and genetics. Though there are already attempts to reconcile the freedom-determinism perspective, a definite answer to it remains unclear. This research attempts to contribute an input offered by an indigenous understanding of the two perspectives. Using the hermeneutic phenomenology on the Visayan people in the Philippines, this paper attempts to contextualize and understand the debate from their perspective. As such freedom and determinism are put into the context of *Kahimtang*. The discussion is divided in two parts. The first part discusses three themes or nuances of *kahimtang*: 1) *kahimtang* as *hatag sa Ginoo* (God-given), 2) the notion of *kahimtang* as *latid sa kinabuhi* (path in life), and 3) the concept of *kahimtang* as *baruganan sa pagkatawo* (state of being-human). The second part discusses the determinism and freedom found in the themes of the previous part and argues on a framework of compatibilism in *kahimtang*. The study concludes that life for the Visayan is an interplay of freedom and determinism.

Keywords: Compatibilism, Freedom, Determinism, *Kahimtang*, Indigenous Philosophy

Introduction

The paradox of freedom has been a perennial question in philosophy since ancient times (Mills, 2013). The question of freedom and its re-evaluation with its antithesis – determinism – affects various disciplines such as psychology and theology, and even in the neurosciences (Sartorio, 2015; Lavazza, 2016) and genetics (Willoughby, et.al. 2019). The debate is still in place (Austin, 2014) with different entry-points (Müller, & Placek, 2018). People claim to have freedom because they regard themselves as autonomous in performing their actions. The idea of free will has extended importance in morality and politics as well (Baumeister, 2014) since it is the nucleus of human agency, decision-making, and responsibility (List, 2014). Free will implies that human beings are pro-active agents capable of improvement (Feldman, 2018). Ordinary experience, however, informs that humans are always determined in their actions (Campbell, et.al., 2004), seemingly caught up in a vicious cycle. Negating determinism seems

difficult on the argument of human experience where one's choices, decisions, values, and judgments are influenced if not shaped and constrained by social exigencies. While some debates focus on the problem of structure in finding compatibilities (Pleasants, 2019), this paper looks at local and indigenous understanding of the tension between free will and determinism as it may shed light on this matter.

There were several attempts made to synthesize freedom and determinism, but the issue persists. Several articles tried to reconcile these two conflicting ideas. List (2014) claims that determinism and free will need not conflict and argues that there is a need to distinguish between physical and agential possibility. He suggests that to make the two ideas compatible, it is important to consider that free will is a higher-level phenomenon and not at the level of fundamental physics. Similarly, Mills (2013) argued on the compatibility of free will and determinism by stating that determinism (psychic determinism) is an expression of freedom, the freedom of *unconscious* expression. Furthermore, Jütten (2012) argues that freedom is always conditioned by our embodiment. Freedom is always affected by our situations and conditions. This idea is somewhat supported by Pauen (2008) who claims that if freedom is translated into "self-determination," then it is compatible with determinism. Freedom simply becomes self-determination by personal preferences. Though some claim that self-determination (authorship) calls for autonomy and the absence of pure chance (Rinofner-Kreidl, 2008), still freedom is freedom despite limits and these limits should not cancel out the whole thing.

From the discussions above, it is evident that the debate on free will and determinism can be entered through an attempt at reconciliation, that is, through compatibilism. Compatibilists take it that 'there is no conflict between determinism and free will' (Sarkissian, et. al., 2010). This paper joins this debate using the indigenous or Visayan concept of *kahimtang*, the generic term that means one's state of living. The Visayan, henceforth, is understood as the collective indigenous term to represent the participants of the study who reside in the Visayas, one of the three main group of islands in the Philippines. The research gap is that the Visayan idea on the debate is not yet known. Hence, this research is an attempt to expound this local understanding for this debate. The researcher presents the idea of the Visayan understanding of *kahimtang* to show how this concept has the potential to reconcile the differences between the two. This attempt hopes to provide insight using an indigenous input, one that is rooted in the lived experiences of the people. Scholars have recently worked on consulting indigenous knowledge to explain some concepts such as freedom (Molabola, et.al, 2020), identity (Kahambing, 2018; 2019), and peace (Fernandez & Villaluz, 2017). This paper attempts to show that in the mind of the Visayan, there is no conflict between the two ideas. Rather, if combined, they can form a holistic perspective of human experience and the human person themselves.

Freedom and determinism find their niche in ethical discussions. Freedom is said to be the foundation of our moral actions. Without which, there can be no morality. It is necessary to have a unified idea of the two seemingly contradictory ideas to save morality from those who want to discredit it. This paper can be an important contribution to the discussions. Furthermore, this paper can also be used in the localized discussion of ethics, psychology, and theology since these

disciplines are affected by this debate. This paper can also be a material in teaching ethics to Filipino young men and women who desire to understand the good and bad from a Filipino perspective. Freedom holds a strong foundation in ethics, so a Filipino take on it makes the topic familiar and interesting to the students.

Method

The Visayas is a group of islands located at the mid-point of the Philippines, sometimes scholarly labeled as ‘Central Philippines’ (see for example, Kahambing & Demeterio, 2018). In terms of custom, it is important to firstly disambiguate that the indigenous ways of Visayan aboriginal groups have a very different story compared to the indigenous tribes in northern Luzon (who were migrants from China) or the (southern) migrant groups of Mindanao (who share Malaysian and Indonesian features or lineage due to proximate sea-trading activities). Visayan indigenous tribes have ‘little and no contact with outside groups over many centuries’ (Hogan & Singh, 2018, p. 3) but the notable tradition that was carried over by the locals, among others, was that of Christian religion. It is noteworthy to distinguish that the *Visayan* here does not pertain to the members of the aboriginal tribes but the locals of the group of islands who inhabit customary ways of life that are indigenous to the area. Specifically, the research locale is situated in the island of Leyte who understand the term. Ilonggo-speaking Visayans in other islands also speak of *kahimtang* but the understanding still correlates to the semantic substance despite geographical variance. As limitation, the term *kahimtang* is delve into within two of the major languages used by the Visayan which are Cebuano and Waray-Waray (Samar-Leyte language). Cebuano is the most spoken language used in the Visayas while Waray-Waray is spoken in most parts of Samar and Leyte. According to Inocian et. al. (2020), the Philippine languages are a cluster of Austronesian languages. The Visayas is also known to be the cradle of Christianity in the Philippines. The people are heavily influenced and dominated by the Roman Catholic religion. Reflective of the religious tradition, Visayas is known for its five most famous festivals, Sinulog, Ati-atihan, Maskara, Dinagyang, and Pintados. These festivals are Christianized religious practices of the Visayan. Since Cebuano speaking places are scattered all over the Visayan region (and extensively in other parts of the country as well), the Cebuano respondents were purposively chosen from the native place of the researcher in St. Bernard, Southern Leyte. While the Waray-Waray respondents were chosen from the town of Palo.

The researcher used hermeneutic phenomenology as a framework in this study. In a hermeneutic phenomenological framework, assumptions about the participants are bracketed. Their tie to Catholicism and its possible conception to the Catholic interpretation of predestination are set aside to give way, rather than prod or lead them to a pre-arranged theme, for their own ideas to emerge. It is important that though they have similar ideas with existing arguments, their positions are not informed and thus not biased by academic terms. To help the researcher gather the data needed, he used a key informant interview (KII) format. KII can be done either by phone or face-to-face interview (Acampado & Fernandez 2019). For this research, face-to-face interview (before the pandemic) is deemed necessary for the researcher to see an embodiment of the facial

expressions and body languages of the respondents. Further, purposive sampling was used. Therefore, the researcher preferred to interview those people above 50 years old on the reflexive assumption of their rich experiences in life. Six Cebuano people were interviewed and four in the Waray-speaking region. The ten key informants form the collective term Visayan. Consent and permissions were secured and asked before the interview for the face-to-face discussion and for possible publication. After the data was gathered, the researcher proceeded with a philosophical analysis of what transpired during the interviews.

Findings and Discussion

The Visayan Nuances of Kahimtang

Kahimtang is a common term in Cebuano and Waray-Waray. Generally, it means one's condition or situation in life. The researcher interviewed both Cebuano and Waray people to interpret the nuances of this term in relation to freedom and determinism. In the process of interviewing people, whom the researcher considered to have rich experiences in life about their notion of *kahimtang*, three nuances or themes emerged that are constant in their testimonies. These nuances on *kahimtang* are: *hatag sa Dios* (God-given), *latid o plano sa kinabuhi* (Fate in life), and *baruganan o estado sa pagkatawo* (State of being-human).

1. *Hatag sa Ginoo* (God-given)

The Visayan believed that their *kahimtang* is something given by a divine entity. *Hatag sa Ginoo* (God-given) is one of the ideas that are common to both Cebuano and Waray. The terms involved are *Ginoo* (Lord), *Grasya* (Grace), and *Sagrado* (sacred).

The Visayan used the term *Ginoo* to express their belief in a higher being. It is the term used to name the higher being who is the source and giver of everything, including the *kalibutan* (world), *tawo* (human), and *kahimtang*. The Visayan used the term *Grasya* to show their appreciation of *kahimtang* as a blessing to them. It refers to their acceptance, contentment, and association with their loved ones that give worth to their situation. The Visayan used the term *sagrado* to express their recognition for *kahimtang* as a sacred thing that came from God. It connotes their strong aspiration to uphold the sanctity of their situation, which is manifested in how they value their work to provide for their needs. It also describes their journey of surpassing hardships to have a better life. *Kahimtang* is *hatag sa Ginoo*. For the Visayan, there is no greater phrase to describe it but as something coming from a divine entity. It is an acknowledgment that everything a person has is by no means something caused merely by themselves.

2. *Latid o Kapalaran sa Kinabuhi* (Path in Life)

Another idea that the researcher discovered about *kahimtang* is *latid sa kinabuhi* (path in life). The theme is expressed respectively by the Cebuanos and the Waray using the terms *kapalaran* or *latid* (path), *lina* (line), *paningkamot* (hard work), *pangandoy* (dream), and *kinabuhi* (life).

The Waray people used the term *kapalaran* to describe *kahimtang* as their fate in life. It signifies their belief that their situation is predetermined by fate. For

them, the kind of life they live is not based on their choice but is fated and such fate is solely dependent on God. The Cebuano people use the term *latid* to describe their *kahimtang* as a “blueprint” or something that is pre-made. They believe that their *kahimtang* is already planned by God and that they were put to the world to live by God’s providence. The Visayan used the term *linya* to describe *kahimtang* as a line or path. While *kahimtang* initially connotes fate or blueprint, as a line or path, it nonetheless gives them a sense of direction as a guide to take the right way to improve their quality of life. The Visayan used the term *kinabuhi* to deeply refer to *kahimtang* as *life*. It is not just an extrinsic factor that influences their lives but is the very lives they are living. That is, *kahimtang* is life itself. This expresses their firm conviction on the relationship between life and *kahimtang*. For them, one cannot exist without the other. Their *kahimtang* tells the quality of their lives while their life gives essence to their *kahimtang*. The Visayan used the term *paningkamot* to express their belief that perseverance is the key to improve their *kahimtang*. Though it is already given and planned by God, they still have the freedom to improve what is given to them. *Paningkamot* becomes the context of freedom for the Visayan. The Cebuano people use the term *pangandoy* to describe their aspirations for a better *kahimtang* in life. For them, without dreams, one will not strive to change their *kahimtang*.

Since *kahimtang* is something made and given by God, the human has just to accept it and make the most out of it. *Kahimtang* is what they call *latid sa kinabuhi*. *Latid* is a line that delineates an area or boundary. It is a plan of God for humans that they have to follow. Furthermore, *kahimtang* is something one has and never asked for. It is a path to take, a mission to survive and accomplish, and life itself. It is in *kahimtang* that one becomes conscious of his purpose and mission in life. “*Nadawat na laman kay unsaon man ug wa gajud ta. Ang man ug mangawat ta aron manaa ta, di ato nang dawaton ng atong kakabos kay mao ra man nay imong linya* (What can I do if I will not accept it. I cannot steal just to have something. I just have to accept that I am poor because this is my path),” says one respondent when asked on accepting *kahimtang*. *Kahimtang* is something that is not asked. According to another respondent, “*naa na gajod na nga, usa ka natawo ning kalibutana, daan ng gilatid sa Ginoo nga anha ka mabutang ug mao nay imong dalan nga subayon. Sa imong gipuy-an nga gitagana na daan, anha jud ka mopujo dinha* (It is there before you were born. God had already planned where will you will be and what path you shall take).” *Kahimtang* is following the plan of God for each person. God has already planned everything including the *place* that one lives, the *time* that a person is born, and as well as the time of one’s *death*, and what a person shall *become*. This is said in the same words by yet another respondent, “*kay Duna may latid na ang Dios nga mao ni imong linya. Diha kang dapita, dinhi ka* (because there is a plan of God for your place. It is either here or there).” And she said further that as long as people are here on earth they have to live with it (“*samtang naa sa kalibutan, dawaton nalang*”). So the only thing that humans must do is to accept one’s *kahimtang*.

Kahimtang is a plan (*latid*) and is always connected to life. There is no *kahimtang* when there is no life. Furthermore, it requires not just any kind of life but a conscious kind of life. *Kahimtang* is only proper to people who are conscious of their existence. In the words of one respondent, “*Mao ng pagtan-aw naho sa kahimtang sa kalibutan nag-agad sa sitwasyon sa tawo, lihok sa tawo,*

pangandoy sa tawo kay naa naman tanan (This is the reason why *kahimtang* is construed as dependent on the situation, actions, and dreams of the person, because everything has been provided).” The phrase “*kahimtang sa kalibutan*” does not refer to the *kahimtang* of the world in itself because the world has no *kahimtang*. Rather, it refers to the *kahimtang* of the human person who is conscious of the world. By saying that phrase, he means *kahimtang sa tawo nga naa sa kalibutan* (Kahimtang of the person in the world). *Kahimtang* then is proper to humans since humans are conscious beings who think about themselves. Superficially, then believing in the *latid* (plan) makes one think that there is no room for freedom because God has already planned everything. However, the Cebuanos consider freedom as basic to the human person because in life, they can opt to choose their work and pursue their dreams.

3. ***Baruganan o Estado Sa Tawo (State of Being-Human)***

The last theme or nuance that the researcher discovered from the responses made by the respondents is *estado sa tawo* (state of being-human). This concept is supported by the connected terms used by the respondents during the interview. The terms are *panindugan* or *baruganan* (standing), *riko* or *adunahan* (rich), *kabutang* (placement), *trabaho* (work), *pobre* (poor), and *igo-igo* (enough).

The Waray used the term *panindugan* to describe *kahimtang* as their current standing in life. Their *kahimtang* depends on their job where they gain income and the place where they live. The Waray used the term *riko* to express the most desirable *kahimtang* in life. For them, being rich is the best *kahimtang*. If they are hardworking and if they are blessed by God, they will become rich and sustain their needs and wants in life. The Waray used the term *kabutang* to express *kahimtang* as their status and situation in life. What they are currently experiencing speaks their *kahimtang*. The Visayan used the term *trabaho* to signify the relationship of their work to *kahimtang*. The kind of work that they have determines the quality of their *kahimtang*. A better job will bear a better *kahimtang*. The Visayan used the term *pobre* to express their current status in life. This shows their *kahimtang* of being poor. They describe themselves as poor because they do not have money to provide for their daily needs. The Visayan used the term *igo-igo* to show a sustainable *kahimtang*. *Igo-igo* means that they just have enough (not much, not less) means to cater to their needs. They have enough money to buy their basic needs but not their wants. The Cebuano people describe *kahimtang* as *adunahan* or rich. Just like the Waray people, they also believe that being rich is the best *kahimtang* that they can have in life. The Cebuano people likewise describe *kahimtang* as *baruganan* or their status in life. Their current standing (what they do and where they are) in life also expresses their *kahimtang*.

Kahimtang for the Visayan caters to a very wide scope. As discussed, it is being conceived by the Visayan as *hatag sa Ginoo*, *latid sa pagkatawo*, and *baruganan sa kinabuhi*. That is why in a deeper sense it is the essence of a human person. In the words of a respondent, “*kahimtang is pagka-sija* (being itself).” *Kahimtang* being described as *hatag sa Ginoo* springs from the belief that everything is given by God. *Latid sa pagkatawo* is the belief of the Visayan that everything has been ordered before a person is born. God has given everything to humans, even though they did not ask for it from God. People realize that in being

human, there is a specific path for them. Man becomes conscious of it. That is why *kahimtang* is proper to a human person and not to things because it is only the humans who are conscious of their *kahimtang*. They are conscious of their *baruganan sa kinabuhi*. *Baruganan sa kinabuhi* is the Visayan belief that every human person has a specific place in this world. *Baruganan* is also something proper only to a living person.

Towards Compatibilism: Freedom and Determinism in Kahimtang

1. The Deterministic Perspective of Kahimtang

Determinism is the philosophical belief that all human actions are determined by previous causes. There are several kinds of determinism such as logical determinism, theological determinism, psychological determinism, and physical determinism (Lucas, 2011). Logical determinism is also known as fatalism. It is the belief that the future is already determined by the past. Psychological determinism is the belief that human actions have bearings in previous experiences. This is supported by the Behaviorists and the Psychoanalysts. Theological determinism is the belief that the human has been determined already by the all-knowing God. Physical determinism is the belief that all physical events are but products of the laws of physics such as the law of motion and gravity. In addition to those mentioned, there is also biological determinism, biodeterminism, or genetic determinism (Jamieson & Radick, 2017) which holds that human actions are products of genetic compositions.

The Visayan understanding of *kahimtang* is partly deterministic. The belief that *kahimtang* is something given by God is deterministic. It is a kind of theological determinism. God is a being responsible for determining the *kahimtang* of humans. The fact that no human person has ever chosen his/her *kahimtang*, in the beginning, means that the human was not free at all. Their belief that *kahimtang* is *grasya sa Ginoo* connotes a deep understanding that *kahimtang* depends on the mercy of God. *Grasya* (grace) is something unmerited. This “unmeritness” that is attached to the idea of *kahimtang* contextualizes the notion that *kahimtang* connotes a deterministic belief of the Visayan. When a person receives something which is unmerited, that person has no right to demand such. People can only demand what is due to them like a worker demanding a salary from the one who asked them to do the work. The act of demanding is essential for a person who earned something. Demanding is also important in the concept of justice or giving what is due for a person. The belief that *kahimtang* is “*hatag sa Ginoo*” excludes the concept of justice. The parable of Jesus (Matthew 20: 1-16), for instance, about the vineyard owner hiring workers from the by-standers in the market at 9 am, 10 am, 12 pm, 3 pm, and 4 pm, and paying them with the same amount speaks more of the generosity of God, rather than the justice of God. God is just when it gives us our *kahimtang*. This is often called grace. But no Cebuano respondent would question the unjust differences of *kahimtang*. This is because everyone knows in his/her heart that *kahimtang* is something unmerited. If a person perceives someone’s *kahimtang* is better than theirs, they should not complain. When a person questions the goodness of their *kahimtang* during difficult times, that is because of the experience they are particularly going through and not the totality of *kahimtang* that they are in. Rather, since this *kahimtang* given, it must be accepted. This idea of *kahimtang* as being *hatag sa*

Ginoo is already an idea of determinism and is expounded in the next idea of *kahimtang*, which is *latid sa kinabuhi*.

The concept of *latid sa kinabuhi* (path in life) elaborates more on the deterministic perspective of the Visayan. This idea of *kahimtang* is very close to the previous idea, which is the believe that God as the giver of *kahimtang*. God would not just choose a human's *kahimtang* but also the *kahimtang* that God has chosen is a blueprint already of that person's life. This deterministic perspective of life is not just limited to the givens of life but covers the whole existence of a human person. God has already determined life. The Visayan would call it *kapalaran*. *Kapalaran* as the course of life is sometimes believed to be written in the palm (*palad*) of one's hand and this is practiced in the different parts of the world known as chiromancy (De Metz, 2010). It is common knowledge for the Filipinos that there are a lot of practices in the Philippines on palm reading. This is tied to the belief that everything has been written by God, so that one just has to look and unveil the future written on the palm of one's hands. Moreover, the phrase "gulong ng palad" or the wheel of one's palm, literally, can mean the 'wheel of fate' or the 'wheel of fortune' where there is a roller coaster of fortunate and unfortunate events. Other practices related to the idea of *latid sa kinabuhi* is card reading. The point is that Filipinos have a strong sense of deterministic belief. This deterministic belief does not spare the Visayan to think that their *kahimtang* has been carefully planned from the start.

The concept *estado sa pagkatawo* (state of being-human) also contains the deterministic idea of the Visayan. They believed that *estado sa pagkatawo* is given. It is part of the plan of God for humans. Being-human is the actuality of the individual human person. *Kahimtang* has been mostly and commonly identified with financial status, though it is actually the condition, situation, and context where a human being fulfils his being a person. These conditions are being rich or poor, famous or unpopular, a parent or a child, a friend or a foe, etc. This perception was formed because of the partly misconceived idea that money makes *kahimtang* better. Visayan people have this notion that the best *kahimtang* is the *adunahan* (rich) and the worst *kahimtang* is to live in extreme poverty (*kakabus*). In connection with their deterministic belief, they have the idea that their *estado sa kinabuhi*, such as being poor or rich is something determined by God or the being-above. The phrase "if only I could choose my *kahimtang*" resonates with all of the respondents' beliefs. It is a wish for a better *kahimtang* but is untenable at the moment, so that there is a little exasperation experienced for the *kahimtang* they are in. No one in this world has the right or even the privilege to choose their *kahimtang* in the first instance of their life. The existentialist Jean-Paul Sartre in his book *Being and Nothingness* explains that the human's essence is his existence. This is phrased as the existentialist "existence precedes essence." This means that there is no essence willed by any divine entity before the existence of the human. There is no essence before existence. However, this is contradicted by the Visayan idea that the human fulfils his humanity in a certain way as planned by the divine. No one can escape this fact. No one chose to be poor. No one chose to be marginalized. No one chose to be disabled. No one chose their own family. Things are all determined yet, as we will discuss next, there is still freedom.

2. The Notion of Freedom in *Kahimtang*

The response to determinism can be through thinking about whether determinism really matters or not (Vihvelin, 2013). There are several notions of freedom. Foner (1998) classified freedom into five, namely, political freedom, civil liberties, Christian ideal, personal freedom, and economic freedom. Political freedom is the freedom of the people to participate in politics. Civil liberty is the right of the people to air grievances against the authority. The Christian ideal is the Christian perspective of freedom that fulfils nature. Personal freedom is the ability to make choices without coercion. In addition, economic freedom is the freedom of an individual for economic autonomy. The Visayan's notion of freedom in their *kahimtang* is a combination of these kinds of freedom.

The entry point on the discussion of freedom in *kahimtang* resides in its temporality: is *kahimtang* temporary or permanent? The Visayan would not answer that it is permanent. They perceive *kahimtang* as something temporary, which is to say that a human holds the ability to change their *kahimtang*. The human has the freedom to make their *kahimtang* better (or worse). Freedom lies in the ability and capability of the human to redirect one's *kahimtang*. Although, it is important to bear in mind that there are a priori conditions that either capacitates or incapacitates a person living their *kahimtang*, these a priori conditions merely lay out the rules and environs of one's condition. It is necessary then to make use of the givens in life for the betterment of *kahimtang*. To emancipate this freedom, time and space are part of the givens in the temporality of *kahimtang*.

Space, from the notion of *kahimtang*, is understood by the Visayan as *lugar nga pinuy-anan* (home) and *lugar nga gi-trabahoan* (place of work) (Acampado & Fernandez, 2019). In the mind of the Visayan, space is in itself a kind of *kahimtang*. *Lugar nga pinuy-anan* tells the *kahimtang* of a person. A rich person lives in a grandiose house while a poor person lives in a house made of recycled materials. *Lugar nga gi-trabaho-an* also tells the *kahimtang* of a person. An air-conditioned office is a better *kahimtang* than an office filled with the steam of a hot day. The prior inability to choose one's places of upbringing and life become a priori conditions. However, these places are also opportunities to exercise freedom. One's family for example is an avenue for the practice of freedom. There is no way to choose these conditions before existence. However, these are places that become spaces which either capacitate or incapacitate a person and further become the possibilities to exercise the direction of oneself as an autonomous act.

Time in the context of *kahimtang*, on the other hand, speaks of contingency (*dili permanente*) and relativeness to work (*depende sa panginabuhi*). Though time is so much beyond the control of a human person as enshrined in the idea of *dili permanente* and can end at any moment that is least expected, time is an avenue too to exercise freedom. Human beings manipulate time in a certain way and in the Visayan idea of *depende sa panginabuhi*. To manipulate time, the human makes use of it. It is within the freedom of the human to decide on what to do with his time. This manipulation of time, however, is usually done in the context of work. Depending on the work of a person, they are appropriate times that are advantageous to the subject.

Though the idea of *kahimtang* contains an idea of freedom, it is not total freedom. It is a kind of freedom that points out to be a freedom that is conditioned

by the specific situations or circumstances a person is in (Jütten, 2012). This freedom is similarly a claim that we are not unconditionally free but only *conditionally* free. Human beings have the inseparable unity between the moment of autonomy and the moment of determinism, of freedom and nature, and individual and social existence (Huhn, 2006, 61). This perspective of freedom is different from that of Sartre's (2007) dictum that "man is condemned to be free." For *kahimtang*, man is only free *contingently*, but free nonetheless.

3. The Visayan brand of Compatibilism in *Kahimtang*

Compatibilism is an attempt to synthesize the debate between freedom and determinism. Compatibilism is distinguished into classical and contemporary. Classical compatibilism argues that determinism does not mean that the agent has no alternative ways to do otherwise, while contemporary compatibilism argues that determinism is only a guide to one's actions (McKenna, 2012). Here, it can be argued that the Visayan compatibilism is species of contemporary compatibilism.

Based on the discussions about freedom and determinism in *kahimtang*, it is safe to assume that the Visayan are compatibilists: their position is neither pure determinism nor pure freedom. It is clear for them that humans have both the givens in life expressed most especially in their belief that *kahimtang* is *latid sa kinabuhi* (path in life) and *hatag sa Ginoo* (God-given) but also the freedom to change their *kahimtang* into something better. Considering a family, no one desires the kind of family a person is born into. A person, when born, is blind to the possible family that he is becoming a part of. That person is not aware of their possible father, mother, and even brothers and sisters if there are. They are helpless in this a priori condition of being human. Likewise, it is beyond the knowledge of the newly-born the geographical space (*lugar*) they are in. That child cannot foresee and choose the kind of place they will be living, whether it is on the mountainous part of town or the seaside area, a city or a town, an island, or in the mainland. It is the same also with time. The person cannot decide the year, the month, day, second, and era or period of history to be born (and death). These helpless a priori conditions are *hatag sa Ginoo*. Moreover, all these helpless a priori conditions are essential in the formation of a person or the fulfillment of being human. This also constitutes the life being planned already (*latid sa kinabuhi*). This is not seen as dismal and oppressive. For the Visayan, it is rather easy to accept all these helpless a priori conditions because there is the motivation to strive to be better. It is worthwhile to do something that will augment and improve their *kahimtang*. This is the part where a person, from the perspective of the Visayan, recognizes their freedom. They are entitled to make use of their freedom to change their *kahimtang*. The idea of the Visayan speaks of the necessity to use freedom. A person must use one's freedom for the better; otherwise they suffer the consequence of having a very difficult situation. The assertion is that time can change *kahimtang*. One must grab every chance that comes with time. Though, in the end, no one can go beyond one's *latid sa kinabuhi*. Freedom in 'the plan' means the line of life which forms its path is somewhat of a trajectory that must be about the struggle for progress, whether it is economic progress or moral progress. For example, Francis Drake's prayer about the believer's hope for disturbance ("Disturb me, Oh Lord") pertains to the

positivity of one's struggles for progress in freedom (Kahambing, 2018). This forms the reply to a purely deterministic universe, which cannot account for moral progress.

Freedom and determinism are necessary concepts to understand the existential experience of *kahimtang*. The Negation of one constitutes the negation of an essential part of their lived experience. A person needs to hold this perspective to grasp the complexities of human experience, especially in their respective *kahimtang*. This world, therefore, is an interplay of the helpless a priori conditions and the capacity to liberally determine in a certain way our individual life. With semblances to arguments of moral responsibility (Vincent, et.al, 2011), the Visayan believes that there is a place for *panigkamot* (hard work) in one's *latid* (path in life). These kinds of understanding about the mutual necessity of freedom and determinism fall more on the contemporary discussions of compatibilism – open to the workings of both fate and free will.

Conclusion

The long quest to understanding freedom and determinism is not yet a case closed. Any idea that can contribute to the clarification of the two seemingly contradictory terms is still helpful. This research explored the Visayan idea of merging freedom and determinism into one concept of *kahimtang* and attempted to contribute to its debate. In the idea of *kahimtang*, the Visayan claims that there is no necessary contradiction between freedom and determinism. Both concepts are necessary to understand *kahimtang*. The Negation of any of the two beliefs would undermine the existential experience of the Visayan. *Kahimtang* is an intricate idea to the human person given that no human being has without it. Moreover, the idea of being-human in *kahimtang* connotes an interdependent relationship between the two. There is no human without *kahimtang* and there is no *kahimtang* without human beings.

Kahimtang as an essential condition of being-human is perceived to be both deterministic and free. With the complexity of human *kahimtang*, it is not impossible to merge the two seemingly contradictory ideas. *Kahimtang* is understood to be a deterministic belief in a sense of it being *latid sa kinabuhi* and *hataag sa Ginoo*. In addition, it is known to be in favor of the theory of freedom when it claims that there is a certain autonomy of humans to determine to make better or be contented with their *kahimtang*. It is then argued that the Visayan people lean to the side of contemporary compatibilism rather than classical one. The Visayan people are not thinking of the “otherwise” but making the conditions better. And this inherent positivity of trudging the path of becoming better as a form of moral responsibility and moral progress, believing on the line of life to be progressing, makes the Visayan notion of *kahimtang* an unbiased compatibilist rejoinder.

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DISCOURSE ANALYSIS ON TAYLOR SWIFT'S *YOU NEED TO CALM DOWN* MUSIC VIDEO: SEMIOTIC APPROACH

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Abstract

As a mode of expression, music video involves the process of meaning making. Its unique method of assembling symbolic codes should be apprehended differently from film even though some film technical terms are found applicable. This research takes Taylor Swift's music video for her song *You Need to Calm Down* (YNTCD) which won two MTV VMA as Video of the Year and Video for Good in 2019. Barthes's theory of semiotics is firstly applied to scrutinise the music video which are done by answering how the denotation and connotation meaning is made to respond these issues. Discourse analysis is then applied to study what discourses are influential in the signification system of the music video. As a response to issues of hate speech, LGBTQ, and media toxic contestation, meaning in this video is built by (1) the objects symbolising personal experiences, (2) borrowing meaning from iconic show, (3) cameos demonstrating social conflict, (4) stage-setting exemplifying media toxic contestation, and (5) the painting indicating historical context. Thus, YNTCD music video symbolically voices a counter discourse to the mentioned social problems.

Keywords: discourse, music video, semiotics, connotation, denotation

Introduction

Launched for the first time was an ironic music video entitled *Video Killed the Radio Star* by The Buggles on MTV channel aired on 1 August 1981 in the US (Business Insider, 2015). This was a game changer in the music world. Having both audio and visual representation of the musical art, singers now have limitless possibility of demonstrating the meaning of the songs even though the lyric itself has been already condensed with meaning. The visual representation on music video to a song is a tool of meaning making where visual images are encoded to shift the experience of enjoying the lyrical music. Thus, the birth of music video is considered as cultural phenomena.

You Need to Calm down (YNTCD) music video won two awards in both categories of Video of the Year and Video for Good. Having viewed by more than 240 million YouTube audiences throughout the world, this music video is mainly conversed on its power to picture the issues of hate speech, LGBTQ, and toxic media

contestation. Taylor Swift points out how mass media addressing the hatred toward LGBTQ people and throwing shades among female artists. She breaks the record as the first female singer with three Grammy awards for Album of the Year nomination following two other male singers like Frank Sinatra and Stevie Wonder. She is also the only woman ever rewarded the Brit Global 2021 Icon so far joining Elton John and David Bowie. Her own experience becomes the source of her creativity in lyric creation accompanied by her outstanding musical performance. This research, furthermore, wants to uncover the discourse that are influential in the making of the music video as an artistic yet critical work as a response to the society's attitude on hate speech, LGBTQ, and toxic media contestation.

When music is muted, music videos principally work as silent short films in which the visual story is emanated from the central idea in the lyric (Morrow, 2020). If music video, then, may borrowed the montage of cinema by how (moving) images are linearly arranged to form a story, then it must work like 'language'. Because Metz argued that, cinema is seen as language because of its capability to tell story (Metz, 1974). However, a story in music video does not have to be causally plotted in a narrative way since as Vernallis pointed out, "videos follow the song's form, which tends to be cyclical and episodic rather than sequentially directed" (2004). He added that an image works through a symbolic, indexical, or iconic resemblance; which is placed in a metaphorical relation (Vernallis, 2013).

The resourceful attempt on music video making can be called as a form of writing that results in 'text' (in general term). To understand the 'writing' of videos, as Roland Barthes suggested is to see it as the expression of an ideological commitment of the author so that one may start to scrutinize how the producer of the text is responding to social and the political reality by making choice of unique form of expression (Allen, 2003).

Roland Barthes borrowed the notion from Hjelmslev about different orders of signification where denotation is on the first level while connotation is a second order of signification. The emphasis is on the connotation since he argued that the separation between the ideological and the literal is no longer an easy thing to do (1977). Berger noted that "denotation involves a literal and detailed description of the meaning of a word or the measurements of objects. Connotation, involves the cultural meanings while myths connected to words and to things (2010). The similar way of looking at visual representation as language may still question the division of word and image. Van Leeuwen, quoting Berger (1972), stated that word gives explanation to the facts while image furnishes the interpretation, ideologically coloured angles that is done implicitly by connotation (2008). Therefore, images are discursive. They are constructed to develop signification enabling the production of intended meaning upon reality they try to picture. Thus, this research is derived from such perspective to look for what commitment is chosen in the making of YNTCD video in responding the indicated issues in the light of discourse analysis with semiotic approach.

Method

The object of the study in this research as mentioned in the title is the music video of Taylor Swift's song entitled You Need to Calm Down. It was published on YouTube platform on 17 June 2019 from the respective artist channel. Taylor Swift, the singer and the songwriter, and Drew Kirsch directed the music video. The music

video is portraying the response to those issues above with a colourful yet symbolic visualization. It is symbolic since it raises the images in which meaning is interpreted not only for the denotation, they inherently bring but also for the connotation given by the cultural society. Therefore, the semiotics of Roland Barthes is considered as the best approach to demystifying the denotative and the connotative meaning that builds the discourse of the music video. This study applies qualitative research. Shank (Shank,1995) argues that qualitative investigation is a systematic empirical inquest into meaning. It is then foundationally dependent upon the concepts and implications of semiotics.

In collecting data, the researcher uses several steps, namely: (1) watching the music video several times and (2) collecting the important scene by taking screenshots to isolate the video into individually meaningful images. Then, an additional step to have the secondary data is taken by (3) conducting a literature study by gathering data from various sources like books, scientific journals, and the internet. In analysing data, Barthes's level of signification is used where it displays directly the denotative and the connotative meaning as well as the produced sign supported by the secondary data.

Findings and Discussion

This part gives the result of the analysis of the YNTCD music video scenes. The figures are put as orderly as the sequence of appearance in the music video. It starts with displaying the images as the denotation level as it works as an icon and the connotative meaning is then described. After that, the connotative meaning is described as the second level. Then, the surrounding discourses supporting the meaning making are explored.



Figure 1: Denotation of a waking up

Connotation: This overall framing suggests an interpretation of someone being comfortable in her sleep as the sunrise from the east touches her face. The pinkish colour scheme gives a calming ambiance. The camera angle with bird view shows the vulnerability of the person in the scene but as the whole situation is calm, there is nothing to be worried about. This is strengthened by the embroidered phrase 'calm down' that is quite imperative.

Discourse: The shape of the sleeping mask is like the blue one Audrey Hepburn was wearing in a waking-up scene of the film entitled *Breakfast at Tiffany's* (1961). The film talks about an independent woman, Holly Golightly, who has trouble being attached to somebody and tends to live on her own. Her disdain for commitment and fixed identity is figuratively told by the way she does not give her cat a pet name since she believes she cannot have a settled relationship with anything and call him "a poor slob without a name" (Anglis, 2019). However, in the end, she is encouraged to believe in herself by the right person who understands her. The whole sense of this

film presents in only one sleeping mask, but the audiences who share the pretext somehow spontaneously relate its meaning to Taylor Swift's personal story.



Figure 2. Denotation of a wall painting

Connotation: The flower pattern, pink paint, and lace ribbon give the impression that this room belongs to a woman. In the beginning, it is like a contradiction looking at the phrase 'a man' in the quote inside the frame. The perspective used in this scene is a statement saying that a woman can be as rich as a man can.

Discourse: There is something special in the line "Mom, I am a rich man". In the American music industry, this line is an iconic word from a singer named Cher (Cherilyn Sarkisian) born May 20, 1946, El Centro, California, U.S. (Britannica.com). In 1996, "the goddess of the music industry" was interviewed by Jane Paul and this line is the highlight of her story. She talked about how men were not a necessity for women where they could have the same success as men did (Lobanova, 2016). Therefore, again, by borrowing this line, Taylor Swift brings the legacy of successful women of the US music industry.



Figure 3. Denotation of a wristwatch

Connotation: The number 7 and the light in this scene imply that the setting is early in the morning. It is the time where most people are just getting ready for the day. The red color symbolizes a cautious yet energetic sense.

Discourse: As it is a close shot, the number 13 is displayed clearly. It is known too as Taylor Swift's birthday. The cat printed on the dial is also known as Benjamin Button, Swift's third kitten, a ragdoll breed, that formerly appeared in Lover music video. Thus, this is a personally customized watch that gives an impression of how the person in the video Taylor Swift could do anything that she loves for her career. The glance of red lace, for the fans, recalls the theme of Red, her fourth album, which statistically was not as successful as her other albums, yet she wears it proudly as part of her career growth.



Figure 4. Denotation of morning activity

Connotation: If this picture tells part of a kitchen table where some of the stuff on it is kind of out of its place, like the shoe and the cocktail glass, which commonly place separately from the other daily utensils. Cotton candy and other types of sweets are also uncommon for breakfast. Again, this unusual placement of things implies that everyone can have his or her own typical day-to-day living without being dictated on being normal.

Discourse: The ankle-strap shoe on the table is one of the pairs she wore in her video music for the single entitled Our Song (Fearless Album) with more or less themed in the same colour palate. It implies her bringing a piece of her music career history. Fearless, her second album, in 2009 brought her the first award for Album of the Year in 52nd Grammy.



Figure 5. Denotation of swimming in pool

Connotation: With a bird view angle, the artist seems small and vulnerable to the open surrounding. The burning caravan behind her pool suggests a sense of danger but the way she floats on the buoy looks uninterrupted, calm, and steady in the middle of the pool. She does not swim facing the caravan or turn her head to see the condition and this means she just does not care about the way she lives being destroyed. Small parts of the other two dwellings give an indication that she lives in a community, surrounded by other people that share the same environment. It implies that she is not alone though still maintaining privacy as indicated by the fence around her.

Discourse: The style that Taylor Swift wears in the pool gives a remark to her video clip for her song entitled Look What You Made Me Do (LWYMMD) that can be implied from the familiar style of her fur coat, sunglasses, and hairdo. It may not be familiar for everyone and that is why this fact-checking is important. The video music for LWYMMD also suggests an important story of her recreated reputation

after experiencing severe media criticism of her changing of music genres. Bringing the same look, Taylor appears more colourful and calmer in this video suggests that she is now in peace with whatever she is identified with.



Figure 6. Denotation of caravan blocks

Connotation: The long shot with a slight tilt angle shows the whole surrounding that was only partially seen in the pool scene. It implies that Taylor Swift lives as part of a community. The morning view indicates that the happenings last at the same timing as the previous scene discussing. It means that those people are starting their day just as Taylor is. This implies that everyone has his or her own way to start the morning routines and live them throughout the day.

Discourse: In addition, a community that lives in caravans and trailer boxes provide a sense of insecurity in a term of stabile living hood but at the same time deliver the idea of being free and dynamic. The festive rainbow flags are the cultural symbol of the LGBTQ community, called as Pride Flag.



Figure 7. Denotation of protesters

Connotation: After several scenes that show us the peaceful neighbourhood, there some sporadic people held some protest movement in that environment. They are clearly from outside the community as implied by how different they dress. The small circle movement indicates that they just hold on to some issued that is being addressed by only a small amount of people. The dress they wear evokes a muter colour scheme related to those citizens who are strict, traditional, and conservative. The timing of protesting just right before noon implies how they come uninvited in the middle of people's lives.

Discourse: The way the poster is misspelled is a kind of sarcastic critic to them as they should be more literate about the idea of homosexuality before they act to reject it. The word sin written in red shows how they relate their protest to a certain religious belief. In June 2019, Glaad's survey found that there is a notable decline in

LGBTQ acceptance among American youngsters (Harvey, 2019). Glaad survey learns that even youngsters are now more aware of worldwide issues such as global warming and climate change, there are still not enough discourses as a way to get them more acknowledge to the existence and the rights of LGBTQ people.



Figure 8. Denotation of a same-sex wedding

Connotation: This scene appears after the scene of the protesters who reject the idea of homosexuality. In a logic of filmic shot, the happenings are going on at the same time. Thus, the protesters' act does not bother the same-sex couple's wedding and the rest of the attendances are celebrating it in a joyful ambiance.

Discourse: The point of interest in this video is the cameos. The same-sex couple in the scene is Jesse Tyler Ferguson and Justin Mikita. They are a real-life celebrity couple who officially married in July 2013. Ciara Maguire, on the other hand, is seen in the scene to officiate the wedding. She is a lesbian feminist activist, the chair of Free Pride, where she said that the organization is accessible for everyone in Glasgow (The Young Women's Movement, 2017). Several other cameos are in real life the activists or celebrities that belong to the LGBTQ community such as Adam Lambert from American idol 2009, Ellen DeGeneres, Billy Porter, Dexter Mayfield, and so on (Grady, 2019). Taylor Swift is considering them as allies to voice her political statement, which was not much heard from her before.



Figure 9. Denotation of the protesters' close up

Connotation: The middle shot does the job to indicate a look that is almost intimate in the term of space closeness. This scene, then, implies the resistance of the protesters that are getting intense to the community who live in the caravans and trailers area. The sign they bring shows how their hatred toward same-sex marriage as they only accept the heterosexual marriage. The house displayed in the background shows a more solid building structure that infers more settlement on the conservative belief. The protesters stand on the side of having not many choices,

refuse the new ways of living, lack of dynamic to maintain the social standard which is no longer applicable to be forced on everyone.

Discourse: The woman's shirt with the American flag printed on it reveals their act on the behalf of American nationalists. Meanwhile, the couple in the background is the representation of what is acceptable for the normal marriage system. The contrastive look of the way the protesters dress has now suggested a contrastive view on the society on LGBTQ. The disapproval sent to the LGBTQ community leads to persecution embedded homophobia for ages and also alerted entire populations to the existence of difference (Morris, 2019). This condition is caused by a belief that homosexual activity or any deviance from established gender roles/dress was not aligned to the law or traditional custom.



Figure 10. Denotation of the couple buying ice cream

Connotation: The couple seems to be heterosexual who are enjoying the ice cream that implies the way the situation is cooling down as they want to get into the LGBTQ environment. There, the seller is pictured to be one of the members of the community that lives in the caravan as well. This shot is significant to say that even the LGBTQ community has no problem accepting the heterosexual people who have the will to know more about them and they just can live in peace side by side.

Discourse: An openly gay Olympics athlete, the figure skater named Adam Rippon, stars the ice cream vendor. Once the audience knows more about him, it gives an open chance to acknowledge that those of the LGBTQ community can have their position to score a valuable achievement in the various arena including sports. He once said in the interview that being in the Olympics had given him a platform to resonate his success story with the young kids all over the country (Perez, 2018). It is just a liberating act to stay true to oneself and this message is tight to well in the music video as well.



Figure 11. Denotation of the protesters' confrontation to the LGBTQ

Connotation: This long shot seems to have an imaginary separation between the left and the right side as inferred by the different colours of the ground. The LGBTQ community is having a peaceful time minding their own business while the protesters are coming with their protest posters shouting and judging the people in front of them. The woman walks in the middle walks elegantly and looks like that she about to stop the confrontation, but the scene just stops there.

Discourse: The LGBTQ movements through years were once ignited by a riot such as the repressive police act in the Stonewall more than 50 years ago that dehumanized their dignity as humans. However, the way this community presents its voice today is always by nonviolent approaches like peaceful long-march or oral speeches and artistic works. The Cameo in this scene is known as Billy Porter, a transgender figure who also actively voices the need for equal treatment that he sees as the underlying value of the US Constitution (Noveck, 2020).



Figure 12. Denotation of women contest stage

Connotation: This frame suggests a situation of a pageant contest where the participants are all women. The iconic looks brought by the cameos can be identified as (from left to right): Ariana Grande, Lady Gaga, Adele, Katy Perry, Taylor Swift, Beyoncé, Nicki Minaj, and Cardi B. These names are real-life female popstars, which often being compared to each other in term of their skin colours, body shapes, performance, success, and lifestyle. The media that is represented by the cameos under the stage are looking for the information that can fill the news feed. The people enjoying the show are presented by one cameo facing the laptop consuming the online feed.

Discourse: For young teenage Taylor, she was not aware of the negativity in the music industry. However, later in her early 30s, she achieved an award as Billboard's Woman of the Decade in December 2019. In her acceptance speech, she voiced how women in the music industry are condemned and assessed up to each other for their romantic lives, their fashion, or several other vocabularies that never appears when it is about to discuss male musicians (Schiller, 2019). Moreover, to get to the top of their achievement, women must accelerate to prove that they deserve it too. She also talked about the struggle to advocate for women behind the scenes of the music industry to have a chance to be recognizable as the men are. This issue is also raised in her music video for the song The Man.



Figure 13. Denotation of the painting

Connotation: The male cameo is somehow pictured as getting inspiration by looking at the rustic trailer box. The rustic trailer box indicated that the dwelling is getting old and abandoned but it might mean a lot to people who once lived there as it was their only shelter. But he is drawing something else than the thing in front of him. It means that the male cameo is inspired by the trailer box that just invites him to paint something else.

Discourse: In the scene, the cameo is known as Ryan Reynolds, a Canadian American actor who is famous for his leading role in the superhero film *Deadpool*. In that film, he played an openly gay hero character although he is straight. So, in this scene, he takes his contribution to supporting the issue. What he paints is the Stonewall building. Stonewall Inn was the most well-known gay bar in NYC that accepted drag queens and was a shelter for runaway and homeless LGBTQ adolescence. It was in June of 1969 when the police brutally pulled employees and patrons out of the bar. It results in a series of demonstrations and clashes against the cops for six days (Borge, 2020). This was the moment of catalyst for the next LGBTQ rights movements in the US and the world.



Figure 14. Denotation of the protesters' calming down

Connotation: This scene appears almost at the end of the video where it comes like a resolution to what has happened since the beginning. The face of the boy and the girl in the front line of the protesters are saying that they are done with all the protests. The boy now doubts himself and is no longer confident in the words he puts on the signboard. The girl in the plaid shirt is throwing away her sign. Both the boy and the girl are presenting some of the people who realize that no matter how hard they resist the existence of the LGBTQ community. If the rest of the protesters are still on fire to reject the community's existence, it connotes that there is a divided voice among themselves.

Discourse: In the context of American's view on LGBTQ, the more conservative citizens and part of the Republicans have now shown some acceptance of the rights of LGBTQ for some reasons. Cited from Freedom, there are several reasons they finally accept them. First is that conservatives avoid discrimination for all Americans because it is part of American values that promise individual liberty, hard work, and freedom for all. So that, protection for the LGBTQ is called a reflection of those values. Second is the economic reason which points out that discrimination is bad for the industry since a healthy company is those who can value the workers with dignity and respect. LGBTQ people are also known to be highly educated, innovative, and creative which are good for the work environment. The third reason is related to faith itself where people are taught to treat others as they want to be treated. So that, to safeguard religious freedom is not the opposite of protecting LGBTQ people from discrimination (Freedom for All Americans, 2021). It was in the way Trump held his running for the presidency in 2016 that the heated discussion of LGBTQ rights caused a divided view from his party Republican. As Lerer (2020) notes, Republican voters have expressed support for LGBTQ people to the Supreme Court. However, the attitude change could not erase the fact that transgender Americans are still the target of hate crimes, violence, and discrimination.

Taylor Swift as today's generation is one of us to be aware of the use of internet platforms such as YouTube to reach wider audiences to spread ideas with her music videos. Any deed like painting, writing, or video making is an act of representation. It means it turns meaning into form. The internet has made it possible for individuals to create their own representation of meaning. The Internet has become an essential, if not critical, means of aligning with others and maintaining a sense of identity and community for many lesbians, gay, bisexual, and transgender individuals, especially those located in remote or small settlements (Alexander and Losh, 2010: 39). The music video can elevate inquiries of causal relation, that it becomes the engine to mobilize people, objects, and environments (Vernallis, 2013).

Here, in her music video of the song You Need to Calm Down, Taylor Swift manages several ways to develop the discourse that voice three main issues which are hate speech, LGBTQ, and toxic media contestation. That means she encodes the meaning into visual images, equally seen as text, which is needed to be decoded for the audience to grasp the idea. Decoding such enveloped meanings relies heavily on semiotics. In semiotics, denotation is presented only to reveal the connotation it brings to construct the messages. The connotation is raised by the ideological preference which means other discourses are needed to be the pretext.

So, the interpretation of YNTCD music video as text must not only stop on the connotation raised in the eyes of the audiences but must be understood in the discourse where the text is produced. It is because discourse is only evoked for, they are never openly articulated (Gunther and van Leeuwen, 2001). Here are the methods she employs to construct the meaning on the related issues mentioned above.

Personal Experiences are Signified by The Objects in The Scenes.

Experiences are complex, but to make it into a statement, some objects could be useful to evoke them. They appear in scenes such as the waking up, the wristwatch, the morning activity, and the pool scene. It means the audiences that have sufficient information about her career journey can explore more relations of meaning from the music videos. For example, there is an association of some objects to her previous

music albums. She uses the technique to mainly respond to the issue of hate speech she has been received on her musical ability and personal life.

Clues from Other Iconic Shows are Presented to Borrow the Meaning

In the scenes like the waking up and the wall painting, she settles some meaning by associate some iconic clues from a classic film and an interview with a female musician. The film is clued by the use of sleeping wear and the interview by the wall painting. Both of these external sources are lending her a specific meaning to the characterization she has for the public which is about being independent and that she could not be defeated by the social standard that is forced on women of her age.

Social Conflicts are Signified by Cameos

She chooses cameos intentionally to present her ideas. There are not only people who dress up differently as a separated community. The famous faces she chooses to be in her music video are known to be the most open LGBTQ public figures that have a reputation in each of their arenas. They can be seen in scenes like the caravan blocks, the wedding, the ice cream couple, the painting. To be provided with some information about these people, the audience can relate to the issue and have a positive outlook on the LGBTQ individuals. Meanwhile, for the protesters, she does not choose any famous figures to show that some protests on LGBTQ are mostly anonymous. Most of the time the rejection is done behind certain belief which has no authoritative command so they cannot be justified to a specific part of society, but she highlights the way those cameos appear to be lack of literary knowledge of LGBTQ history. They appear in the scenes like the protester's circle, the protester's close up, and the calming down.

Media Toxic Contestation is Signified by Setting A Stage

The stage she puts in the music video is not only to denote the beauty contest reality show. She asks the cameos to dress like other female popstars to make people aware of how media frames them in the news, compares their achievements and personal preferences. In a complete scene of the women's contest, there is a crown thrown up in front of the female pop stars in the wish that they are going to wrest for it. But the scene stops where the crown is in the sky and no one is fighting for it since they know they all have their achievements. This is the way Taylor Swift responds to the issue of gender equality in media and even the equality for women of races.

Historical Context is Signified by The Painting

The biggest issue she responds to in the music video is the discrimination toward the LGBTQ community. It is all packed in the way she puts the Stonewall Inn building on the canvas being painted by a cameo. She does not only put the building image as a reference to the real place but the historicity of the place to the struggle of the LGBTQ people for equal rights. Having no awareness about the historical events surrounding this issue are causing people to not understand why it is so important to the community to have proper law that protects their rights as human being and part of American society. The video itself was released in June, the month of pride celebrated by the LGBTQ movement and 2019 is the year of the 50-year commemoration of the Stone Wall Riot as the result of the oppression act toward the LGBTQ community. Thus, Taylor swift sends the message by having enough

consideration of time, place, and events to give a solid context of the meaning-making in her music video.

Conclusion

Barthes's semiotic has been applied as an approach that works mainly to seek meaning under the relation of the signified/signifier of the presence of the objects to the idea that is being presented by the denotative and the connotative meaning. While Foucault and Van Dijk's view on discourse is applied to see the social-historical context that surrounds the production of meaning. The result shows that Taylor Swift creates a music video that does not only put iconic image but also is sensible in a cultural context so that the sign can discursively signify its message. She develops the message through meaning-making from denotation and the connotation but it takes related discourse to understand the complexity of the meaning. By firstly takes some objects to represent personal experiences, she responds to the hate speech on social media. Secondly, she borrows clues from film and another female musician to associate her story to some underlying meaning related to woman identity in society. Thirdly, she uses cameos to point out the group she is on behalf of. Fourth, she signifies the media's toxic contestation by setting up a stage for women's contests. Then, she puts also another object like the painting that evokes the historical context of the LGBTQ struggle. Though the composition mainly addresses the issue of LGBTQ struggle to fit in the society, she also signifies her personal experiences as a female celebrity surrounded by toxic media. Thus, by YNTCD music video, Taylor Swift asks the audiences and the media, in general, to not alienate the LGBTQ community and to let women have their highest achievement in the music industry without interfering with rumours or unfair comparison. This is why discourse such as media treatment of women in the music industry, especially in the U.S., and also the social-historical context of LGBTQ is needed to understand the music video deeper than just some mode of entertainment despite its great production quality.

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RESPECT: A SIMPLE METHOD TO AVOID PLAGIARISM IN EFL CONTEXT

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Abstract

Academic Plagiarism, consciously or unconsciously, is on the rise and it hurts the scientific community. So, regarding the absurd nature of this academic misconduct, the present study aimed to introduce and develop a new and simple method, called RESPECT, to avoid plagiarism in EFL context. To this end, first, the reasons behind plagiarism and factors that influenced on plagiarism have been discussed. Second, all types of plagiarism have been identified and then, some important studies on plagiarism in EFL context have been reviewed. Finally, the components of RESPECT have been defined. Based on the key role of RESPECT, it would eliminate plagiarism not only in the EFL context but also in all areas of science. Moreover, it is hoped that we will no longer see the occurrence of such academic misconduct by following the strategies to avoid plagiarism in academic writings. In addition, some recommendations to avoid plagiarism have been provided at the end.

Keywords: plagiarism, academic misconduct, EFL context, EFL learners

Introduction

Academic integrity and ethics are two key terms in the academic context that any researcher attempts to consider this principle in his/her writing. However, some researchers, consciously or unconsciously, forget to consider this principle, which leads to plagiarism. Plagiarism, according to Das and Panjabi (2011), “is the wrongful presentation of somebody else’s work or idea as one’s own without adequately attributing it to the source” (p. 67). Debnath (2016) considered plagiarism as “a silent epidemic in scientific writing” (p. 164), in addition, Bouville (2008) believed that it is “a crime against academy” (p. 1) and “what makes plagiarism reprehensible is that it involves an unfair acquisition of scientific credit” (Helgesson & Eriksson, 2015, p. 100). In general, plagiarism is a poison in the research community that leads to writing invalid and worthless articles. Due to the absurd nature of this academic misconduct, it not only damages the author’s reputation but also discredits his/her university.

There are many reasons behind plagiarism; for example, Mohammed et al. (2015) found that insufficient knowledge regarding the subject is main reason for plagiarism. Furthermore, according to Jereb et al. (2018), main reason for

committing plagiarism is simple access to the Internet. A number of studies reported factors that influence plagiarism which include academic achievement differences, gender differences, and age differences (Newstead et al., 1996), individual factors, contextual factors, and institutional factors (McCabe et al., 2001), lack of compatible styles between different disciplines, lack of students' investment in their education, lack of knowledge, and situational ethics (Auer & Krupar, 2001), lack of deterrence, lack of understanding, temptation and opportunity, and efficiency gain (Park, 2003), lack of strong belief in plagiarism detection (Martin, 2005), situational factors, and individual factors (Giluk & Postlethwaite, 2015), and gender differences (Jereb et al., 2018). However, Mohammad Hosseinpour et al. (2018) in their study among Iranian academic community found following reasons driving plagiarism:

1. Lack of sufficient guidance from the earliest levels of education
2. Incidence of cheating and laziness among students
3. The demand to write articles by supervisors and students to obtain greater degree
4. Grades and position the simplicity of university admission in MA and PhD level

Types of Plagiarism

The various types of plagiarism have been identified that are presented in Table 1.

Table 1. Types of Plagiarism	
Types of Plagiarism	Definition
Sham Paraphrasing	Walker (1998) defined it as "material copied verbatim from text and source acknowledged in-line but represented as paraphrased" (p. 103).
Patchwriting (also known as mosaic plagiarism)	According to Howard (1999), patchwriting is "copying from a source text and then deleting some words, altering grammatical structures, or plugging in one-for-one synonym for another" (p. xvii).
Illicit Paraphrasing	It "occurs when material is paraphrased but writers do not include an in-text citation to acknowledge that the information was borrowed from another work" (Strittmatter & Bratton, 2016, p. 6).
Other Plagiarism	It occurs when "material copied from another student's assignment with the knowledge of the other student" (Walker, 1998, p. 103).
Verbatim Copying (also known as copy & paste plagiarism)	It defined as "material copied verbatim from text without in-line acknowledgement of the source" (Walker, 1998, p. 103).
Recycling	According to Walker (1998) it refers to "same assignment submitted more than once for different courses" (p. 103).
Ghost Writing	According to Knapp and Hulbert (2017), "it describes the writing of material by one person (the writer) for use by another (the client) who will be credited with its authorship" (p. vi).
Purloining	It refers to "assignments that are the work of other

		students with or without their knowledge” (Leung & Cheng, 2017, p. 1646).
Secondary Plagiarism	Source	According to Sharma and Verma (2020), it “occurs when a researcher uses a secondary source but purposefully cites only the primary once within the secondary” (p. 2).
Paraphrasing Plagiarism		It occurs when “a source is paraphrased but not acknowledged in the text” (Buckley, 2015, p. 354).
Plagiarism of the Form of a Source		It refers to “cases in which the plagiariser does look up the primary sources but does not acknowledge a systematic dependence on the citations in the secondary source” (McNamee et al., 2006, p. 118).
Plagiarism of Ideas		According to Mohammed et al. (2015), it refers to “theft of a new idea or a theory presented anywhere. The plagiarist then conducts research based on this idea/theory and presents it as if it is his/her own without acknowledgment of the source” (p. 8).
Plagiarism of Text (also known as direct plagiarism, word-for-word plagiarism, and copy-cut-paste plagiarism)		It “occurs when a researcher takes an entire paragraph from another source and includes it in his own research writing” (Mohammed et al., 2015, p. 8).
Self-Plagiarism (Duplication)		It “referred to as a reuse of previously published works without providing adequate references” (Lin, 2020, p. 302).
Collusion		It refers to “asking someone else to write a piece of work for the plagiarist who then presents it as if it’s his own” (Mohammed et al., 2015, p. 8).
Translational Plagiarism (also known as cross-language plagiarism)		It refers to translation “novel data or ideas from one language to another, representing it as unique and one’s own creation without crediting the original work” (Gray et al., 2019, p. 57).
Repetitive Plagiarism	Research	It includes “repeating or reusing of data or the entire text from a study with similar methodology and results without properly attributing or citing it” (Sharma & Verma, 2020, p. 2).
Complete (Stealing)	Plagiarism	According to Laxmi (2018), it occurs “when a researcher takes a study, a manuscript or other work from another researcher and simply resubmits it under his/her own name” (p. 737).
Style Plagiarism		It refers to “copying an author’s reasoning style or concept even when the texts are fully paraphrased” (Eisa et al., 2015, p. 384).
Metaphor Plagiarism		It refers to “copying someone else’s metaphors in describing a particular subject” (Eisa et al., 2015, p. 384).
Potluck Paper		It occurs when “the writer tries to disguise plagiarism by copying from several different sources, tweaking the sentences retaining most of the original phrasing” (Mahmood & Mahmood, 2014, p. 221).
Labor of Laziness		According to Mahmood and Mahmood (2014), it occurs

	when “the writer takes the time to paraphrase most of the paper from other sources and make it all fit together effort on original work” (p. 222).
Poor Disguise	It occurs when “the writer has retained the essential content of the source, he or she has altered the paper’s words of phrases” (Mahmood & Mahmood, 2014, p. 221).
Word Switch Plagiarism	It occurs when “someone copies another’s published work with some words changed to avoid suspicion” (Sutar, 2017, p. 2).
Authorship Plagiarism	It refers to “putting one’s name to someone else’s work” (Sutar, 2017, p. 2).
Photocopy	It occurs when “the writer copies significant portions of text straight from a single source, without alteration” (Mahmood & Mahmood, 2014, p. 221).
Data Fabrication	It occurs when the writer “making up of data, results extrapolation and recording or reproducing them” (Arya, 2013, p. 28).

Studies on Plagiarism in EFL Context

In last decade, Mu study’s (2010) draws more attention on plagiarism in the field of English language as foreign language (EFL). He found that EFL students have poor knowledge about plagiarism in academic writing. Rezanejad and Rezaei (2013) in their study among 122 EFL learners in Iran explored on EFL learners’ perception of plagiarism. They came to conclusion that ‘easiness of plagiarism’ is the most important reason for plagiarism. Moreover, Ahmadi (2014) examined plagiarism among 132 EFL learners (both male and female) in Iran. The results from his study showed that EFL learners used different types of plagiarism in their academic writing. He also found that gender has no significant effect on plagiarism. The findings from Amiri and Razmjoo’s study (2016) among 12 EFL students revealed that teachers’ ignorance of plagiarism, inadequate writing and research abilities, peer pressure, the need to deliver high-quality papers, and the easiness of plagiarizing are the important factors that lead to plagiarism. Furthermore, Babaii and Nejadghanbar (2016) investigated the reasons for plagiarism among 156 Iranian graduate students of applied linguistics. The results showed that students’ unfamiliarity with the concept of plagiarism is primary reason for carrying out plagiarism.

In another study, Al Darwish and Sadeqi (2016) examined the reasons for plagiarism in EFL writing course among 121 female students. They came to conclusion that the EFL students done plagiarism to pass the course with good grade. Besides, Zarfsaz and Ahmadi (2017) explored on the reasons of plagiarism among 150 EFL learners. Based on their findings, EFL learners’ inadequate knowledge to avoid plagiarism in their writing is the major reason of plagiarism. Fazilatfar et al. (2018) found that citation instruction has significant effect on EFL learners to avoid plagiarism in their writing assignments. Moreover, Mustafa (2019) in his study on 34 EFL students in Indonesia found that 94 percent of the participants knew what is plagiarism but 66.67 percent of them didn’t know that paraphrasing without citation is a kind of plagiarism. In addition, “88.89 percent

of the students considered that patchwriting is not plagiarism” (Mustafa, 2019, p. 74).

A Simple Method to Avoid Plagiarism

The present study aims to provide a new simple method to avoid plagiarism in EFL context. This method named “RESPECT”, that its notion is firstly introduced by Aghayani (2015), is an acronym of seven functions that prevent EFL learners to do plagiarism in their writing. The components of RESPECT are presented in figure 1.

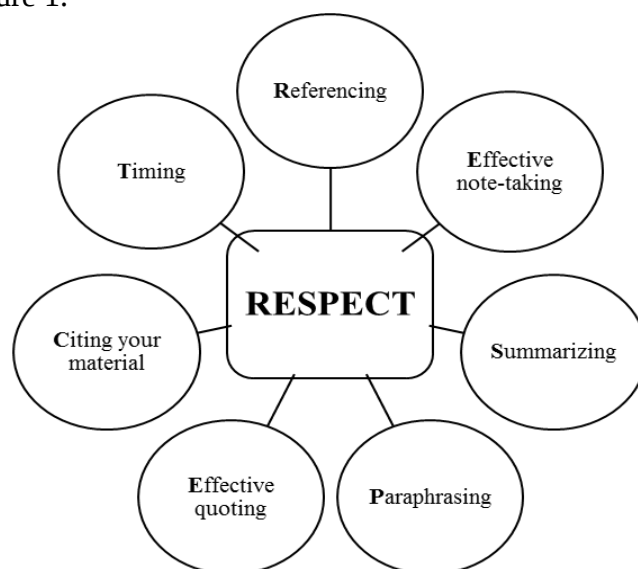


Figure 1. The components of RESPECT

Referencing

The way in which an author acknowledges the sources he/she used in his/her writing is called referencing. There are two types of referencing in the academic writing: in-text citation and citing the source(s) at the end of writing. Both types are necessary and this way is the first step that helps EFL learners to avoid plagiarism.

Effective note-taking

When an author distinguishes his/her own writing style from the other author writing style he/she used effective note-taking. The effective note-taking not only prevent EFL learners to do plagiarism but also can boost their English writing skills.

Summarizing

It refers to the concise version of main text that includes key concepts in an author his/her own words. It also allows EFL learners to create a summary of original text without any copy.

Paraphrasing

When an author restates the original text in his/her own words, he/she used paraphrasing method. As paraphrasing promotes EFL learners English writing, it can be considered as valuable skill in EFL context.

Effective quoting

Effective quoting refers to direct quotation in a way that is absolutely correct. That is, the author needs to use quotation marks and provide the author's name, work's publication date, and page number. It is a basic training for EFL learners to avoid plagiarism in their writings.

Citing your material

When an author used material somewhere that previously published by himself, he must to cite the previous one in the current one. This practice helps EFL learners to avoid self-plagiarism.

Timing

According to Comas-Forgas and Sureda-Negre (2010), "a large number of assignments and poor time management by students (or, similarly, procrastination) lead students to consider plagiarism as an easy way" (p.228). Therefore, timing, as the last component of RESPECT, prevent EFL learners to do plagiarism.

Conclusion

The current study aims to introduce a new and simple method, called RESPECT, to avoid plagiarism in EFL context. To this end, first of all, the author provided the reasons behind plagiarism. Besides, all types of plagiarism have been identified and then, the author reviewed some important studies on plagiarism in EFL context. Finally, the components of RESPECT have been defined. Based on the literature, it can be concluded that EFL learners can avoid plagiarism in their writing by following RESPECT. It is hoped that RESPECT will be able to eliminate plagiarism not only in the EFL context but also in all areas of science. Moreover, it is hoped that we will no longer see the occurrence of such academic misconduct by following the strategies to avoid plagiarism in academic writings. In addition to using RESPECT and concerning recommendations for EFL learners, the author highlights the following:

1. Use a plagiarism detection tool
2. Study the common citation guides (e.g., APA, MLA, Harvard, and Chicago)
3. Increase their awareness of academic integrity and ethics
4. Improve their writing skills.
5. Understand the reasons behind plagiarism

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COUNTERING XENOPHOBIA AND RACISM THROUGH SHORT STORIES FOR HISTORY STUDENTS

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Abstract

Short stories provide suitable reading materials to enrich the study of American History. Using literary works can help foster transformative history teaching, especially when discussing the violent past to construct a better future. This study aims at examining two American short stories that deal with racism and prejudice. Used as primary data are “Désirée’s Baby” (1893) which tells about racial intolerance in a pre-Civil War plantation society; and “Shame” (1964), a story about intolerance experienced by a Black schoolboy. Critical reading method is applied by making contextualization with different American historical periods. The results show that (1) themes of xenophobia, racism, and intolerance are evident in these short stories; (2) authorial backgrounds help explain their dealing with the history of racism shown in their works; and (3) stories of inter-racial relations make good reading supplements for teaching American History. In conclusion, literature is history which is beautifully condensed that can help raise students’ awareness about the evil pasts and to grow a historical empathy in facing current realities in order to build a more just, civil, and compassionate society in the future.

Keywords: racism, short stories, xenophobia

Introduction

The essence of teaching history at all education levels is to foster not only critical thinking in conducting historical analysis but also to grow awareness of the diversity and complexity of human beings’ socio-cultural, economic, and political experiences over time. Unquestionably, the objectives, nature, and challenges in learning history remain issues worth investigating from time to time (Kartodirjo, 1989; Senen & Barnadib, 2004).

One of the recent research trends in Indonesia, for example, is to conduct research on online history teaching and its impacts that has grown rapidly during the COVID-19 pandemic (Amboro, 2020; Far-Far, 2021). While Amboro (2020) claims that this pandemic is a historical event to be studied contextually, Far-Far (2021) argues that synchronous meetings during the pandemic is often proven ineffective although it is the most viable way for the current situation.

The studies above are very important at present, but the use of literary works as historical sources is equally important and this field has not received much attention. Literary texts have proven to be quite effective as a learning resource as exemplified in history teaching across the globe, for example in America (Stoddard, 2012; VanSledright & Kelly, 1998), Australia (Clark, 2004), and Europe (Einhaus, 2016; Hower, 2019). In general, literary works that are used as historical “texts” can help develop some conceptual knowledge and historical empathy. Imaginative works are useful to assist learners in understanding and making judgments on important events including controversial issues in history.

Besides, short stories are flexible to use as supplementary materials. Online learning that has been running since the outbreak of the Covid-19 pandemic makes it possible to provide students with learning materials or resources for enrichment, including short stories that are relevant to the historical topic being studied. Students of history can allocate their own time to read the literary enrichment materials. It is this kind of critical, creative, and contextual learning of history that makes research on American short stories important.

Therefore, analysing American short stories that can be used as learning materials in teaching American History is useful to enhance history teaching. Indeed, American literature and American history are inseparable as evident in the wealth of studies that link the two fields. To name but one literary text, David Mamet’s *Glengarry Glen Ross* continually piques the interest of both literature and history scholarships (e.g., Kavan & Burne, 2009; Mianani, 2019; Sepehrmanesh & Dehghani, 2014). Further, studies on the positive impacts of reading historical fictions toward the development, understanding, and empathy of learners have been widely documented (Cruz & Thornton, 2013; Sanchez & Mills, 2005; Stambuk, 1999). Many studies have also shown the success of this method of using short stories in history teaching (Frost, 2012; Sanchez & Mills, 2005; VanSledright & Kelly, 1998; Youngs, 2012). Students develop an understanding of past conditions and realize that all living beings are connected to one another. Novels, for instance, provoke readers to think, feel, and visualize real historical figures in the past. Through literary texts, readers also gain a better understanding of not only the historical sequence of events but also how human histories have developed over time. Reading literature, readers also learn to recognize biases and prejudices as well as various viewpoints and ways of dealing with differences.

Based on the above background, this research will answer the following question: Which American literature in the form of short stories can be studied and taught critically to build historical empathy when dealing with bleak realities such as hypocrisy, racism, and intolerance? The dynamics and political changes that have been so fast in America lately can perhaps be concurrently examined – to what extent the nation’s past history is represented in literature.

Method

This research is a textual, descriptive-qualitative study. First of all, an extensive library research was carried out, namely listing American literary works in the form of short stories that correspond with the historical milestones of the nation. Data were obtained through previous studies on the existing works through textbooks, recent scientific journal articles, papers, theses/dissertations, and other

relevant sources. From these directory data obtained, two short stories were chosen as primary data for further examination. The secondary data (articles, scientific journals, synopses, book reviews in newspapers or magazines, etc.) concerning the context of the short stories and relevant events in American history were examined next. Furthermore, critical reading method were applied to interpret the three short stories. Corresponding themes were finally determined, i.e., hypocrisy and racism. The two short stories chosen for discussion may shed light on the current dynamics and political changes in the post-Trump America. Each text and its analysis can later be used as supplementary learning materials in teaching American History.

Findings and Discussion

Contesting xenophobia

The imaginations of slavery and racism alongside their implications are evident in American literature. For example, written in 1893 by Kate Chopin, “*Désirée’s Baby*” follows the tragedy of an intermarriage in the state of Louisiana during the antebellum period. To synopsise the story briefly, *Désirée* was the adopted daughter of Monsieur and Madame Valmondé, French Creole aristocrats in Louisiana. Abandoned by her parents as an infant in the pre-Civil War era, she later grew into a beautiful woman. She married Armand Aubigny, the son of another wealthy and respectable French Creole. When *Désirée’s* baby was born, people were surprised because the skin color was dark, resembling that of an African descent child to Armand’s disappointment. Armand became cold to the point that he ridiculed and let *Désirée* go. The young mother took the baby out and walked into the swamp; and the two were never to be seen again. Armand burned *Désirée’s* belongings, including all the letters they wrote for each other. Among the bundles of letters was a letter from Armand’s mother, Madame Aubigny, who lived in France. She wrote to her husband to keep a secret about the fact that their son Armand had black ancestors.

The historical context of this short story is slavery in the Southern region of the United States. The history of slavery in America can be traced mainly to the Southern periphery states such as Mississippi and Louisiana, where cotton and sugarcane plantations once required large numbers of slaves to sustain the economy (Cook, 2016). It is the region that becomes the setting of most Chopin’s works that have earned her a name as a feminist writer because she critically underscored gender bias and social inequality. Chopin, whose real name is Katherine O’Flaherty, took as backgrounds of her stories the multi-layered lives of Louisiana society. She witnessed American history that was impacted by the effects of industrialization, urbanization, and immigration. Society became increasingly stratified culturally, economically, and politically that was finally culminated with the Civil War. It turned out that war and Reconstruction were also unsatisfactory, followed by a severe financial crisis in 1873.

The presence of African people in America began in 1619 when twenty African slaves boarding a Dutch ship arrived in Jamestown, the first British colony in the continent (Blackwell, 2011). European settlers subsequently brought more slaves to the United States for they made cheap labor forces. Bloodlines, reputation, and family status were very important in the plantation culture of pre-Civil War Southern America. In *The Soul of Black Folk*, W. E. B. Du Bois the

African American scholar who was an influential figure in African American movement and literature has this to say: “The main problem of the twentieth century is the problem of color-line.” (Stepito, 2003, p. 339). Marriage, friendship, and other relationships were heavily influenced by social stratification and power.

Désirée’s origin was unclear because Monsieur Valmondé, Désirée’s adoptive father, found the beautiful baby “between two stone pillars” on the front fence of his house (Chopin, 2014). Armand used Désirée’s obscure background as the cause of the darkened color of their baby’s skin. The social hierarchy in Louisiana in the mid-19th century had placed white landowners at the top of the social ranks and black slaves at the bottom; hence, the arrival of the Anglo-Americans in the state of Louisiana resulted in the enactment of stricter laws to govern slavery. Injustice and physical as well as mental abuses against the African slaves have left smudged historical imprints that are hard to erase (Hirsch & Bell, 1998). Armand comes across as xenophobic, unlike his parents and the adopted parents of Désirée who managed mixed-race realities better.

American Southerners were said to be generally nostalgic about their past that seemed stable and uncomplicated. But Kate Chopin was not. She wrote her fictions in the style of a Realist author (Sutomo, 2017; Tadjibayev, 2020; Wheeler, 1994). It is clear that her writing style is straightforward and does not play with fancy words to cover reality. Although she married to a businessman Oscar Chopin who was part of the high society in Louisiana at that time, she did not hesitate to write as it was about the realities of her people. Chopin confronted xenophobia and hypocrisy of the upper class. Armand’s characterization, for example, is that of a young man commonly found in the rich family such as owners of large plantations. Armand was depicted as a violent young master and he often tortured the slaves in his family plantation.

In teaching the history of the United States of America, we can add short stories like “Désirée’s Baby” to the list of enrichment reading materials. Stories about conflicts triggered by cultural arrogance and xenophobia can help open the awareness of the learners. Reading such a story, they learn to respect differences, fight for justice, and uphold human dignity while studying the history of a nation. We can comprehend why modern slavery like human trafficking, for example, still persists until today and how to rectify the problem. Learning from people in the past as portrayed in literary works can help foster historical sensitivity and empathy so that the same mistakes are not repeated whilst finding some new ways to correct them (Stambuk, 1999; Stoddard, 2012).

Resisting racism

Written in 1964 by Dick Gregory, a humorist, Civil Rights Movement activist, and social critic, the second story “Shame” is also a story of discrimination. An orphan African American boy named Richard was infatuated by his classmate Helene Tucker who was rich, clean, and smart. Richard was so poor that he went to school with no breakfast, wearing his only clothes that he had to wash, dry off, and put on again to school only to see Helen. Like any ordinary boys, Richard wanted recognition and attention from his love interest until one day he learned about shame. That was the day when Richard’s teacher called out each name of the students whose father would like to donate to the Community Chest for the poor Black families in the neighborhood. Richard would like to

donate the more money he had already saved than Helen's father to impress the girl. Upon knowing that the teacher left out his name, Richard was told that the donation was for people of similar social status with him and that he did not even have a father. The teacher's comment made the little boy embarrassed. This incident had impacted his life that he managed to get it over when he turned 21.

"Shame" is set in Gregory's own time when African Americans suffered racial inequalities. Afro-Americans were considered noteworthy and treated like animals in the society. To quote Arnez in his essay about Dick Gregory and other Black authors, "to be a Negro in white America is to be branded as a lesser mortal. Yet even against these tremendous obstacles, the Negro has forged a culture which Americans of every race are only now coming to understand and to appreciate" (1969, p. 61). The narrator of the story was able to fully recover from his bitter childhood experience after several years when he had a family of his own. His teacher's comment – "We know you don't have a daddy." – clearly depicts intolerance of the dominant White culture toward the colored people (Gregory, p. 2). It is true that Richard was wrong for lying that his "father" would like to donate some money. Richard was not blameworthy here because he sincerely wished to give the money even if his reproachable action was to gain the attention of Helen, the "light-complexioned little girl with pigtails and nice manners" (Gregory, p. 1). Unlike the teacher, the students came across as more tolerant. The narrator says this: "Helene Tucker turned around, her eyes full of tears. She felt sorry for me. Then I couldn't see her too well because I was crying, too." (Gregory, p. 3). Empathy was also shown by the whole class as told by the narrator thus: "Everyone had heard what the teacher had said, everyone had turned around and felt sorry for me." (Gregory, p. 3).

Next, the narrator in "Shame" presents another miserable occurrence near the end of the story. Little Richard failed to help a homeless man who was beaten to bleed in a restaurant. The boy intended to pay for the 25-cent-food that the man ordered. Richard saved some money by selling newspapers and shoes polishing. The wino man felt offended. Shouting, he snubbed angrily: "Keep your twenty-six cents. You don't have to pay, not now. I just finished paying for it." (Gregory, p. 3). The wino later apologized, but Richard could not help feeling rejected as he moaned, "I was pretty sick about that. I waited too long to help another man." (Gregory, p. 4) Here we see the author's pretext beneath this short story: American people are too ignorant and arrogant to help each other. Gregory's short story calls for respect and sympathy to the weak and marginalized, in this case, a poor Black American boy.

Thus, in "Shame" one can read racism in American history whereby the White society at that time denied the rights of the African American their status as the United States citizens. Despite Abraham Lincoln's 13th Amendment to the U.S. Constitution that declared slavery illegal, African American continued to face discriminatory and racist treatments. Through his writing Gregory attempted to enable the oppressed to voice out their rights without offending their dignity. Indeed, outstanding writers began to emerge, thanks to the Civil Rights Movement that Gregory helped to support. Like their fellow Black activists, he advocated to end segregation and racism. To grow Black Nationalism, these writers promoted human rights and justice for all in their works. Gregory was one of the numerous African American authors of the twentieth century who

continued to write about the lives of the Blacks in battling prejudice and inequalities. Besides writing, Gregory was known more as a celebrated comedian who used humor as social criticism.

Race-related violence had left a deep, personal impact on Gregory and this was reflected in, for instance, the protagonist in “Shame”. As a poor fatherless boy, Gregory himself, like little Richard, was often bullied by his schoolmates and neighbors. Except for his later success as an entertainer, Gregory found that the color of his skin continued to impede him throughout his unfinished university life and a brief military career, hence his firm commitment to fight racism. It seemed that 1963 was the most unforgettable year for Gregory despite his delight of having his name mentioned in 1963’s *Who’s Who in America* (Harris, 1982). Gregory lost his two-and-a-half-month-old son (also named Richard) and his best friend was murdered in a race-riot. Right after attending the two funerals, Gregory flew to the South to grieve with the family of the four schoolgirls who were killed when a bomb exploded during a Sunday morning service in the 16th Street Baptist Church in Birmingham, Alabama on September 15, 1963. Two years later Gregory was shot but survived when addressing a crowd during his peaceful activism. He refused to be taken to a hospital until the police had dispersed the Black protesters. Like Martin Luther King, he employed a non-violence method in battling racism. On August 19, 2017 Gregory died of heart failure at 84 and forever remembered as a multi-gifted artist who struggled for human as well as animal rights.

Teaching history of the Civil Rights Movement can therefore be made effective by supplying students with stories like “Shame”. Besides, a close look at the author himself helps broaden the students’ understanding of the brutal physical and political oppressions, racial humiliation, and socio-economic deprivations experienced by the African American society dated back from the slavery time. There has been a huge amount of improvement on civil and human rights for the African American today, despite the fact that inequality and discrimination remain unresolved issues.

Conclusion

This research has shown that the two short stories from American Literature, namely “*Désirée’s Baby*” and “*Shame*” are suitable to use as supplementary reading materials in American History class. The short stories provide a chronicle of how human history has developed by identifying American society’s racial prejudices and how the nation has responded to and coped with differences over time.

It has been shown that, *first*, intolerance almost always colors every phase of civilization. Intolerance towards individuals or groups who have different skin colors from the dominant group is depicted in these stories. Intolerance occurs because the majority feels superior compared to the marginalized Other. The stories portray the reality of American white supremacy. The obsession with skin color made Armand Aubigny not realize that in fact he inherited the blood of the dark skin-colored race he had always underestimated. Meanwhile, little Richard in Dick Gregory’s short story was bullied by his teacher and people in his neighborhood because of his poverty and dark skin. Further, these characters gave their respective responses to the marred race-relations. *Désirée* gave up and had

nothing to do to correct the situation as she herself was a victim of her bigot husband. In different ways, Richard managed to get over the pain of racial discrimination in his adult life.

Secondly, the short stories studied emerge from a social framework that has been consistent on racial domination and oppression of the colored-people into which each author was born. After marrying her husband who was a native of New Orleans, Louisiana, Kate Chopin was familiar with slavery life in antebellum Louisiana. She observed and wrote about how the Creole survived in the South. Despite his humble origin, Dick Gregory took up various jobs before his success as an eminent comedian and civil rights activist, thanks to his multi-talents and the fact that he knew what it meant to be poor and bullied because of his skin color. Thus, it is partly inspired by their own respective lives that the three authors represent the fictive characters' dilemmas, fears, hopes, thoughts, and many other feelings.

Finally, in relation to the study of American History, both short stories make historical events more alive, interesting, and meaningful to learn. Diverse important facts and details in some certain historical periods of any nations are often easier to remember when recounted imaginatively through literary works. Above all, if transformative history teaching is the goal, suitable reading materials like the short stories discussed may help increase students' empathy and acceptance of self and others.

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INVESTIGATING EFL LEARNERS' "INDONGLISH" USAGE BY ENGLISH DEPARTMENT STUDENTS: A QUALITATIVE STUDY

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Abstract

The aim of this study was to analyze the specific vocabulary in the Indonglish phenomenon that the Tidar University students use in the educational environment at Tidar University, the meaning that exists in Indonglish at Tidar University, and the impact Indonglish usage in the use of Indonesian is correct and right in the environment education in universities in Tidar University in a signification effort Indonesian. Indonglish is a term often used for the use of the English language which is nuanced by Indonesian culture. Indonglish study focuses on environmental education, particularly in higher education that is not only limited to the academic setting but also non-academic. The researchers used qualitative research, the data of this research were a wide range of speeches acquired in an educational environment, especially in Java, in which there are forms of language linguistically mixed Indonesian and English. Locational data source of this research were the perpetrators of students in environmental education at Tidar University. The result is the 5th semester students produced 35 Indonglish vocabulary and the 7th semester students produced 31 Indonglish vocabulary. The basic assumption for determining the locational data sources was the consideration that the students, faculties, and staffs had a varied background of social, economic, cultural so that it was expected to describe the condition of society. The data analysis was conducted by applying the distributional method that was commonly done in linguistics. The method of analysis was done after the data were collected and properly classified. Furthermore, the interpretation of the data was done. Then, the interpreted data were presented informally.

Keywords: EFL Learners, English department students, Indoglish, language

Introduction

English is approved as an international language in this world. Referring to English, world Englishes as an umbrella that differs and analyse of Englishes worldwide. As stated by Bolton (2012), favour a discussion of "world English" in the singular, and also employ terms such as "global English" and "international English," while others adopt the same terms in their plural forms. Bolton added, in recent years, a plethora of terminology has come into use, including: English as an international (auxiliary) language, global English(es), international English(es),

localized varieties of English, new varieties of English, second-language varieties of English, world English(es), new Englishes, alongside such more traditional terms as ESL (English as a second language) and EFL (English as a Foreign Language). World Englishes, narrower sense, “new Englishes” focuses on the real characteristics of regional Englishes, along with an emphasis on the linguistic description of autonomous varieties of Englishes. Because people learn English, some people also learn other languages, and this is called multilingual community. Because of the importance of English, Indonesian government adds English as compulsory foreign language subject at school. However, some schools add other foreign languages such as Chinese, Japanese, Spanish, Arabic, and so on to learn it. Related to the multilingual community, sociolinguistics studies bring impact for the language used in society. According to Wardhaugh (2006), sociolinguistics is the study of our everyday lives – how language works in our casual conversations and the media we are exposed to, and the presence of societal norms, policies, and laws which address language.

Language is an important aspect of human being. By learning language, people can communicate with each other, get information from one to another and interact (Riadil, 2019). Language has a big role in human life to make a relation in their environment. One of the expert states that language is used widely in communication between people who do not share the same first (or even second) language (Harmer, 2007). It indicates that language is very important to learn in human life (Riadil, 2020b).

Unfortunately, in the real condition, it is still difficult for Indonesian students to practice their English ability in daily conversation even though they have been studying English for ten years in formal junior high school, senior high school and university due to they might get a good score of English in their report card but they cannot speak English fluently yet (Kayaoğlu & Sağlamel, 2013). It is the fact that many English as a Foreign Language (EFL) teachers complain about their speaking classes in which a considerable number of students are not responding actively in speaking exercises (Abadi, 2015).

Inevitably, (Saddhono & Rohmadi, 2014) stated that Indonglish is a term that is often used for language usage English that is still nuanced in Indonesian culture and language. Speech events like this are deep sociolinguistic studies are often said to be a phenomenon of code mixing and lending or “borrowing”. However, when examined further and in depth the shape of the course Indonglish is a unique and unique form in which the existing form is a blend of English and Indonesian. Indonglish is a special form because although it is a combination of Indonesian and English forms but this form of Indonglish is also not clearly included in Indonesian or languages English. Therefore, the form of speech is English but the meaning contained in it is Indonesian culture and language. The emergence of this Indonglish form in general is not due to lack of competence from the speaker. However, sometimes it arises because of certain backgrounds and purposes the speaker. Based on the observations of researchers so far, it turns out that many factors are the background of the use of the Indonglish form in society. One background the emergence of this Indonglish form is as a form of prestige or prestige.

This phenomenon often used by celebrities in Indonesia, especially in infotainment. Speakers feel prestigious when using Indonglish forms. Therefore, this form of Indonglish used by celebrities, this phenomenon is then copied by the public

general, especially teenagers. Teenagers in general will feel prestigious when they can follow the trends carried out by celebrities, one of which is related to use of the language. Another background that drives the emergence of the Indonglish form is because in Indonesian the exact form has not yet been found when expressing said speech. Often there are words or phrases contained in Indonesian no can fully represent the purpose of the speech so that the speaker is more frequent use a foreign language, in this case English (Nurmasari, Subiyantoro, & Fadhilah, 2017). But the form of language what emerged was nuanced in Indonesian and this was later stated with the Indonglish form. This Indonglish form is a typical form, where the form is in English but its meaning has entered into the language culture Indonesia. The Indonglish phenomenon is an example of "up to you" speech. Mean The speech has an Indonesian cultural background, moreover there is a word which states the submission of the speaker to the speech partner. If in English language the word occurs in formal and serious situations but in Indonesia the utterances, it occurs in informal or relaxed situations.

Indonglish usage in society is mostly dominated by young people which is teenagers. This is because at that age teenagers are looking for identity with various ways to express, one of them with language. Therefore, at that age you can it is said to be of school and college age so that many Indonglish studies are found on the realm of education. This Indonglish phenomenon often arises when a fellow teenager communicates with a variety of backgrounds. Based on the researcher's hypothesis, the use of Indonglish in the educational environment apparently not solely as a form to be prestigious but also because of demands academic. This is because in the environment of education, science and technology very rapidly developing so that the terms are up to date and Indonesian don't have the right word equivalent. Therefore, research is concerned with being, background and determinants of the use of Indonglish in the educational environment, especially in Higher education is needed to identify the motives for the emergence of Indonglish. The focus of Indonglish studies is in the educational environment, especially in this tertiary institution not limited to the academic atmosphere but also non-academic. Non-academic atmosphere in here intended are events that occur when students interact with friends, lecturers, and other academicians in the education environment.

This is meaningful in research This does not rule out speech events that tend to be informal in general outside the context of the purpose and educational environment. This is because it is in informal speech events that natural, deep forms of linguistic forms emerge the actual context of linguistic research must be a preference for illustration at Tidar University in Central Java the real language situation. Related to the problems and urgency of research on Indonglish at Tidar University in Central Java, the objectives of this study are: (1) What are the specific vocabulary in the Indonglish phenomenon that the Tidar University students use in the educational environment at Tidar University?, (2) describing the meaning that exists in Indonglish at Tidar University, (3) Impact Indonglish usage in the use of Indonesian is good and right in the environment education in universities in Tidar University in a signification effort Indonesian.

The benefits that can be taken on this research day can be divided into two, namely the theoretical benefits and practical benefits. The theoretical benefit of this research is adding studies in the field of linguistics, especially in the field of sociology. Research related to language with any object of study will contribute to

the development and development in sociolinguistic science. As a science, studies in the field of sociolinguistics will always be dynamic even though sometimes when viewed from practical science, this study is considered something small and meaningless. However, it must be emphasized that with the number of studies in the field of sociolinguistics will certainly enrich the study of sociolinguistics in future. This journal research is relevant because this research is about language, a mixed language between Indonesian and English and the object is Indonesian EFL Learners which majoring English education program. Inevitably, these students should produce plenty of English words when they are speaking in English. In addition, this research paper is also contemporary for other researchers because they will know that Indonglish term is exist and numerous of people or even students use it whether they are majoring English language or not. Besides, it is an interesting research to be conducted because we may know that from this research the readers can pursue their skill in English, they will decrease their awareness in speaking English. There are certain factors that causes people hardly to speak English is because they think if they sometimes mix the language within L1 and L2 to be in the same sentence when they utter, that would be embarrassing, but in fact, it is good to mix the L1 and L2 in speaking, it can increase their confidence so they can fully speak English and majoring numerous of English words.

The practical benefit of this research is that it provides a clear understanding of the relationship with the linguistic phenomenon that is around us. Good understanding is related to the use of existing languages will have an impact on better interactions. This is certainly very important because the use of language in the educational environment sometimes has a wide-ranging impact the community. The educational environment, especially in Tidar University, is approached by the wider community as a domain filled with intellectuals and academics. As we know it that higher education is the beginning of the good and bad use of language starts. If the use of language in Tidar University is good, then the view of the community will be good and vice versa. Therefore, the results of this study are expected to be self-reflection and even reflection for the academic community in Tidar University, both lecturers, students, and employees. With these efforts, it is hoped that more Indonesian dignified and become a pride for the people and nation of Indonesia. The goals of this research is to investigate how much the students produces English words and how frequent the students mix the language within L1 and L2. And then, we will know that from this research the readers can pursue their skill in English, they will decrease their awareness in speaking English. There are certain factors that causes people hardly to speak English is because they think if they sometimes mix the language within L1 and L2 to be in the same sentence when they utter, that would be embarrassing, but in fact, it is good to mix the L1 and L2 in speaking, it can increase their confidence so they can fully speak English and majoring numerous of English words.

Method

Qualitative research used in this research. Patton & Cochran 2007) defines qualitative research is categorized by its purposes, which belongs to understanding some feature of social life, and this technique which is generate the word, rather than numbers, as data for the analysis. Qualitative research is understanding of social phenomenon based on participant's point of view (Williamson, Given, & Scifleet,

2018). In order to increase information into a certain phenomenon, such as an environment, a process, or a belief (Cam & Tran, 2017). The purpose of this study was to analyze the specific vocabulary in the Indonglish phenomenon that the Tidar University students use in the educational environment at Tidar University, the meaning that exists in Indonglish at Tidar University, and the impact Indonglish usage in the use of Indonesian is good and right in the environment education in universities in Tidar University in a signification effort Indonesian.

The object of this research was 5th and 7th semester English department students in Tidar University. Since this research showed a discourse analysis, the researcher used the transcripts of student utterances. To instigate the study, the researcher defined what *Indonglish* are rendering to some experts. Then, the researcher observed and recorded the 5th and 7th semester English department students in Tidar University of their conversations. After collecting the objects of this research, the researcher wrote the transcript of the selected conversations from the voice records. In the next part of the research process, the voice records and the transcripts were analyzed by using the theories. In this process, the researcher used three steps. First, the researcher observed and recorded the 5th and 7th semester English department students in Tidar University of their conversations, and then found the words or vocabulary containing *Indonglish* in their utterances. Second, the findings were analyzed and classified into the analyze the specific vocabulary in the Indonglish phenomenon that the Tidar University students use in the educational environment at Tidar University. Third, the findings of classifications were defined and explained as the possible reasons why 5th and 7th semester English department students in Tidar University used Indonglish technique in their daily conversations. Those three steps were to respond and answered the research questions in this study. Finally, the researcher drew the conclusion based on the finding on this research paper.

Findings and Discussion

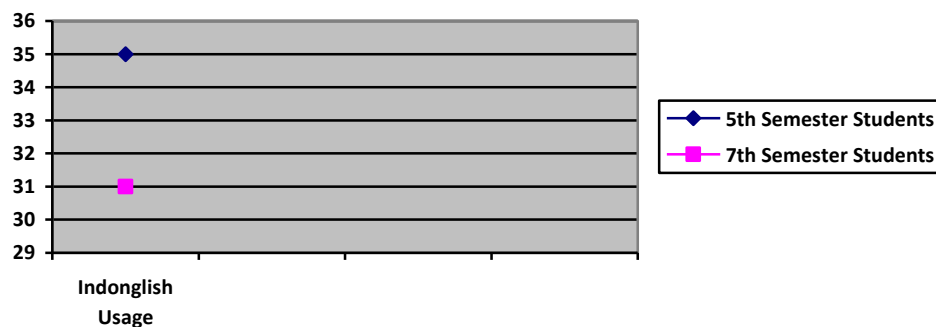
Findings

Lowenberg in (Riadil, 2020a) stated that prestige may still be a secondary motivation for speakers, while supporting motivation is a special meaning in the realm that drives modern. Indonesians can produce semantics that they get in English, and they will buy from English to be able to find meaning the same as using English.

Furthermore, it was stressed that Indonesian was a language that was constantly strived to become a dignified language. Dignified language usually has a high power of expression. That is, the language can be used to accommodate a variety of functions. Thus it can be emphasized that a dignified language is a language that can carry many functions.

Table 1. Type of Indonglish Utterance of 5th and 7th Semester Students

No	Type of Indonglish Utterance (5 th Semester)	Total	Type of Indonglish Utterance (7 th Semester)	Total
1	Guys	1	All	1
2	Submit	2	Submit	2
3	Paper	4	Proposal	4
4	Download	1	Paraphrase	1
5	Free	1	Detect	1
6	What	1	Plagiarism	1
7	Deadline	2	Oh I see	2
8	Hardcopy	1	Guys	1
9	Softcopy	1	Breakfast	1
10	I think	1	Spicy	1
11	Yes	1	I think	1
12	Browsing	1	Yes	1
13	References	2	Good	1
14	Journal	2	Idea	1
15	Lowbat	1	Oh Okay	1
16	Games	1	Let's go there, then	1
17	Searching	2	Anyway	1
18	Anyway	1	Stay	1
19	Keyword	1	Teaching English as Foreign Language	1
20	Up to you	1	Action	1
21	Keep	1	Research	1
22	Calm	1	Data	1
23	Good	2	Really	1
24	Save	1	Cool	1
25	Send	1	Thank you	1
26	Thanks	1	Calm	1
Total		35	Total	31



According to the table above the 5th semester students produced a lot of more English words when they speak in L1 and L2 language. It shows that the fifth

semester students produced 35 words rather than the seventh semester students who only produced 31 English words. In addition, we can conclude that the 5th semester students are more confidence speaking in two languages which is very good things, they can increase their speaking skill in English as a foreign language more proper and efficient.

Discussions

In the situation as above, Indonesian language occupies two positions, namely position as national language and position as state language. In its position as a national language, Indonesian has a number of functions, namely symbols of national pride, symbols of national identity, unifying tools of people who have different socio-cultural backgrounds and languages, means of inter-regional and intercultural communication. In the position of the state language, the Indonesian language functions as the official language of the state, the language of instruction in the world of education, a means of communication at the national level for the benefit of development and governance, and as a tool for the development of culture, science, and technology. One more thing that needs to be added, is that in its position as a state language, Indonesian also functions as the language of the mass media.

In this study, several examples of Indonglish usage among students in Tidar University can be explained:

5th Semester Student

- (1) Student 1 : Hai, *guys*, udah *submit* tugas UTS *paper* mata kuliah Maam Lilia belum?
- (2) Student 2 : Belum nih, aku masih nge download beberapa materi. Ini materinya ada yang gak free tapi harus bayar. Padahal Senin besok harus di submit.
- (4) Student 1 : What? Ndak Senin minggu depan to?
- (5) Student 2 : Ngawur, Senin besok. Makanya aku buat dateline hari ini harus selesai buat paper nya karena dateline udah mepet banget.
- (6) Student 3 : Tugasnya hardcopy atau softcopy?
- (7) Student 1 : Dua-duanya deh, I think.
- (8) Student 2 : Yes, dua-duanya. Ini aku lagi browsing artikelnya kok gak ada ya? Susah banget nyari artikel dan references journal tentang materi paper ku, Wah lowbat juga laptopku.
- (9) Student 3 : Lah kamu sambil main games sih.
- (10) Student 2 : Engga kok. Ini aku masih cari materi dan references journal tapi belum dapat.
- (11) Student 1 : Santai aja, coba aku searching di google. Biasanya cepat ketemunya. Anyway, caranya keyword nya apa?
- (12) Student 2 : Up to you lah yang penting ada hubungannya dengan tema paper aku.
- (13) Student 1 : Oke. Lah ini banyak hasil searchingnya. Yang penting materi dah ada semula. Nggak usah panik keep calm aja hahaha.
- (14) Student 2 : Lah iya. Good good. Ini bagus artikelnya, tolong di save dan send ke whatsapp ku ya. Thanks ya bro.

Explanations and Informations:

1. Speech Performer: Speech actors are fifth semester students at a tertiary institution in Central Java. Speakers and speech partners are male with an average age of 20-21 years. The speakers are Javanese ethnic background.
2. Speech Situation: Speech situation is non-formal because it occurs on campus outside the learning process.
3. Speech Topics: tudents are looking for references to complete course assignments on campus.
4. Objective Speech: Students discuss to look for material in order to complete the assignment from the lecturer.
5. Location of Speech: Speech events occur in class on a campus that occur outside the teaching and learning process.

7th Semester Student

- (1) Student 1 : Hai, *all*, udah *submit* laporan *proposal* belum?
- (2) Student 2 : Belum nih, aku masih nge paraphrase beberapa kalimat. Soalnya masih ada beberapa kalimat yang ke detect plagiarism
- (4) Student 1 : Oh I see
- (5) Student 2 : Eh guys, makan yuk, udah pada breakfast belum?
- (6) Student 3 : Belum, ayo makan yuk, aku lagi mau makan yang spicy gitu nih
- (7) Student 1 : I think, seblak enak deh
- (8) Student 2 : Yes, seblak enak tuh, good idea
- (9) Student 3 : Oh okay deh, let's go there then
- (10) Student 2 : Eh anyway, submit proposal nya kapan deh?
- (11) Student 1 : Rabu depan deh, Santai aja, stay calm Hahahah
- (12) Student 2 : Oh I see, oke deh
- (13) Student 1 : Proposal kamu tentang apa emang?
- (14) Student 2 : Proposal ku tentang Teaching English as Foreign Language, tapi action research sih, ambil data pas kemarin PPL
- (16) Student 1 : wah mantap, really cool
- (17) Student 2 : hahaha thank you deh

Explanations and Informations:

1. Speech Performer: Speech actors are seventh semester students at a tertiary institution in Central Java. Speakers and speech partners are male with an average age of 20-21 years. The speakers are Javanese ethnic background.
2. Speech Situation: Speech situation is non-formal because it occurs on campus outside the learning process.
3. Speech Topics: Students are looking for references to complete course assignments on campus.
4. Objective Speech: Students discuss to look for material in order to complete the assignment from the lecturer.
5. Location of Speech: Speech events occur in class on a campus that occur outside the teaching and learning process.

Conclusion

This research is very close to the position of Indonesian as a state language, especially in relation to its function as a vehicle for education because speech events occur in tertiary institutions that are included in the realm of education. In general, it can be said that the mastery of Indonesian by students is apparently not good enough. Motivation to learn Indonesian in general is also not high enough among college students. Most stated that they felt bored in learning Indonesian because from the lowest to the highest level of education they learned Indonesian, and their language authority did not improve. With this background Indonglish then emerged as a form of speech by young people that occurred in the realm of education. Indonglish also appears as a form of identity and identity search for teenagers who have curiosity and experiment, including the use of the language. The result is the 5th semester students produced 35 Indonglish vocabulary and the 7th semester students produced 31 Indonglish vocabulary. The basic assumption for determining the locational data sources was the consideration that the students, faculties, and staffs had a varied background of social, economic, cultural so that it was expected to describe the condition of society. The data analysis was conducted by applying the distributional method that was commonly done in linguistics. The method of analysis was done after the data were collected and properly classified. Furthermore, the interpretation of the data was done. Then, the interpreted data were presented informally.

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INDONESIAN GRADUATE STUDENTS' ATTRIBUTIONAL BELIEFS AND METACOGNITIVE STRATEGIES IN THE ACADEMIC READING COMPREHENSION

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Abstract

The field of students' beliefs in reading comprehension has become an increasingly significant research issue in the educational context. However, there have been very few studies examining attributional beliefs and metacognitive strategies adopted by EFL graduate students to deal with comprehension skills and reading difficulties. Applying the attribution framework, this study aimed to fill in the gap by investigating students' attributional beliefs, metacognitive reading strategies, and the correlation between attribution and metacognitive reading strategies. The researchers employed mixed-method research with questionnaires and interviews as the instruments to collect data. The results showed that the majority of students attributed their successes or failures to internal factors (efforts and strategies). Many students claimed that they often experienced reading difficulties during online learning. Lastly, the Pearson correlation showed that there was a strong correlation ($r = 0.746$) between attributional beliefs and metacognitive reading strategies. This study offers several implications for language learning, in particular, the academic reading comprehension. First, students need to have a higher awareness of attributional beliefs in academic reading. Second, language teachers should support students to develop internal attribution and metacognitive strategies in academic reading.

Keywords: Attributional beliefs, EFL graduate students, metacognitive strategies, reading difficulties

Introduction

Successful graduate students require English language proficiency. Despite this requirement, many students have limited English proficiency which may cause comprehension problems in the academic reading process (Wang et al., 2014). Second language academic literacy in distinct discourse values and culture may be a challenging and complex process for graduate students (Singh, 2014). Rivera-mueller (2020) confirms that many teachers encounter students' reluctance, avoidance, and disengagement from the academic reading process. Many students assume that building reading comprehension is too demanding and it may press down upon their

self-beliefs and existing knowledge. However, reading various literature allow students to broaden their knowledge and improve language skills (Triwidayati, 2019). Elgendy et al. (2021) find that students' academic reading difficulties may be caused by their psychological and internal factors such as reading anxiety, procrastinating, low confidence, and binge reading. When students believe that reading can somehow be stressful for them, they often perceive reading as a challenging course and process that must be endured, rather than engaged (Rivera-mueller, 2020). In addition, Bekkaloglu (2020), reveals that less use of metacognitive strategies may lead students to experiencing reading difficulties such as poor comprehension and lack of world knowledge. Therefore, to achieve academic reading success, graduate students need to be able to understand the meanings, provide solutions to several problems, and become metacognitively active (Florida & Mbato, 2020). Furthermore, Mbato (2013) highlights that the use of metacognitive reading strategies can greatly help students to monitor their behavior and regulate their reading activities. Metacognitive reading strategies promote students to understand ways to plan the goals, monitor their reading process, and evaluate how well their strategies achieve reading outcomes (Chamot and O'Malley, 1994, p. 60).

Being self-regulated readers are quite demanding, students have to focus and understand how to control their feelings and attribution beliefs with metacognitive strategies to achieve language learning demands (Phelps, 2002). Metacognitive students who have good attributional beliefs tend to understand the significance of efforts and perseverance in integrating metacognitive strategies to enhance reading comprehension skills and deal with challenges (cf. Mbato, 2013). Mbato (2013) perceives that attribution is students' beliefs about their success or failure in the specific learning context, in particular, English language learning areas. That is the reason why the integration of metacognitive strategies may prompt students to evaluate and reflect on the tendency of their internal and external attribution for reading successes and failures. According to the attribution theory, Weiner (2010) discovers that students' attributional beliefs are influenced by their thinking process which gives rise to their feelings and actions. In academic reading comprehension and achievement, attribution beliefs mean that students' casual thinking can be the major factor determining their responses, emotions, and learning behaviors. Weiner (1985) also proposed four attribution dimensions comprising internal, external, controllable, and uncontrollable. Those four dimensions also describe four main causes of students' achievement which are students' ability, effort, task difficulty, and luck. Students attributing their success and failure to controllable and uncontrollable dimensions, such as reading difficulties, failures, and insufficient comprehension abilities can be considered as students who experience learn hopelessness and reading failures. In addition to their difficulties and failures in academic reading, students tend to regularly disengage from the academic reading course and they will be unlikely to apply their effort and persistence to gain reading goals and better performances (Luo et al., 2014).

In the academic reading process, excellent reading comprehension and performance are obligatory for Indonesian graduate students to pursue overseas training and future education. However, Pammu et al. (2013), reveal that many Indonesian EFL students confront reading comprehension problems in dealing with a variety of lengthy texts which are more complex and demanding for second language readers since academic reading comprehension involves individuals' mental and

cultural processes. A particular Indonesian researcher indicated that the majority of Indonesian graduate learners experienced low abilities in comprehending reading texts (Kweldju, 2001). Kweldju (2001), claimed that most of them are not able to read specific text with full comprehension. This case is in line with that of Sandekian et al. (2015), who find that poor comprehension abilities and insufficient level of English proficiency contributed notably to students' academic reading problems because it is a barrier that hinders students from academic reading success. Hirano (2015), explores that students' various difficulties in academic reading can be caused by several factors. The first one is students tend to attribute to the nature of reading activities at the college level. Another factor is graduate students' unexpected amount of reading that they had to accomplish at the master program. Thus, they experience reading-shocked and tend to compare the amount of reading tasks in graduate to an undergraduate program (Alghail & Mahfoodh, 2016). Lastly, insufficient English background and reading skills lead to students' difficulties and failure in academic reading comprehension.

Hirano (2015) examines that graduate students need to adopt effective strategies to cope with their academic reading challenges. Metacognitive strategies can be adopted by graduate students and extensively help them to make a decision, solve reading challenges, and facilitate self-regulation of EFL reading (Mbato, 2013).

It is notable to understand that a few studies have been conducted on students' attributional beliefs in Indonesia (Sutantoputri & Watt, 2012; Mali, 2017; and Florida & Mbato, 2020). The first study was conducted by Sutantoputri and Watt (2012). They investigated the possible effect of different gender, ethnicity, and religion on Indonesian graduate students' attributions along with other aspects comprising efficacy, motivation, intelligence beliefs, and academic performance. The result of this study indicated that in the Indonesian context, there were no major effects of students' different gender, ethnicity, or religion on attribution, efficacy, beliefs, and academic performance. The second study was conducted by Mali (2017) in that of learners' progress of their second language learning and reasons they attribute to their success or failure of learning a second language. This particular study aimed to promote effort attributions by using three practical ways based on the theory from Dornyei (2001) on the motivational teaching framework to the EFL students' learning process. The result showed that students' motivation, academic achievements, and collaboration between parents and teachers could promote the effort attributions to students. The last study was carried out by Florida and Mbato (2020). They investigated how Indonesian EFL students attributed their success or failure in reading comprehension and analyzed the correlation between students' attributional beliefs and their monitoring strategies in reading. The result indicated a moderate correlation between students' attributional beliefs and monitoring strategies. It also indicated that undergraduate EFL students need to regulate themselves more and direct their reading process based on attributional beliefs.

Those studies above were conducted on similar topics in the context of students' attribution beliefs in academic learning to encourage students' specific skills in language learning (Sutantoputri & Watt, 2012; Mali, 2017; and Florida & Mbato, 2020). These studies, however, shared different results of students' attributional beliefs in the academic learning process depending on the various aspects supporting the attribution. One study explicated that students' different gender, ethnicity, or religion did not affect their attributional beliefs, efficacy, and academic learning

performance (Sutantoputri & Watt, 2012). In contrast, two other studies indicated that students' attributional beliefs were supported by other aspects comprising students' motivation, achievements, parents, teachers, and their strategies (Mali, 2017; and Florida & Mbato, 2020). Based on these findings, it can be inferred that Indonesian EFL students attributed their success or failure in learning to internal and external factors. However, none of the studies investigate students' challenges in academic reading and provide strategies to deal with their difficulties.

This current research aimed to examine Indonesian graduate students' attributional beliefs in academic reading comprehension and whether they attributed their academic reading comprehension success or failure to internal or external factors. The previous studies were in agreement regarding the influence of EFL students' attributional beliefs in their learning process. However, there was a dearth of research about graduate students' attributional beliefs in academic reading comprehension especially during the online learning. Those studies have not examined clearly the impact of reading difficulties on students' failure and their strategies to deal with them. Therefore, this current study intended to fill the gap in the literature by examining the graduate students' attributional beliefs in academic reading comprehension, students' metacognitive strategies to overcome students' reading difficulties, and the correlation between attributional beliefs with metacognitive reading strategies during the online learning. Three research questions were formulated in this research:

1. How do Indonesian graduate perceive their attributional beliefs in academic reading comprehension during online class?
2. What are Indonesian graduate students' strategies to deal with academic reading difficulties?
3. Is there any relationship between attributional beliefs and metacognitive reading strategies of Indonesian graduate students?

Based on the third research question, the researchers formulated the two hypotheses:

H0: There is no correlation between attributional beliefs and metacognitive reading strategies of Indonesian graduate students.

HA: There is a correlation between attributional beliefs and metacognitive reading strategies of Indonesian graduate students.

Attributional Beliefs

It is no doubt that attributional beliefs play a significant role in students' learning motivation, performance, and academic coping (Luo et al., 2014). In the learning process, it is understood that every student presents different types of attributional beliefs. Students may attribute their success or failure to several dimensions, locus (internal and external), stability, and controllability that is dependents on students' learning experiences including past success or failure, social norms, and existing beliefs (Weiner, 2010). According to Ellis (2008), attribution is explained as a student's progress of their second language learning and the reasons why they attribute their success or failure in the process of acquiring a particular target language. In the educational aspect, attribution can be defined as a determinant of students' learning and performance affecting their motivation and academic achievement (Weiner, 1985). Furthermore, attribution can be described as people's explanation for the cause of a particular event, which in turn affects their behavior

(Martinko, 1995, p.8). With regards to Winer's attribution theories, Martinko (1995) also mentions four dimensions of attribution: locus of causality, stability, globality, and controllability. The locus of causality focuses more on how people perceive a particular cause as being internal (abilities and efforts) or external (insufficient preparation and task difficulty). The stability dimension explores more on whether or not a particular cause can be considered as something fixed or stable. Globality refers to the way how people perceive a cause is in a particular situation of their life. Lastly, controllability refers to the way how people believe that they can control a particular cause.

Mori et al. (2010) find that the majority of students attribute their success to the influences of teachers and the conducive classroom atmosphere primarily. Meanwhile, their lack of abilities and insufficient knowledge were the causes of their failure. Yilmaz (2012) found that most of the students attributed their success to their suitable learning strategies, positive mood, reading interest, teachers' feedback, and a conducive classroom environment. While, they attributed their failure in the reading process to inadequate reading abilities, lack of time, negative mood, and an unconducive environment. Those findings of two different studies (Mori et al., 2010; Yilmaz, 2012) are in harmony with that of Weiner's attribution theory, which describes attribution through four significant explanations for success or failures in achieving students' learning outcomes: abilities, efforts, task difficulty, and luck.

Reading Difficulties

Reading is a particular process involving students to look for a series of written symbols to find the real meaning of them. Pammu et al., (2013) describe that reading is the most effective and efficient way to encourage students' comprehension, improve general language skills, change students' bad habit in learning, and enhance their level of confidence as second language readers. According to Zarei (2018), academic reading is a difficult process requiring varied strategies to cope with several issues. Specific strategies might be implemented to help students deal with academic reading problems. Zarei (2018) found that those suitable reading strategies might be utilized to help students in comprehending specific texts and overcoming reading difficulties and faced by students in second language learning and acquisition. Students seem to struggle the most to acquire English as a second language and to overcome reading setbacks. However, some students might not realize and understand that they need to better strategies to cope with all reading issues (Alghail & Mahfoodh, 2016).

Those reading problems might affect their reading development and comprehension. Lack of metacognition leads students to not care on their reading progress and suffer reading skills and strategies. Then, students experiencing less motivation and engagement in reading process pull themselves out from the academic reading process by not paying attention to the learning process, expressing their negative emotions, avoiding reading activities, and becoming disengaged readers. Meniado (2016) finds that in Saudi Arabia, the level of students' motivation in academic reading is low. This case leads students to have low level of reading comprehension, surface engagement in reading, less vocabulary and word knowledge. Many EFL students in Indonesia also experience academic reading challenges such as bad habits in reading and difficulties in understanding the particular reading text (Pammu et al., 2013). They find that a great number of

Indonesian students suffer insufficient vocabulary knowledge and strategies in reading comprehension.

Metacognitive Reading Strategies

According to Flavel (1979), metacognition involves individuals' awareness and cognitive process to attain self-regulation, mental activities, and thinking strategies. Fundamentally, metacognition refers to thinking about thinking and it had been categorized into two crucial aspects namely monitoring skills and cognitive knowledge for the learning process (Flavel, 1979). Furthermore, Chamot et al. (1999) argued that metacognition is an essential knowledge that need to be developed by individuals to have abilities in planning, monitoring, and evaluating. Flavel (1979) investigated that individuals who carry out the metacognitive knowledge development in their learning tend to develop higher self-beliefs and strategies to cope with learning issues. Students having great deal of metacognitive knowledge can determine the most effective strategies to achieve the learning goals. However, promoting high levels of metacognitive strategies for students is quite challenging. Teng (2020) found that it is difficult for students to implement metacognitive strategies in the reading process because they need to interpret, evaluate what they have read previously, and conclude the crucial information by using higher-order thinking skills.

Chamot et al. (1999) find that students will be success in the reading after implementing metacognitive strategies. Metacognitively active students tend to develop epistemic beliefs and perceive readings are for particular purposes. In addition, developing strategy knowledge and the ability to reflect on what has been learned are the important component for constructing a strong metacognitive knowledge (Flavell, 1979; & Chamot, et al., 1999). The majority of graduate students experience difficulties in attaining reading comprehension due to lack of metacognitive knowledge (Pammu et al., 2013; Zarei, 2018). Chamot and O'Malley (1994) argue that graduate students who equipped themselves with language learning strategies can improve their progress in comprehending, internalizing the target language, and developing communicative ability autonomously. Teng (2020), reveals that students who implement metacognitive strategies during reading may be able to regulate themselves, modify reading approaches, and become more proficient in reading. Last, Teng (2020) also agrees that metacognitive reading strategies may be applied to help students in building specific knowledge by planning the activity, monitoring the strategies, and evaluate whether or not the strategies suitable.

Method

To obtain the particular data, the researchers implemented a sequential parallel mixed-method study to obtain data regarding this research. According to Ary et al. (2009), a mixed-method study aimed to help researchers to combine both qualitative and quantitative approaches in a creative way utilizing the strengths of each within a single study. By mixing the methods in a specific way, Ary et al. (2009) argued that it could minimize the weaknesses of one approach and reduce the overlapping with the weaknesses of another, so the study can be strengthened. In addition, Creswell (2014) found that a sequential parallel mixed-method study could be used by researchers to integrate both qualitative and quantitative approaches to provide understandable research data. This current study was conducted in the area of

Yogyakarta. The participants in this study were 19 graduate students of the English Education Master Program at Sanata Dharma University, Yogyakarta. The research participants came from batch 2021 who had experienced the academic reading process through online learning during this Covid-19 pandemic. They were selected as the source of data to comprehend their attributional beliefs in academic reading comprehension during their online learning.

In collecting the data, two types of questionnaires comprising closed-ended and open-ended and also interviews were conducted. The close-ended questionnaire consisting of 13 statements was adopted from the existing questionnaires on attributional beliefs and metacognitive strategies by Florida and Mbato (2020) and Mbato (2013). Those questionnaires were classified into two different sections namely attributional beliefs and metacognitive reading strategies questionnaire. The attributional beliefs questionnaire asked the participants to imagine five scenarios on their success or failure in academic reading comprehension due to their ability, luck, other people or circumstances, or due to their efforts or strategies. Meanwhile, the metacognitive reading strategies questionnaire asked students how they adopt metacognitive strategies in reading to overcome challenges. This questionnaire was constructed by using a Likert scale in the form of numbers 1 up to 5. The degree of agreement was “strongly disagree (1)”, “disagree (2)”, “neutral (3)”, “agree (4)”, and “strongly agree (5)”. Because of the pandemic constraint, the researchers shared the questionnaire through the Google form platform where students filled out a consent form to participate. The researchers tabulated all of the obtained data in the form of descriptive statistics and presented the total responses of participants in the form of percentages.

The researchers also conducted a semi-structured interview section to support the questionnaire data. The researchers selected four out of nineteen participants in this research purposively. These students were asked about their academic reading performances, reading difficulties, and metacognitive strategies to cope with challenges. To keep and protect the participants’ identities, the participants were named STU A, B, C, and D. The interviews were recorded and transcribed into structured paragraphs. The researchers conducted descriptive and inferential statistics to analyze students’ responses. Since this particular research employed a mixed-method study, it also provided side-by-side comparison by connecting and building the data set (Creswell, 2014). To analyze the quantitative data, researchers employed the Pearson product-moment correlation coefficient (r) with the aid of the SPSS 26 to explore the correlation between students’ attributional beliefs and metacognitive reading strategies. Thus, the qualitative data focused on interviews to obtain students’ experiences and reflections during the academic reading process.

Findings and Discussion

This section is executed, to sum up all of the findings gained through the questionnaires and interview section regarding graduate students’ attributional beliefs in their academic reading comprehension, especially during online learning. There are three major findings in this current study concerning attributional beliefs and metacognitive strategies. The first finding deals with students’ perceptions of their attributional beliefs in academic reading comprehension. The second finding focused on the significance of metacognitive reading strategies used by graduate students to deal with reading challenges and reading comprehension. The third

finding focused on the correlation between students' attributional beliefs and metacognitive strategies in their academic reading. Each of the findings will be presented in the table in the form of percentages and supported by some excerpts from students' interview results, the relevant previous studies, and also the relevant theories to provide a clear and better understanding for a comprehensive discussion.

How do Indonesian graduate perceive their attributional beliefs in academic reading comprehension during online class?

According to the previous studies (Weiner, 1985; Martinko, 1995) students can attribute their success or failure of learning process to four dimensions of attribution comprising locus of causality, stability, globality, and controllability. This current study examined that Indonesian EFL graduate students attributed their success or failure in academic reading comprehension to two chief factors: internal (lack of vocabulary, insufficient skills) and external (language difficulties and reading environment).

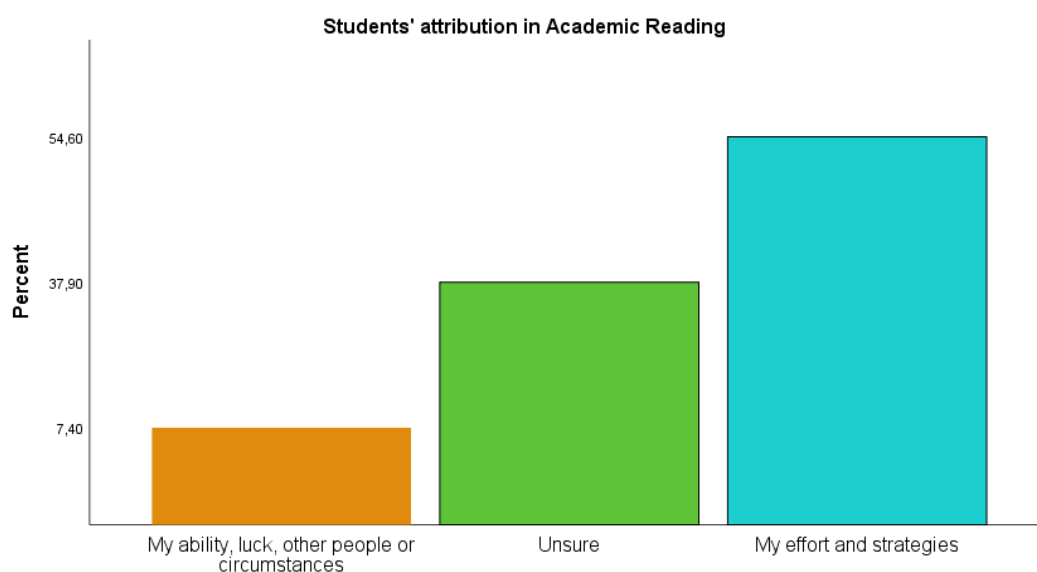


Figure 1. Students' attribution in reading

As showed in figure 1, from all participants, it was indicated that 7.4% of the students attributed their success or failure to the external factors (my ability, luck, other people, or circumstances), 37.9% of the students were unsure with their attributional beliefs, and the rest (54.6%) attributed their success or failure of academic reading comprehension to the internal factors (my effort and strategies). this particular finding was also supported by the results of students' attributional beliefs questionnaire in academic reading comprising 6 statements. The questionnaire result will be seen as follows.

Table 1. Students' perceptions on their attributional beliefs on academic reading comprehension

No.	STATEMENTS	my ability, luck, other people or circumstances	Unsure	my effort and strategies	mean	SD
Att 1	Low mark for incorrect reading comprehension	2 10.5%	5 26.3%	12 63.2%	2,6	0.70
Att 2	Able to summarize a story	-	5 26.3%	14 73.7%	2,8	0.42
Att 3	Little progress in English	1 5.3%	9 47.4%	9 47.4%	2,4	0.61
Att 4	Able to express ideas and concepts to a group	3 15.8%	7 36.8%	9 47.4%	2,3	0.76
Att 5	Unable to express ideas and concepts to a group	2 10.5%	12 63.2%	5 26.3%	2,2	0.61
Att 6	English Lesson goes well	-	8 42.1%	11 57.9%	2,5	0.51

* Att= Attribution, SD=Standard Deviation.

From those statements in table 1, it can be seen that over 50 % of students expressed that they attributed the mark for reading comprehension (Att 1) and the ability to summarize stories from readings (Att 2) to the internal factors (my effort and strategies). This finding is in compliance with that of Luo et al. (2013), indicating that the majority of students who understand their learning goals tend to attribute their success or failure to the internal factors, including effort and learning strategies. However, over 20% of the students (Att 1 and Att 2) were unsure whether those items were caused by internal or external factors. Over 40% of the students attributed their progress in English reading (Att 3) and their abilities to express ideas and concepts (Att 4) to internal factors. Meanwhile, in Att 3 and Att 4, more than 30% were unsure about their progress in English reading. These particular findings are in harmony with that of Mbato (2013) who found that students who attributed their previous learning achievement to effort commonly resulted in better progress and greater abilities development. It was less than 30% of students attributed their inability to express ideas and concepts to internal factors (Att 5). The majority of students (61.1%) were unsure and the rest of them (11.1%) attributed their inability to external factors. This particular finding is corroborated with the studies from Weiner (1985) and Luo et al. (2013), in that students without enough preparation tend to attribute academic success or failure to study skills, task difficulty, and luck, as well as the support from teachers and parents. Lastly, more than 50% of the students (Att 6) also attributed their reading situation to internal factors. From these findings, it can be indicated that there was a wide gap between students who attributed their abilities to summarize a story (Att 2) and the situation while reading (Att 6) to internal or external factors. More than 50% of the students believed that those were caused by internal factors and no one attributed them to external factors. In that case, the roles of parents and teachers in modelling the effort attribution might be affecting students in the decision-making (Yilmaz, 2012). Most of the students

selected to attribute their failure or success to effort and strategies because teachers and parents encourage them that make sufficient effort, employ appropriate strategies, and struggle hard in life are the keys to success (Dornyei, 2001; Mali, 2017).

The result of the questionnaire was in consistence with the student's excerpt in the interview. Four students were asked about their opinion and perception of self-regulated readers.

I believe that I am a self-regulated reader because I have high motivation to relate the reading concepts with my experiences, evaluate my reading progress, and make a conclusion of the particular reading. Those strategies will help me to achieve my goals. (STU B)

Student B expressed that reading was one of the interesting activities so that she was motivated to read and apply strategies to achieve the reading goals. Meanwhile, different opinions and perceptions were mentioned by student C concerning self-regulated readers.

I am not a self-regulated reader because I consider that reading is a burden for me so I have less motivation in reading and insufficient skills. It is difficult for me to apply suitable strategies because my surroundings easily distract me to read. (STU C)

From student C, it can be inferred that lack of motivation, inadequate comprehension skills, insufficient strategies, and an unconducive environment became the chief factors why academic reading was challenging for students. Those students' interview results were in compliance with that of Florida and Mbato (2020), who indicated that motivation is the main factor affecting students to read. In addition, students with strong motivation are able to read and learn faster rather than those without strong motivation. The students' answers in the interview section prove that more than half of graduate students believed that internal factors navigate their motivation to improve comprehension skills and achieve reading goals.

What are graduate students' strategies to deal with academic reading difficulties?

Based on the findings of the second questionnaires, the researchers tried to figure out how students implemented metacognitive strategies to plan, monitor, and evaluate their reading process. Seven statements from Table 2 below focused on the students' perceptions of their metacognitive reading strategies used to overcome reading difficulties.

Table 2. Students' responses on their metacognitive strategies in academic reading

STATEMENTS (St)	Mean	SD*	1	2	3	4	5
			SD	D	N	A	SA
			%	%	%	%	%
			F1	F2	F3	F4	F5
1 I decide in advance what my reading purpose is, and I read with that goal in mind.	3,94	0,72	-	5.3	10.5	68.4	15.8
2 Before I read, I think of what I already know about the topic.	3,78	0,87	-	10.5	21.1	52.6	15.8
3 While reading, I periodically check if the material is making sense to me.	4,11	0,83	-	5.3	15.8	47.4	31.6
4 I encourage myself as I read by saying positive statements such as "You can do it."	4,27	0,89	-	5.3	10.5	36.8	47.4
5 When I encounter a difficult or unfamiliar word I try to work out its meaning from the context surrounding it (such as other words or pictures)	4,27	0,82	-	5.3	10.5	47.4	36.8
6 After reading, I check to see if my prediction is correct.	4,11	0,75	-	-	21.1	47.4	31.6
7 After reading, I decide whether the strategies I used helped me understand, and think of other strategies that could have helped.	3,67	0,97	-	15.8	15.8	52.6	15.8

*SD=Standard Deviation; SD=Strongly Disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly Agree; F=Frequency

As shown in Table 2, the findings indicated that most of the students responded differently concerning the implementation of metacognitive reading strategies when encountering difficulties. Based on figure 1 previously, 54.6% of the students believed that their academic reading success or failure was due to internal factors (efforts and strategies). Therefore, the researchers attempted to figure out how they planned, monitored, and evaluated their reading process based on their attributional beliefs. It could be seen that 84.2% of the students set specific goals before going to read (St 1). This finding is in compliance with that of Mbato (2013), indicating that setting the specific goals before reading might help students to self-regulated reading who adopt reading comprehension strategies autonomously. Most of the students expressed high agreement with the implementation of metacognitive strategies in pre, while, and post-reading (St 2, 3, 6, 7). 84.2% of the students agreed that they encouraged themselves to be able to read by saying positive statements (St 3) and found the meanings of difficult words from the other words, pictures, and dictionary (St 4). This finding is in line with Mbato (2013) who identified that self-regulated readers focus on their internal sources to navigate themselves to reading success by setting goals at the beginning of the reading, implementing appropriate reading

strategies, and having strong self-motivation to invest internal resources to achieve the goals. Other statements showed that over 60% of the students expressed that after reading they commonly adopted metacognitive strategies such as prediction (St 6) and other strategies that best suit their reading styles (St 7). No one disagreed with statement 6 about the prediction strategy after reading. This finding is in consistence with that of Bekkaloglu (2020), who indicated that being metacognitively active, students are required to implement three sub-skills comprising planning, monitoring, and evaluation. Making predictions before and after reading, determining appropriate reading comprehension strategies, as well as arranging solution resources affecting reading success is the example of planning and monitoring strategies. Based on the results, the high scores of SD (standard deviation) in those seven statements indicated that students shared different strategy uses. However, many students were unsure to apply metacognitive strategies when they encountered difficulties in reading. It was supported by the study from Bagci and Unveren (2020), in that some students who have little experience in reading and use ineffective reading strategies, as well as poor reading habits are considered as having difficulty in developing reading comprehension skills.

Moreover, the descriptive analysis of the questionnaire data was corroborated with one excerpt of the interviews, in which the student delivered her challenges in academic reading.

I often experience difficulties in reading because of unfamiliar words, academic language difficulties, and inadequate vocabulary. It is hard for me to achieve reading comprehension during an online class. (STU D)

Based on the interview, student D shared her reading difficulties during the online learning. She felt difficult to discuss with many friends due to the limited connection and time. She also provided a strategy to deal with her difficulties.

I tend to open the dictionary, highlight the hard parts, make notes for new vocabulary, and summarize significant content from a particular reading. I also love to reread the readings if I cannot draw the clear conclusion. (STU D)

From the students' excerpts of the interview, it can be inferred that many students experienced reading difficulties. However, some of them adopted metacognitive comprising planning monitoring, and evaluation to solve their problems (Chamot et al., 1999). They also explained that they tended to evaluate and reflect on what they have read and what the information was about.

Is there any relationship between attributional beliefs and metacognitive reading strategies of Indonesian graduate students?

In this section, the Pearson correlation coefficient (r) was employed to examine the relationship between students' attributional beliefs and metacognitive strategies in academic reading comprehension with the assistance of SPSS to test the validity of these particular questionnaires. The result was presented in the following table:

Table 3. Correlation between Attribution and Metacognitive Reading Strategies

		Attribution	Metacognitive Reading Strategies
Attribution	Pearson Correlation	1	.746
	Sig. (2-tailed)		.001
	N	19	19
Metacognitive Reading Strategies	Pearson Correlation	.746	1
	Sig. (2-tailed)	.001	
	N	19	19

The result of the Pearson correlation coefficient (r) indicated that there is a strong correlation between students' attributional beliefs and metacognitive reading strategies of EFL graduate students, which was significant at the 0.01 level ($r = .746$, $n = 19$). This finding highlighted that the correlation between students' attributional beliefs and metacognitive reading strategies was strong since the majority of the students (54.6%) attributed their reading success or failure to internal factors (effort and strategies). Even though many students experienced academic reading difficulties, they attempted to find the strategies that best suited their reading process. Many students believed that their academic reading success or failure mostly was affected by insufficient comprehension skills, lack of strategies, and inadequate vocabulary. Thus, the results conclude that the alternative hypothesis (H_A) was accepted and the null hypothesis (H_0) was rejected. The correlation was significant for the total participants ($p = 0.01 < \alpha = 0.05$). Thus, this finding is also supported by the student's excerpt in the interview section.

I am a student who has no sufficient skills in comprehending any readings. It is why I try to spend lots of effort and perseverance in adopting appropriate reading strategies such as questioning, setting goals, highlighting, discussing, and drawing a conclusion.

Conclusion

It is notable to restate that academic reading comprehension skills are the incredibly important skills that should be mastered by EFL graduate students. This current study examined the influence of Indonesian EFL graduate students' attributional beliefs in academic reading comprehension, especially in the online learning. The findings of this study indicated that the majority of students attributed their success or failure in academic reading comprehension to internal factors such as motivation, efforts, and reading strategies. Many students expressed that they also experienced so many reading difficulties during the online learning such as limited time, limited interactions, language difficulties, and inability to discuss their academic problems with other people. However, they also confirmed that the existence of metacognitive strategies (planning, monitoring, and evaluating) can greatly help them to deal with reading difficulties. The Pearson correlation (r) also showed that there was a strong correlation between students' attribution and metacognitive reading strategies and significant at the 0.01 level ($r = .746$, $n = 19$). The result indicated that most of the students attributed their success or failure to

internal factors (efforts and reading strategies). This finding was supported by students' excerpts from interviews that they mostly implemented strategies in each stage of reading to help them enhance reading comprehension abilities and solve problems.

To conclude, the researchers offered several implications. First, students need to have a higher awareness of attributional beliefs in academic reading. Second, language teachers should encourage students to learn the concepts of attribution and promote them to develop internal attribution in the academic reading process. This kind of activity may provide students some opportunities to become self-regulated readers and therefore experience more reading success. Lastly, language teachers need to encourage students to implement metacognitive strategies in reading including how to plan the goals, monitor reading progress, and evaluate their strategies in terms of whether or not they are effective. Since academic reading requires students' English language proficiency, teachers need to improve their teaching strategies that can help students to deal with their reading problems. Thus, students can be motivated to read in spite of the challenges particularly in the foreign language learning context.

Despite the positive findings, this current study, has a limitation in that it involved a small sample size (n=19) from one private university. Future researchers who are interested in investigating a similar topic can include a larger group of participants of several universities in Indonesia. Thus, they could explore more extensively the relationship between students' attribution, internal or external factors, self-regulation, learning difficulties, and also metacognitive strategies. They may also conduct similar research with writing, listening, or speaking as their focus.

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TRANSLATION OF ENGLISH-INDONESIAN NOUN PHRASES: IDENTIFICATION OF LOSS, ADDITION AND SKEWING

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Abstract

This study focuses on the analysis of how information may be lost, added, and skewed in the English-Indonesian translation of noun phrases in the novel *The Valley of Fear*. This study utilized descriptive qualitative method through note-taking technique. Nida's principles of translation were applied to investigate how these three principles occur. The results showed that loss, addition, and skewing were found with several classifications, namely (1) omission of adjectives and indefinite quantifiers as well as different grammatical points of view for loss of information, (2) different linguistic and cultural aspects for addition of information, and (3) deviation of meaning and the choice of closest natural equivalence for skewing of information. Of the 507 cases found, addition of information occurs on the highest percentage, i.e. 54,81% (278 data), loss of information takes 41,42% (210 data) and skewing of information takes the lowest percentage, i.e. 3,74% (19 data). These findings indicate that actually loss, addition and skewing take place in translation of noun phases from English into Indonesian for the sake of finding naturalness without neglecting the accuracy of transferring meaning.

Keywords: translation, loss, addition, skewing, noun phrase

Introduction

In translation studies, loss, addition and skewing of information are the representations of how equivalence takes place. These are the principles of translation as mentioned by (Margono, 2002) following Nida's concepts (1975) to show that the information in one language may not be transferred exactly the same either in form and meaning. Linguistically, forms refer to linguistic units ranging from words to sentences while meaning can be further investigated through semantic approach like componential analysis and meaning components (Newmark, 1988; Lobner, 2013). The features of these three principles involve the linguistic and cultural aspects of source and target languages. To prove that these three principles exist, two methods may be applied, namely undertaking comparative analysis on

source language (SL) and target language (TL) syntactic units as well as applying semantic theory to compare meaning components (Margono; 2002; Lobner, 2013; Jayantini et al. 2017). The forms in different languages must be comprehensively analyzed in order to understand how information in SL texts is lost, added and skewed in TL texts.

Loss, addition and skewing occur in various cases. Loss of information may take place by omitting the lexical item of SL to meet the grammatical or semantic aspects of the TL. The omission occurs when the meaning expressed through grammar is not really significant (Baker, 2011). Meanwhile, addition of information is sometimes triggered by the needs of giving emphasis and making the expression more coherent that causes the change of syntactic units in different level, e.g. shifts in translation (Sabrina, 2015; Wulandari, 2014). Skewing of information may potentially occur when meaning is shifted. As a result, meaning components in SL and TL forms are not exactly the same, showing the phenomenon of meaning deviation (Hatim, & Mason, 1997; Yasin, et al., 2018; Dhyaningrum, 2020).

Nida's concept of loss, addition and skewing of information has been elaborated from many perspectives with different focus of analysis. Linguistically, the investigation of loss, addition and skewing involves two significant aspects that show the analysis of form and meaning; the syntactic and semantic perspectives. These two aspects cannot be separated since the interpretation of meaning is based on the forms i.e. the grammatical units in which meaning contains. For example, the translation of passive voice from English into Indonesian that result in the mapping of how forms are related to their meaning, thus the investigation must be based on the logical intention expressed in the sentences. Meaning of passive forms can be lexically, grammatically, textually and contextually interpreted to meet the natural expression in the target language (Oktariani, et al., 2018; Jayantini, 2016).

The change of form in translation is irrefutable. It involves different kinds of shifts like the change from the grammatical way of expressing a particular event to a lexical representation to explain the specific time. For example, the present participle in English showed by the pattern "have/has+V3" is expressed by the word *telah* or *sudah* 'already' in Indonesian. From translation studies point of view, this is called as level shift termed by Catford (1965), in which tenses in English is expressed only by a lexical marker in Indonesian. It is one among other examples of how shifts occur in the case of English-Indonesian translation. The rank shift that demonstrates the downward and upward changes, the change of SL phrases to TL words or words to phrases as well as phrases to clauses becomes the object of investigation to show that in order to meet the natural closest equivalent, forms may be changed for the sake of finding equal expression in meaning (Rakhmadinah & Asmarani, 2013; (Wulandari, 2014); Darso, 2018).

The focus of this present study is the analysis of loss, addition and skewing taking place in the translation of noun phrases, particularly the complex ones. Here, the term complex is used to refer to the noun phrases that have been modified in their construction. The head noun may be modified by pre-modification and post-modification, or the complexity that makes them having several items like adjectives and noun strings that modify the phrases. This study attempts to demonstrate a developed model in analysing how particular information in SL text as represented in noun phrases may be lost, gained and skewed. It is expected to complete many previous studies that investigate shifts of noun phrases. It is this paper that will show

the detailed components in the source language texts that are translated into target language texts. Three principles of translation involving loss, addition and skewing of information are closely observed. The noun phrases to be analysed in this paper are taken from the novel entitled *The Valley of Fear*, the work of Sir Arthur Conan Doyle (2009). The focus of study is supported by sufficient data in the novel so that the analysis can be made to show the mapping loss of information, addition of information and skewing of information.

Literature Review

Noun Phrases

Investigating noun phrases and their translation from English into Indonesian is worth doing since the two languages have complex noun phrases with similar components in terms of the head and its modifier yet different position for its constituents. For example, the phrase *a good sweeping generalization* taken from the English novel *The Valley of Fear* (Doyle, 2009:29) that is translated into *generalisasi yang bagus*, which is also a noun phrase in Indonesian. Noun phrases in English consist of several elements such as determiner *a* (non-definite article), the first premodifier *good* (adjective), the second premodifier *sweeping* (adjective), and head *generalization* (noun). Despite the universal concept of noun phrases in the world languages showing the head and its modification, a noun phrase (NP) in English positions the head is preceded with modifier, as found in *a good sweeping generalization*, while in the Indonesian the head is followed with its modifier as it is seen in *generalisasi yang bagus*. Here, the Indonesian noun phrases are structured with modifiers following the heads. The noun phrase involves the head *generalisasi* (noun) and postmodifier *yang bagus*.

In English grammar a noun phrase (NP) includes minimally a noun having the role of head that is frequently extended with several elements. The significant aspect in a phrase is the head and that is what a phrase is named, like a noun phrase which means the head of the phrase must be a noun (Plag et al., 2015). An NP has the heads as the core of the phrase, which may be modified with modifiers preceding heads (premodification) or modifiers following heads (postmodification). Premodification includes prehead determiners, i.e. articles and prehead modifiers, i.e. adjectives. Postmodification is occupied with posthead modifiers, i.e. preposition phrases or relative clauses. The construction of noun phrases with prehead in English includes articles, determiners, quantifiers, demonstrative determiners, possessive determiners, and adjectives. Meanwhile, the construction of postheads is realized by means of relative clauses, non-finite clauses, appositive clauses, as well as preposition phrases. (Depraetere & Langford, 2012)

Noun phrases in Indonesian are also defined as the phrases with nouns as their heads. An NP is formed by expanding the head to the right side and left side with the addition of several words or a group of words functioned as determiners like quantifiers, demonstratives, possessors, classifiers, partitives (Sneddon, 1996; Moeliono et al., 2017). Sneddon (1996) also adds that noun phrases in Indonesia may be modified by diminutives and honorifics as found, for example in *sang Harimau* 'tiger' and *sang Merah Putih* 'the Red and White (the Indonesian flag)'. This process indicates the left expansion of nouns as explained by Moeliono et al. (2017) with different examples yet the same construction to show that noun phrases may be derived from the addition of a word or words on the left of the heads. In different

cases, nouns phrases are constructed through modifying nouns like “*toko buku*” ‘book shop,’ (Sneddon (1996). This is the process of right expansion of noun phrases that are further categorized through the addition of modifying nouns, modifying adjectives, modifying verbs, modifying prepositional phrases, modifying clauses and modifying appositives (Moeliono et al., 2017).

Loss, Addition and Skewing of Information

A clear explanation on Nida’s principles of translation showing loss, addition and skewing of information is given by Margono (2002). Loss of information is a phenomenon when the translation of the SL items does not contain the full information of the TL. Here, the features of meaning in SL linguistic units are not completely brought into the translation. Addition of information indicates that the transfer of items is followed by additional information. Skewing of information is shown when the meaning of the SL and TL items are not the precisely equal. Furthermore, Jayantini (2016) discusses the examples given by Margono (2002) to describe the potential of lossing and adding some information in the translation of English clause “She was sad” into “*Dia sedih*.” In this case, feminine gender (she) and past tense (was) in the English clause are not translated in Indonesian (TL). Conversely, when the TL and SL reverse, addition of information occurs in the transfer of “*Dia sedih*” to “She was sad.” Feminine gender and past tense are added in TL. Meanwhile, skewing, which is also called as distortion of information is represented in the example of “You are silly,” that is translated into “*Kamu tolol*.” The English sentence can be uttered playfully in the context that this utterance is used to show that the insensible action of the addressee. On the other side, the expression of “*Kamu tolol*” may indicate that the addressee is very stupid.

As they are named, loss, addition and skewing of information reflect that translation results may not be as exactly the same with its original version in SL. Equivalent is the key term in conducting a translation task to gain the same impacts that may be perceived by the readers of the TL texts after the rendering of information is done idiomatically, in terms of meaning and style to by the closest natural equivalent in the form of meaningful text in the target language (Nida, 1975; Newmark, 1988; Bell, 1991; Margono, 2002). Since translation involves the transfer of form and meaning that is inseparable, translation as a product may be seen from several factors like linguistics aspects, socio-cultural aspects and moral aspects (Kamil et al., 2018; Hartono, 2009). Loss of information may be triggered by several conditions such as the insignificant role that an SL item plays in developing the text, cultural words that are not known in the target language, as well as the existence of different semantic equation (Baker, 2011; Yasin et al., 2018). The additional information is mostly related to the existence of cultural values existence by taking into account the differences in cultures that both SL and TL have. Besides, gaining information may also possibly occurs in accordance with the topic being discussed, and linguistic aspects that are related to the choice of words (Newmark, 1988). Skewing of information has the similar condition to the phenomena of linguistic deviation involving the possibilities of giving modification in meaning that is, actually, a condition that may lead a translator to the problems of translation (Hatim & Mason, 1997; Dhyaningrum, 2020).

Several studies have been conducted to identify loss, addition and skewing of information. The implicit discussion on these principles is usually added in the

discussion of shifts in translation. The identification leads to a developed model to the identify loss, addition and skewing of information have been conducted by analyzing shifts in translation. A linguistic approach on translation studies can be applied here, that is seen from syntactic and semantic perspectives. (Sabrina, 2015; Darso, 2018). From a semantic perspective, the application of principles of translation can be revealed by comparing the meaning found in different level of syntactical units. Meaning is found to be that results in different sentence patterns like passive constructions (Oktariani et al. 2018).

Method

This study is qualitative research that reflects the characteristics of descriptive translation studies. Such studies are characterized by their theoretical and descriptive aspects aiming to investigate several linguistic and cultural phenomena found in the product of translation. With this approach, the activities are undertaken systematically to describe the data accurately and make a comprehensive analysis. The process of data collection and data analysis is made according to the characteristics of descriptive translation studies, that is, to describe, explain, and predict translation phenomena (Baker & Saldanha, 2011). Several activities are planned in data collection and analysis, namely (1) reading the English novel and its Indonesian translation intensively in order to collect the sentences containing the noun phrases with their various modification, (2) all data in the form of sentences are carefully observed to highlight the noun phrases, which are further broken down into its constituent structure, (3) the collected data are categorized based on the three principles of translation by comparing the construction of English and Indonesian noun phrases including their prehead and posthead modification, and lastly, (4) the identified data representing loss, addition, and skewing of information are analyzed carefully so that the specific features can be used to explain the translation phenomena.

In collecting the data, the documentation method was utilized through a note-taking technique to classify the data. Utilizing Baker's term, parallel corpora, as further explained by Kenny (1998), this study's language pair is English-Indonesian, involving a novel originally written in English entitled *The Valley of Fear* (Doyle, 2009) alongside its translation into Indonesian. Given that loss, addition, and skewing of information are the focus of this study, the English novel and its translation are considered representative to be the source of gaining various phenomena to be thoroughly described and analyzed. The identification is expected to give more reliable explanation of the features of loss, addition, and skewing of information.

For data analysis, this study involves several systematic activities. As the first step of analyzing data, the collected data were listed in a table showing the comparison of the SL and TL sentences in which noun phrases were found as fascinating aspects to be explained in accordance with the translation principles, namely loss, addition, and skewing. The second procedure investigates how meaning, concept, and information conveyed through syntactic units in the SL phrases are lost, added, and skewed in the TL phrases. Next, the reduction of data was undertaken as the third step to obviously show the phenomena regarding the characteristics of loss, addition, and skewing of information (Newmark, 1988; Baker, 2011; Margono, 2002). Lastly, interpretation of the phenomena to strengthen the

analysis was given according to the exact classification of each principle supported by relevant references like theories covering translation studies, syntax and semantics, and dictionaries.

Findings and Discussion

Of 507 data in the form of English noun phrases and their translation, a gain of information occurs in the highest percentage, i.e., 54,81% (278 data), loss of information takes 41,42% (210 data), and skewing of information takes the lowest percentage, i.e., 3,74% (19 data). Specific cases of loss, addition, and skewing of information show how the transfer of components with their meaning of noun phrases occurs. Loss of information occurs in the omission of adjectives and different grammatical points of view. Addition of information takes place due to linguistic and cultural differences. Skewing of information can be observed from the deviation of meaning and the SL and TL items' closest natural equivalence. Having found these phenomena, loss, addition, and skewing of information are unavoidable. This finding also confirms that principles of translation consisting of loss, addition, and skewing of information exist in the transfer of English noun phrases into Indonesian. To sum up, loss, addition, and skewing of information in this study are presented in Table 1 below.

Table 1. The Occurrence of Loss, Addition, Skewing of Information

No	Principles of Translation	Occurrence	Percentage
1	Loss of Information	210	41,42 %
2	Addition of Information	278	54,81 %
3	Skewing of Information	19	3,74 %
	Total Data	507	100 %

Loss of Information

Loss of information can take place due to several conditions. Loss is the omission of information that may be presented by a lexical item that is omitted that influences grammatical or semantic aspects of the target language (Baker, 2011: 40). The omission is made if the meaning expressed by certain items or a statement is not significant enough in developing the text. Given this condition, translators usually omit particular words or statements. This study found that loss of information in the translation of English-Indonesian noun phrases is due to the omission of items like adjectives and different grammatical points of view.

Omission of Adjective

Datum 1

SL: *The worthy country policeman* shook his head.

TL: *Polisi pedesaan itu menggeleng.*

(Doyle, 2009)

Source Language	Target Language
The	Itu
Worthy	-
Country	Pedesaan
Policemen	Polisi

The example above shows that there are not all components in the source language are translated into the target language, especially the word "worthy," which means 'berharga' or 'bernilai' in Indonesian. "The worthy country policemen" consists of the word "policemen" as the head that is pre-modified by the words "worthy and country" and the definite article "the." To support the description about the country policemen, the SL noun phrase adds "worthy" (usually before the noun) to emphasize the quality of the country policemen as those who are having qualities that deserve respect, attention or admiration and to be used in the example, "a worthy member of the team" (https://www.oxfordlearnersdictionaries.com/definition/english/worthy_1). Because the adjective "worthy" is not brought into the TL phrase, loss of information is found. It can be assumed that this is done because the translator considers the adjective "worthy" is not very significant in representing the meaning of the *polisi pedesaan*. Besides, it is still understood by the TL readers who can interpret that *polisi pedesaan* means the policemen who are in charge in the countryside (*pedesaan*) without adding information that is represented by the adjective "worthy."

Datum 2

SL: *The poor old fellow* was white and quivering from the shock.

TL: *Pria tua tersebut* masih pucat pasi dan bergetar karena shok.

(Doyle, 2009)

Source Language	Target Language
The	Tersebut
Poor	-
Old	Tua
Fellow	Pria

From the translation of "the poor old fellow" into *pria tua tersebut*, it is found that the complex noun phrase in the SL is not correctly translated. Not all the SL phrase information is presented in the TL phrase. The word "poor" in the SL phrase is not translated in the TL phrase. The adjective "poor" can be translated into *miskin* in the case that the meaning of "poor" in SL is having very little money; not having enough money for basic needs, and *tidak beruntung* in the case that it is meant to explain the condition of the old fellow referred in the phase as "unfortunate" (<https://www.oxfordlearnersdictionaries.com/definition/english/poor?q=poor>) in Indonesian but in this case, it is not translated by the translator. In the excerpt, loss of information occurs due to the omission of the adjective "poor," which is not transferred to the TL phrase. In this example, the omission of the lexical item of "poor" significantly affects the meaning of the phrase "old fellow" since it gives no detailed information on how the "old fellow" is like.

Different Grammatical Point of View

Datum 3

SL: McMurdo made *a wry face*.

TL: Mr. Murdo *mengernyit*.

Source Language	Target Language
A	-
Wry	Mengernyit
Face	-

The classification of all components of complex noun phrases above shows that the noun phrase *a wry face* is translated into a verb phrase *mengernyit*. The lexical item of *face* is not translated into the target language. The word *face* is usually translated into *wajah* or *muka* in the TL. The word *mengernyit* refers to a person's face or feature. In Kamus Besar Bahasa Indonesia (KBBI), *mengernyit* means frown one's forehead or eyebrow. Both the forehead and eyebrow belong to part of the face. It can be concluded that the verb *mengernyit* equals the feature of someone's face. Loss of information takes place when the phrase "wry face" is translated into *mengernyit*. From its lexical meaning, "wry" means "of a person's face or features" and "twisted into an expression of disgust, disappointment, or annoyance." (<https://en.oxforddictionaries.com/definition/wry>). The information that is also not fully transferred is the features of "disgust, disappointment, or annoyance" because the verb *mengernyit* in Indonesian presents a different perspective that does not directly relate to the feeling of disappointment. It tends to be more about a particular situation that people may not understand.

Datum 4

SL: ...I should recommend *a nice country walk for both of you*.

TL: ...kusarankan *kalian berdua berjalan-jalan di desa ini*.

Source Language	Target Language
A	-
Nice	-
Country walk	Berjalan-jalan di desa ini
For both of you	Kalian berdua

The datum shows that the English complex noun phrase "*a nice country walk for both of you*" is translated into *kalian berdua berjalan-jalan di desa ini*. In this case, loss of information occurs because the translator does not translate the word *nice* in the source language, which means '*menyenangkan*' in Indonesian. However, the use of the verb *berjalan-jalan* gives a description that it is done in a casual way (Sneddon:1996:20). With this reduplication, the lexical item excellent means '*baik*', '*bagus*' is not totally transferred into the target language. Hence, in this translation, loss of information happens due to different grammatical points of view. The translation may be understood by the readers in accordance with the context of the story, especially to the closest situation described by the translator.

Datum 5

SL: ...he continued with *an exulting smile upon his face*.

TL: ...lanjutnya sambil *tersenyum bangga*.

Source Language	Target Language
An	-
Exulting	Bangga
Smile	Tersenyum
Upon his face	-

It is obvious to see that the English complex noun phrase “an exulting smile upon his face” is translated into *tersenyum bangga* which is a verb phrase. In this data, the prepositional phrase “*upon his face*” is not translated into the target language. This prepositional phrase can actually be translated into ‘*pada wajahnya*.’ However, the translator omits this information. The change of form classified as a different grammatical point of view makes the TL phrase lose the information in the “exulting” and “upon his face.” Again, this is called the loss of information taking place in the translation of the English-Indonesian complex noun phrase. The word “exulting” means “feeling or showing elation or jubilation.” (<https://en.oxforddictionaries.com/definition/exulting>). The strong features brought in “exulting” are great happiness that is not shown in the adverb *bangga* (*tersenyum bangga*) in Indonesian. Thus, in this case, loss of information is classified to different grammatical points of view that results in different interpretations in transferring the adjective “exulting” into the adverb *bangga* completing the verb *tersenyum*.

Addition of Information

The addition of information may occur because of the differences between SL and TL culture and the existence of technical and linguistic aspects. This finding is in line with the classification of Newmark (1988: 91) concerning the addition of information in translation. This is frequently related to cultural factors considering the differences between the SL and TL cultures, the topic of discussion, and linguistic aspects related to choice of words. The examples of addition of information are presented below to support the classification found in this study.

Differences between SL and TL Cultures

Datum 6

SL: I am **a good Catholic**; but the priest would have no word with me when he heard I was a Scowrer, and I am excommunicated from my faith.

TL: Aku **penganut Katolik yang taat**, tapi pastor tidak bersedia berbicara denganku sewaktu mendengar aku anggota Scowrer.

Source Language	Target Language
A	-
Good	Yang taat
Catholic	Katolik
-	Penganut

The datum shows that some information found in the source language is added to the target language. It is found in the word *penganut*. The translator adds it to make the meaning of word of *katolik* clearer to the readers. Here, in the English language, the word *catholic* refers to a person whose religion is *catholic*. It does not need to be explained with the person who has this religion, but in Indonesian it must

be emphasized by "penganut," which means 'followers.' By adding the word of *penganut* into the target language, the phrase is expected to be clearly understood by the target readers.

Datum 7

SL: After that he gave **a long sigh of satisfaction**; for it seemed to him that he was safe.

TL: Sesudah itu ia **mendesah panjang penuh kepuasan**, karena tampaknya ia telah aman.

Source Language	Target Language
A	-
Long	Panjang
Sigh	Mendesah
-	Penuh
Satisfaction	Kepuasan

The source language's complex noun phrases in the datum above, "a long sigh of satisfaction," are translated into *mendesah panjang penuh kepuasan*. The addition of information occurs in the process of translation, especially the word *penuh* (literally means 'full'), which is added to the target language. To get a more natural translation, the information that is not present in the source language text is found in the target language text due to the naturalness and to give emphasis. The word *penuh* is given to support the word *kepuasan* (satisfaction) so that the expression in the target language (Indonesian) is vital to describe the situation described by the verb phrase *mendesah panjang penuh kepuasan*.

Linguistic Aspect

Datum 8

SL: There was **a dead silence in the room**.

TL: **Kesunyian total menguasai ruangan**.

Source Language	Target Language
A	-
Dead Silence	Kesunyian Total
-	Menguasai
in the room	Ruangan

The table indicates that the complex noun phrase "a dead silence in the room" is translated into a clause *kesunyian total menguasai ruangan*. The gain of information is found in the process of translation in that the word *menguasai* is added into the target language. This word disappears in the source language. This addition aims at making more natural and acceptable translations in the target language. On the contrary, the translation of "dead" into *total* is actually not the exact equivalent. In the phrases above, it is clear to see that the article "a" is not translated into "sebuah" or "sesuatu," "dead silence" becomes *kesunyian total*. It is found in the target language phrase to present the "dead silence" that is meant to be described in the target language. Here, addition of information is found in the translation of a noun

phrase into a clause with the addition of a verb in the target language, *menguasai* which means occupy. Literally, *kesunyian total menguasai ruangan* means total silence occupies the room. This is how the translator brings the idea of "a dead silence in the room" into Indonesian and calls it as *kesunyian total menguasai ruangan*.

Skewing of Information

Skewing of information indicates the translation of items from the source language that cannot be done precisely as expected with the exact equivalence. The data involving skewing of information are presented below with the analysis on the condition of the deviation of meaning and the finding of the closest natural equivalent.

Deviation of the meaning

Datum 9

SL: ...he had **a very definite theory about the murder**.

TL: Ia sudah menyusun **teori sendiri yang kuat mengenai pembunuhan tersebut**.

Source Language	Target Language
A	-
Very definite	yang kuat
Theory	teori sendiri
about the murder	mengenai pembunuhan tersebut

The two sentences demonstrate that *a very definite theory about the murder* is translated into *teori sendiri yang kuat mengenai pembunuhan tersebut*. In this case, the adjective *definite* with the equivalence *pasti* in the target language is translated into *kuat*. Since it is not the exact equivalent from the source language to the target language, the translation can be categorized as one example showing skewing of information. Besides, the adverb *very* in the adjective phrase "very definite" in the source language is not translated into the target language. It can be translated into *sangat*, but it seems that the translator regards it as a less critical part of the development of the text. Thus, in addition to skewing of information, which is obviously seen from the translation of the adjective *definite* into *kuat*, loss of information occurs. Meanwhile, the lexical item *sendiri* is added into the target language phrase to express how the "theory" in the target language is operated. It is done to make the meaning of the head *teori* clearer in the target language.

Datum 10

SL: ...and would give **their last dollar** to know that they had got me.

TL: ...mempertaruhkan **seluruh uang mereka** untuk memastikan mereka sudah berhasil menghabiskan saya.

Source Language	Target Language
Their	Mereka
Last	Seluruh
Dollar	Uang

The noun phrase *the last dollar* is translated into *seluruh uang mereka*. The lexical item of *last* is translated into *seluruh*, which is not the exact equivalent of the word *last*. The word *last* can be translated into *terakhir* (adjective) but the translator translates it into *seluruh* that literally means “all” or “the whole” so that there is a skewing of information in this translation. In addition, the word of *dollar* is translated into *uang*. In fact, *dollar* is the American currency. It is not the exact equivalent of *uang*. The exact equivalent of *uang* is *money*, so that this translation also belongs to skewing of information. It happens to make the translation more natural since it is clear that the term Dollar used in the story refers to *uang* (money).

Closest Natural Equivalence

Datum 12

SL: White Mason is **a very live man**, if I am any judge.

TL: White Mason **orang yang cerdas**, kalau aku boleh menilai.

Source Language	Target Language
A	-
Very live	Yang cerdas
Man	Orang

The complex noun phrase in the source language is “a very live man,” which is translated into the Indonesian noun phrase “*orang yang cerdas*.” The translation of *very live* into *yang cerdas* involves the selection of the target language word, which is not the exact meaning of the source language item. The word of *live* can be translated into *yang hidup* (live), *bersemangat* (excited). Therefore, the translation of the noun phrase above involves skewing of information. Besides, loss of information is also found here in which the word *very* is not translated into *sangat*. In this case, it is regarded as less vital to the development of the text. The omission of this lexical item belongs to the loss of information.

Conclusion

The translators must perfectly know the principles of translation to cope with the problems of finding the lexical equivalent of the source language in the target language. These phenomena may happen due to various existing aspects of linguistic and cultural aspects. The lexical meaning of two lexicons in different languages may not be exactly the same. As they have been widely known as principles of translation, loss, addition, and skewing information in the translation are, in fact, parts of translators' efforts to find the closest natural equivalence. In this study, loss, addition, and skewing of information are also found in translating complex noun phrases from English into Indonesian in *The Valley of Fear* Novel. These three principles of translation are primarily caused by the structural and cultural differences of the source and target language. Specifically, loss of information occurs in the form of omission of adjectives and different grammatical points of view. Addition of information includes differences between SL and TL culture as well as technical and linguistic aspects. Skewing of information can be found through the deviation of meaning and the choice of closest natural equivalence between the SL and TL lexicons. Loss, gain, and skewing of information in English-Indonesian translation of complex noun phrases may take place to meet the accuracy,

naturalness, and acceptability. Naturalness and acceptability in translation may evoke loss, gain, and skewing of information, while accuracy can be observed by transferring noun phrases' components in the source language. The findings of this present study show that loss, addition, and skewing occur in the translation of noun phrases from English into Indonesian to be able to present naturalness and readability without neglecting the aspect of accuracy in translation.

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KINGYAW'S RECITING POEM ON AFRO-AMERICAN ACCENT: THE WORLD-ENGLISHES MOVEMENT

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Abstract

Fanon in his book titled 'Black Skin, White Masks' says that no matter how smart black people may become, white people will always feel the sense of 'inferiority' in which black people speak Pidgin. The sense of imitation of imitating makes the colonizer culture, in which the black people come across inferior from the white's perspective. KingYaw's YouTube video tries to break such a false perception. In his video, he talks the way black people have their unique accent It cannot be compared to the Received Pronunciation (BrE). Therefore, this study aims to unravel the linguistic theory on language variation as a part of the World-Englishes movement. This study uses descriptive qualitative method by having one of KingYaw's video performing and reciting a poem titled "Accent" that was uploaded in YouTube on December 17th, 2018. Post-colonialism allows the people to see the world without discrimination.

Keywords: World-Englishes Movement, Fanon, Post-colonialism, Accent, Postmodernism

Introduction

Postmodernism in the Third World is part of the thought that developed countries are the standard of knowledge (Peter: 2018). It follows the emergence of capitalism and democracy that human should be equal though it turns out that it is part of the domination or the so-called containment (Fanon: 1970). what especially as developed countries in America and Europe become the center of universe, hence making the third world countries peripheral. Theory of postmodernism enunciates that the truth is relative and there is no absolute truth.

Africa as a part of the Third World has been struggled in Frantz Fanon's writings talking about the imperialism and western center. It is a witness that many of his ancestors, Africans, have an identity crisis as the result of colonialism (David: 2000). Fanon's *Black Skin, White Masks* says that no matter how smart black people may become, white people will always feel the sense of 'inferiority' in which black people speak Pidgin. The sense of imitation of the colonizer culture make the black people inferior from the white's perspective. It is supported by Chandra saying that colonization shapes one culture into a blended culture and the people in it (Chandra: 2019).

The inferiority nowadays has been struggled through the World-Englishes movement. It contains the movement from non-English Speaking Countries. Africa as the former colonized country. Some start to refuse the standard of the Received Pronunciation or British English standard when they speak. The consequences have the huge impact as this movement support anti-discrimination in speaking English. The term World-Englishes has been introduced by Nelson and Kachru stating that the inner circle is from British and America as the standardized accent while the outer circle is from the countries which have been trained to use English to form a new context (Sa'd: 2018). Furthermore, it involves the process of making English native for every country. The outer circle makes a progress by having its own native version of English.

World Englishes introduces three circles namely The Inner Circle, The Outer Circle, and The Expanding Circle. The Inner circle includes such countries as the USA, The United Kingdom, Ireland, Canada, Australia, and New Zealand. Meanwhile, outer circle is the formerly colonized countries such as Singapore, India, and Malawi. Therefore, the expanding circle is Indonesia, China, Japan, and Greece (Sa'd: 2018). Africa is a part of the British colony (Europeans) mostly within a slave trade (Maier: 2020).

The YouTube video titled "Accent" shows a performance of reciting poem titled "Accent" by King Yaw, a Ghanaian, who strongly refuses the discrimination of English accent. He strongly disagrees with the concept of standardized accent, especially when African should sound like British or American English. In a video consisting of 3:07 minutes, he recites the poem showing his disappointment toward anybody who always rechecks the way he speaks. He performed it at the 2018 Texas Grand Slam Poetry Festival finals at Texas A&M University.

This study, therefore, aims to investigate the contribution to linguistic aspect into the World-Englishes Movement reflected from the Poem titled *Accent* recited by King Yaw. The linguistic aspect can be varied based on the expression and the phrases brought by King Yaw in his YouTube video. Therefore the phonological, sociolinguistics, phonetic, and semantic aspects are included in this study. By having those linguistic aspects, the author wants to prove that the poem fights against accents discrimination. It propose the World-Englishes Movement.

This study brings the topic on the World-Englishes Movement as a part of the postmodern era where the truth is not absolute anymore. Thus, the ugly truth about standardized knowledge brought by the European or the Americans is no longer acknowledged (Karim & Azlan: 2019) Therefore, the theory used in this research is the theory of postmodernism, the World-Englishes and linguistic theories such as phonetics, phonology, and semantics.

Phonetics is the study of sounds and its symbol (Wells: 2014). The standardized symbols are written in the International Phonetic Association (IPA), where it covers mostly British English and American English. Phonetics matters the proper pronunciation based on its stress pattern, raising and lowering intonation, diphthong vowel, triphthong vowel, fricative, affricate, nasal sound, voiced, and voiceless. Zhengwei Pei and Yanhong Xing in their research in 2016 concluded that the Chinese students still refer to phonetic rule rather than the language variation proposed by the World Englishes (Pei and Xing: 2016). Their findings show that the teacher is aware of the World Englishes thus teaching it to the Chinese students.

However, the teachers need to explain the phonetic standard used in both British English and American English.

Phonology tries to accept the variation of the English language as a part of the assimilation language spoken by non-speaking English countries. Phonological studies, therefore, include the aspect of language variation such as flapping sound, L-vocalization, upper-case letters for consonant (Gardiner & Deterding: 2020) different accents, phoneme variation, rhyming, rhythm, and tone. Malaysian English (ME) has become the World Englishes Movement that makes it a postcolonial variety. It is part of the richness in intonation, tone, and rhyming. Thus it proposes the variety of a dynamic and rich New English (Rahim: 2014).

Semantics supports the concepts of a connotative meaning. Lakoff & Johnson propose that metaphors is one of the concept of semantic knowledge that has one meaning to something else (Lakoff & Johnson: 1980). Metaphors can be found in a major lexical category such as nouns, verbs, and adjectives (Glanzberg: 2008). Thus the acquire of metaphor is the understanding of the meaning behind a word, phrase, or clause that has a metaphor (Ngongo & Benu: 2020).

Postmodernism conceptualizes Fanon's famous work on his view about post-colonialism. In this context, his view is reflected through the postcolonial canon (Shringarpure: 2015). Those standards no longer exist in the concept of Fanon's theory which accepts all standards of English Language accents and dialects. World-Englishes movement emerges as the result of this well-known theory.

Therefore, the World-Englishes support the concept of postmodernism as it accepts non-standardized English accents. It refuses the form of Received Pronunciation brought by the International Phonetic Association (IPA).

Method

This research uses the descriptive qualitative approach using the object of a YouTube video titled "Accent", a poem recital performed by a Ghanaian named King Yaw. The video shows the full performance within a 3.07-minute duration. Thus, it requires comprehensive data collection and data analysis. In this research, the author observes the expression performed by the speaker through his intonation, his gesture, his raising tone, and rhyming when performing the poem recital. In addition, the researcher would like to find the main issue which is the World Englishes Movement in a postcolonial era. The author also considers several terms that are part of connotative meaning therefore they can be included as the main object of the research.

The data collection includes both the poem titled "Accent" and the suprasegmental features shown in King Yaw's performance such as its gesture, intonation, tone, and rhythm. The authors played the video on YouTube several times to get a different focus on each playing. At first, the authors identified the utterances recited in the poem. Secondly, the authors collected some terminologies that might have a relation with the World-Englishes Movement. The next step is the focus on a suprasegmental feature such as the way the speaker speaks to the audience, expresses the poem recital, makes the gesture he shows to the audience, and accentuates the pronunciation and accent that he has in the video.

The authors used descriptive qualitative research which means that it is importantly descriptive rather than interpretive (Sandelowski: 2010). Some theories identify the elements in linguistics that are related to the movement of World-

Englishes. It concludes that there is a relation between the linguistic aspects and the postmodernism theory.

Findings and Discussion

The English language has evolved and changed in many countries which use it (Schneider: 2007). The poem recital video shows King Yaw's expression when performing the poem titled "Accents". He opens the recital in a raising tone requesting to repeat the question:

*Huh, what? Say that again,
Um, can you say it slowly and enunciate?
Hmm, one more time? Bro, just spell it.*



Figure 1



Figure 2

The poet uses the raising intonation to confront the people who underestimate his Ghanaian-English accent. He imitates someone who asks him to repeat his unclear articulation. At worst, that someone mocks him by telling:

Dude, are you even speaking English?



Figure 2

King Yaw's intonation indicates the use of suprasegmental features in phonology. He resounds like a native to be sarcastic. He imitates the native speakers to show that he can be native-like but he refuses to do. King Yaw expresses annoyance toward native speakers who underestimate his Ghanaian accent.

By the second stanza, he highlights the concept of the Ghanaian accent. The three lines poem shows that Ghanaian is part of Africa and it has English as the national language as well. History forces the African to speak Black English as a result of slavery. Yet, it contributes to the variation of English. World Englishes tries to conceptualized the Englishes as equal English with some different backgrounds that create what are so-called accents and dialects all around the world.

*So let me get this straight,
My home-bred, homemade Ghanaian accent
is too foreign for your ethnocentric taste?*



Figure 4

King Yaw uses ethnocentric which is defined as a part of having a strong feeling of cultural or ethnic bias (Oxford Dictionary: 2021). When English is seen as an ethnocentric taste, King Yaw conceptualizes it as too foreign. It occurs that Ghanaian English does not deserve a place in The Inner Circle. Therefore, King Yaw uses the raising intonation to show his anger and annoyance.

The use of sarcasm is seen in the third stanza by mentioning the famous African American actor and its famous line on the famous African American movie titled *Black Panther* in 2018.

*You've been imitating Forest Whitetaker,
Talking about 'the King will now have the strength
Of the Black Panther stripped away' but all of sudden,
You can't navigate a conversation with me?*



Figure 5

Intonation discusses the duration to communicate the discourse meaning. Other than duration, it also represents the intensity and pitch. In other words, intonation is the combination of these three called as the acoustic parameter (Levis: 2012). The discourse tells about the statement cited from the famous movie titled *Black Panther* that is the rising of African American actors who become the main players in several Hollywood movies. It promotes the spirit of Afrofuturism that discovers Black adventures across the African diaspora (Strong & Chaplin: 2019). From the use of rising intonation in the clause *'the King will now have the strength; Of the Black Panther stripped away'*, it indicates the paradox between the audience of the movie and the reality in discriminating the accents. At one time, people think that the clause is encouraging; however, at the other hands they do not accept accents spoken by African-American.

Connotative words and sentences are used to support the making of the rising intonation. The clause *You can't navigate a conversation with me?* enunciates the expression of anger by raising the word *navigate* and *with me*. *Navigate* in the Oxford Dictionary is "to plan and direct the course of ship, plane, car etc., for example by using a map" (Oxford Dictionary: 2021). Meanwhile, the non-literal meaning shows that the word *navigate* is the ability to read the code or map shown by the African American speaker. On the contrary, the listeners cannot acquire that ability. Therefore, it is part of the sarcasm.

Instead of feeling down, King Yaw educates the native speakers. This is shown in the fifth stanza:

*If we're being real, I can't understand shit you say either!
But I have learned, I have learned to code switch,
For your convenience .
This is how I survive,
It is a tool meant to keep me safe in this country.*

The reciter uses the term ‘code-switching’. The speaker uses the second or foreign language to adjust to the non-native speaker. Code-switching occurs when the speaker should show empathy by switching the language that the listener speaks (Hoffman: 1991). Code-switching is conducted when the speaker would like to be accepted in society. The speaker who does code-switching also respects the hegemony mode that he/s he should follow the rules from his/her superior (Gijimah: 2019).

Double identity is part of the issue faced by the reciter. This is part of W.E.B Dubois's concept stating that this is part of the double consciousness. It happens when the individual has two thoughts, two souls, two unreconciled strivings; two warring ideals in one dark body (Carnegie Council: 2021).

*I go back home occasionally,
To stay connected to my roots,
But my family does not seem to recognize me,
I like to think it because I've been gone too long,
But the truth is, I have toyed with my West African accent,
So much that I have become invisible to my own people.*

The stanza states that the two identities do exist. The reciter is the part of these two races and languages, therefore accents are not mattered. This hybrid identity is challenging as the individual will not feel received by both sides. As a Ghanaian, the reciter feels that his accent is outrageous to hear. It sounds so America. On the other hand, he feels rejected by American society. The history of the American Negro develops in the concept of not making America ‘Africanized’ nor making Africa ‘Americanized’ (Carnegie Council: 2021). This statement was confirmed by Martin Luther King Jr that double consciousness will become a true hybrid. Meaning to say that the American negro is not American nor he/she is African (Carnegie Council: 2021). These two statements are the reality faced by the reciter as he cannot forget and erase the cultures and values to be a Ghanaian, nor he can mingle completely and be called an American.

Yet, the issue of racism is still in the upbringing. Discrimination is described as people matter the varied accents. It is a set of circumstances that holds ‘whiteness’ to be superior (Bheero: 2021). The reciter is a member of the outer circle, however, he is raised in America that makes him part of the native speaker. His bloodline is African therefore it was the problem of the twentieth century (Du Bois in Novita Dewi: 2021). The last four stanzas show the climax of the performance by bringing up the raising intonation, connotative meanings, and discourse at once.

*You think, you think, this sexy, saucy, juiced,
Home-toned inflection can be distorted?
My accent is the realest thing about me,
It has more than survived,
Been burned alive,
Struggled its way through ice,
Yet still migrated,
Limped on every college side-walk,
But still graduated,*

*Joined speech and debate.
Traveled all over the country,
Slayed every single tournament.*

*My accent falls in love in five different languages.
Medofo pa beda me nkyen
In tsui ba ni oba ka in mase
Chalee beh yu makucam slee ma der
Mon amour, viens dormir a cote de moi
My love, come sleep next to me*

*My accent is an open map
Full of endless possibilities,
It is why, when you speak,
I try my hardest to listen.
To understand.
To taste the salt in your accent.
So why do you refuse to taste the sweetness in mine?*

The reciter says the phrase ‘this sexy, saucy, juiced, Home-toned inflection’ refers to the Ghanaian accent. He describes the accent as ‘sexy’ as according to the Oxford dictionary it means sexually attractive, exciting, and interesting (informal). In connotative meaning, the word accentuates the quality of language sound that is interesting. The other words say the same when he uses saucy to describe the Ghanaian accent. It means “rude or referring to sex in a way that is humorous but not offensive” (Oxford Dictionary: 2021). The connotative meaning shows that the reciter wants to compare a Ghanaian accent with an object that refers to human appearance as sexy, saucy, and juicy. Moreover, they refer to the language inflection that Ghanaians have while English does not have. That is the concept of the World-Englishes movement when everybody has a right to speak with their own accent brought since they were born. It is expected not to be adjusted and leave it sounds natural. The outer speakers including Ghanaian accent deal with this World-Englishes movement to be accepted in American society, moreover world society which speaks English.

Outer speakers use the concept of World-Englishes to be accepted in the world society of English speaking. According to Bhowmik, measuring the standard of English speaking is different from time and space. He says that spelling errors matter to Britain people, others are in the grammatical, lexical, and phonological systems (2015). meanwhile, Widdowson in Bhowmik accentuates that there are two elements of English variation. It is seen from its communal and communicative perspective. Spelling and accents are part of the communal system while the communicative goal is to share communication among its user (1994). In other words, The World Englishes points out the term communicative because it will not reduce the essence of the goal of communication. The spelling and accent can be different from standard English but the main message is delivered successfully.

This poem voices the World-Englishes in several attempts which are phonological suprasegmental features, semantics, and discourse analysis. The intonation shows how the reciter feels about the race issue used when he speaks his

Ghanaian accent. Semantics is shown in the use of connotative meaning, and discourse supports the connotative meaning in the wider context. This poem is generally the voice of the World-Englishes movement.

Said says that the world is already mixed that every race is migrated to other places. So there will be mixed races as well. It can be seen through the mobility of Africans who move into France and learn to be Francophonic. He also points out that to be utilitarian in this century is not significant anymore as there are critics who are English and who are not English (Said: 2001). Based on his explanation, this poem is part of the movement that the English users should be revised. It does not only belong to the inner circle but also is part of the outer circle.

Conclusion

The video shows how the poem reciter uses mostly high tone and rising intonation. Or, even worse the speaker accentuates several terms by having mispronounced the terms. However, it actually is acceptable and understandable. The point delivered is to campaign the term The World-Englishes as the main aspect of communication that is accepted the divergence in accent and dialect of English language. Sarcasm is part of the output of the discourse. The poem reciter mostly uses raising intonation, metaphor, and connotative meaning. In the video, he uses raising intonation to mock the listeners that are mostly native speakers. He also uses the connotative meaning to compare with the others aspect of words so that the sarcasm can be delivered significantly. Metaphor is used to point out the meaning of connotative words.

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AN ECOLINGUISTICS ANALYSIS OF *THE WIND GOURD OF LA'AMAOMAO*

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Abstract

This study foregrounds the Native Hawai'ians' interconnection between culture and nature through ecolinguistics analysis of *the Wind Gourd of La'amaomao*. The language use in this Hawai'ian folktale emphasizes the reverence Hawai'ian people have toward their environment based on familial kinship. The analysis mainly focuses on two aspects of language use in accordance with Stibbe's theory of ecolinguistics, ideology/discourse and evaluation/appraisal. The study also posits the ecosophy/ecological philosophy derived from the text in consideration with the current state of environmental crisis. The finding argues that the discourse employed in the text is positive, based on recognizing the need of sustainability. The positive discourse is also reflected through close emotional connection between people and place as seen through wind naming pattern and Hawai'ian place names. Secondly, nature is also appraised positively with celebratory tone and in term of vocabulary used. The study concludes that alternative way of perceiving the environment as seen from the reading of *the Wind Gourd of La'amaomao* should be considered as a critique toward Western anthropocentrism.

Keywords: Hawai'ian literature, ecolinguistics, language use

Introduction

In recent years, a growing interest of the environment, or the 'environmental turn' is observed among scholar of humanities. This issue is intertwined within a burgeoning awareness of environmental problems on a global scale, such as climate change and ozone layer depletion. In the Anthropocene Era, Western's perception toward nature is considered as one rationalization behind the current environmental crisis which lead into the necessity of perceiving alternative paradigm of human and nature relationship. The epistemology of indigenous people, once criticized as the example of the backwardness of non-Western culture is now contemplated as a more sustainable outlook in conceptualizing humanity's position within a wider ecosystem. (Buell, Heise, & Thornber, 2011) The indigenous perspective on the environment is articulated through their language use and their cultural production. Indigenous people, through their interaction and negotiation with the environment have developed detailed system of first-hand knowledge about local environment and their dynamics, as well as the resulting practices, beliefs, institutions, and traditions.

The sanctity of nature is emphasized through epistemology that emphasizes interconnection of all entities.

For Native peoples, ecology is the cosmology of interrelatedness. This interdependent orientation includes all things within the ecosphere (planet), as well as above and outside of it (sun, moon, stars, planets, spirits, and ancestors). Within the material realm there are humans and nonhumans such as plants, minerals, and animals—what we call “nature.” (Machiorlatti, 2010, p. 65)

The adherence towards nature, reflected in their language, worldview, tradition and cultural production can be observed in Hawai’ian indigenous ethnic group/*Kanaka Maoli*. Hawai’ian indigenous people are a society that conceptualizes nature as the founding tenets of their pre-Western contact tradition and is still observed into the contemporary period. Hawai’ian conception of nature highly regards nature not only as having intrinsic value by itself but also contains sacred values. Nature is foregrounded as the basis of Hawai’ian indigenous culture in form of local wisdoms, prohibitions (*kapu*), genealogical/familial tree from shared ancestry of mythological figure, ancestral knowledge, both orature/oral and written literature. These aspects in Hawai’ian tradition exemplifies the centrality of nature within their culture.

Hawai’ians’ respect toward nature is derived from a shared familial tie that asserts nature as the biological sibling of their ethnic ancestors. The creation myth of *Kanaka Maoli*, as canonized in the book of *Kumulipo* (Beckwith, 1972) positions the native people of Hawai’i as the youngest child from the deities *Papa* and *Wakea* and the islands of the archipelago as their elder siblings. As the youngest sibling, Hawai’ian people are responsible to preserve and maintain nature which in turn will repay their kindness through providing provision to sustain living.

The *Kanaka Maoli* have a genealogical, familial relationship to the land. The islands were said to have been conceived and born like human beings, of the same parents, *Papahanaumoku* who gives birth **to islands and Wakea**, the sky father ‘who creates the stars in the heaven’. (N. K. Silva, 2005, p. 22)

The principle of reciprocity based on kinship underlines Hawai’ian perception of nature. The indigenous people consider nature as their elder sibling, and it is their duty to be the caretaker of the land, a principle different with Western epistemology that seek to control and conquer nature. The concepts articulated within Hawai’ian language ‘(*olelo Hawai’i*)’ are the manifestation of an indigenous epistemology based on love and respect of the land.

Several concepts within the Hawai’ian local wisdom positions nature as the source of knowledge. The idiom *kama’aina*, the child of the Hawai’ian land/*aina* symbolizes an inseparable relationship between the Hawai’ian people and their birthland. In line with *kama’aina*, the concept of *malama’aina* in which *malama* can be interpreted as nurturing or caring asserts the responsibility of the Hawai’ian islanders to preserve, maintain, and protect the nature as their oldest sibling. A study by Nero (1997) illustrates that the word *aina*, although can be simplified as land in the English translation evoke a much deeper meaning based on the reciprocal relationship between the *Kanaka Maoli* and their environment. *Aina* can be

interpreted as that which feed us, and the word *ai* itself is the Hawai'ian word for eat, a recognition that it is nature which allows humanity to survive and flourish. Furthermore, the word *aina* is connected with the Hawai'ian word for family/*ohana*, in which '*oha* refers to the branches of taro plant, a plant symbolically believed to be genesis of Hawai'ian people. The image of taro plant reflects a Hawaiian perspective of family, with both joined in the mutual dependence on the roots.

The emotional association between *Kanaka Maoli* and *aina* can also be viewed from the naming of the place, the natural elements, and the certain landmarks in which certain meanings are associated within the naming pattern. In relation to the statement, Kimura (1983, p. 178) argue that

Hawaiian place names further demonstrate the intimate relationship between people and the environment, the evocative power of place stems from *alona aina*, or love of land, pride of place.

Hawai'ian indigenous people considers naming pattern to include a story (*mo'olelo*) that becomes the basis of the name, whether a legend, an appearance of the gods, a historical event, or a natural phenomenon that takes place around the name. (Clark, 2002; Herman & Berg, 1999) A book entitled *Place Names of Hawai'i* (1966) has summarized 1,125 names of places in Hawai'ian language and when the book was reprinted in 1974 with more addition of place names, resulting in 4,000 names of places in overall, the authors concluded that completely record all Hawai'ian place names is an impossible task.

“How many place names are there or were there in the Hawaiian Islands? Even a rough estimate is impossible: a hundred thousand? a million? Hawaiians named taro patches, rocks and trees that represented deities and ancestors, sites of houses and heiau [places of worship], canoe landings, fishing stations in the sea, resting places in the forest, and the tiniest spots where miraculous or interesting events are believed to have taken place.”(Pukui, Elbert, & Mookini, 1974, p. x)

Story (*mo'olelo*) is another way of inheriting history, tradition, and belief of the Hawai'ian people through orature. Ho'omanawanui (2015) has found that the word *mo'olelo* originates from the combination of two words, *olelo*, which can be defined as language, word, pronunciation, discussion, and storytelling, and *mo'o*, a preservation. *Mo'olelo*, as Ho'omanawanui asserts can be defined as the preservation of a story recalling the fact that all stories in Hawai'i in the past are oral instead of written (p. 86). Continuing the elaboration by Ho'omanawanui, Kay-Trask (1991) argues that *mo'olelo* is one avenue for *Kanaka Maoli* to preserve their history. To her understanding, *mo'olelo* is the retelling of something that had really happened in the past instead of fiction or imaginary thing. The word *olelo* means both 'tongue' and language', *mo'olelo* or 'history' is everything that comes from the tongue, or a story.(Kay-Trask, 1993, pp. 141–142)

The Hawai'ian folktales also have a social function as a tool for preserving the local wisdom and the local knowledge especially in relation to the position of human beings amidst the universe. The other forms of the folktales are parables, sermons, and advices (*olelo no'eau*) that teach the novel values of Hawai'ian culture especially the respect to the elders, the nature, and all of the entities throughout the

world ((Elbert & Pukui, 1979; Fujikane, 2016; Williams, 1997)Through *olelo no'eau*, the older generation (*kupuna*) preserves Hawai'ian conception of nature as part of their family/*ohana* toward the younger generation. Several idioms such as *Ka La i Ka Maulioa* (sun is the source of life) and *He ali'i ka aina, he kaua ke kanaka* (land is the chief and mankind are his servant) articulates the ecological wisdom located within Hawai'ian local tradition. These proverbs refigure human and non-human relationship by emphasizing human's dependence toward the non-human entities.

This study analyzes a Hawai'ian folktale, *the Wind Gourd of La'amaomao* to further establish the close connection between language use and adherence toward the environment in Hawai'ian tradition. Ecolinguistics approach is applied as it focuses on the study of language according to the environment it is used to, or in other words, exploring the interconnection between nature and culture. From an ecolinguistics perspective, the environmental language and language environment are considered as metaphorical expressions which explain the correlation between the linguistics and environmental sciences. The analysis mainly explores the love and respect toward the environment from language used to describe the environment, mainly concerns with the naming pattern of various Hawai'ian winds and place names.

Theoretical Framework

Ecolinguistics is the study of [languages](#) in relation to one another and to various social factors which is also known as *language ecology* or linguistic ecology. The seminal theory of this field is often associated to Einar Haugen through his book, *The Ecology of Language* (1972). Haugen mainly discusses the lexicons contained in environmental discourse text and proposes his definition of ecolinguistics as the study of interactions between any given language and its environment. The word ecolinguistics includes both the term *eco* -a shortened form of ecology- corresponds with the relationship among organism, including human with other organism and the physical environment and linguistic itself, the study of human speech. (theorist) From an ecolinguistic perspective, the environmental language and language environment are considered as metaphorical expressions which explain the correlation between linguistic aspects and the environment which is negotiated through the use of language. It is further noted that

ecolinguistics is the study of the impact of language on the life-sustaining relationships among humans, other organisms and the physical environment. It is normatively orientated towards preserving relationships which sustain life. In other words, ecolinguistics is concerned with how language is involved in forming, maintaining, influencing or destroying relationships between humans, other life forms and the environment. (Alexander & Stibbe, 2014, p. 104)

Thus, ecolinguistics contextualizes the role of language within an interaction that sustains the lives of humans, other species, and the physical environment (Perangin-Angin & Dewi, 2020). One particular example of cultural production which grows, develops, and reflects the socio-cultural condition of a given society is folklore, a form of oral literary works which was born and developed in a relatively fixed time among certain communities. Folklore can be interpreted as the example of a society's

cultural expression through speech language which is directly linked with various aspects of socio-cultural structure of a particular society. Furthermore, how a society contextualizes the environment and their position within a wider ecosystem is also reflected through folktale. Machiorlatti (2010, p. 65) affirms how folktale contains the indigenous discourse of ecology, the cosmology of interrelatedness which includes all things within the ecosphere/planet and also on spiritual realms such as spirit and ancestors.

In his book, *Ecolinguistics : Language, Ecology and the Stories We Live By* (2018), Stibbe posits an ecological framework derived from the analysis of language pattern in stories. Stibbe comprehends how stories inherited by various individuals across a culture, or what he coins as ‘stories we live by’, can either perpetuate or hinder current ecological crisis. These stories, as Stibbe argued are embedded within language and culture and reflected in metaphors, appraisal patterns, and a variety of linguistic features and/or visual elements. (Poole, 2017, p. 524) In his understanding, there exist eight forms that story takes and their linguistic manifestations.

1. Ideology: how the world is and should be which is shared by members of a group
 2. Framing : a story that use a frame (a packet of knowledge about an area of life) to structure another area of life
 3. Metaphor: a story that use a frame to structure a distinct and clearly different area of life
 4. Evaluation: a story about whether an area of life is good or bad
 5. Identity : a story about what it means to be a particular kind of person
 6. Conviction: a story about whether a particular description of the world is true, uncertain or false
 7. Erasure : a story that an area of life is unimportant or unworthy of consideration
 8. Salience : a story that an area of life is important and worthy of consideration.
- (Stibbe, 2015, p. 15)

Stibbe concurs that the aforementioned linguistic features should be appraised within an ecosophy (a shortening of ecological philosophy) that contemplates the norms and values that regulate human’s position inside a wider ecology. Stibbe derives his conception of ecosophy in one word, “Living”, which is based on the necessity of valuing and respecting all entities right to live, to live with wellbeing both in the current era and sustaining the earth for future generation. (2015, p. 14) It can be phrased that this ecosophy is intended to form a beneficial discourse toward environment and presenting a more sustainable outlook for generations to come.

Findings and Discussions

The Wind Gourd of La’amaomao or *Moolelo Hawaii o Pakaa a me Ku-a-Pakaa, na Kahu Iwikuamoo o Keawenuiaumi, ke Alii o Hawaii, a o na Moopuna hoi a Laamaomao* in Hawai’ian is an example of an adaptation of Hawai’ian oral tradition into written form. The original version was adapted from the recounting of *Ku-a-Paka’a* by Moses Nakuina and was compiled as a newspaper serial in *Ke Aloha Aina* in the 1900’s. This story had been translated into English several times, included in William Hyde Rice’s *Hawai’ian Legends* (1923), an abridged version in Thomas G. Thrum’s *More Hawai’ian Folktales* (1923) and *the Backbone of the King* (1966) by

Dorothy Kahananui. The current translation to English was done by Esther T Mookini and Sarah Nakoa in 1990 and was revised in 2005. While prior translations of the *Wind Gourd of La'amaomao* were only a simplification or summary of the narration, the 2005's version as the object of this study is a complete translation which includes all the plot points and chants.

The story mainly focuses of the three generations of the *kahu iwikuamo'o*/personal attendant of Keaweanuia'umi, the ruling chief of Hawai'i, the grandfather Kuanu'uanu, his son Paka'a and his grandson Kua-Paka'a. While on a journey to O'ahu, Kuanu'uanu marries a beautiful woman named La'amaomao and have a son, Paka'a with her. After being summoned by his liege, Kuanu'uanu is forced to return to Hawai'i and left his family behind. After Paka'a reaches adolescence, his mother gives him a mythical gourd containing all the winds of the Hawai'ian islands and the chant required to summon the wind. Paka'a ventures to Hawai'i, meets his father and eventually replace him as the personal attendant of Keaweanuia'umi. Later in the story, Paka'a is betrayed by two other attendants of Keaweanuia'umi, Ho'okele-i-Hilo and Ho'okele-i-Puna and exiled to Moloka'i. During his time in Moloka'i, he gets married and have a son named Kua-Paka'a. Meanwhile, his former chief grows dissatisfied with his new attendants and seeks to restore Paka'a to his former position. Although Paka'a is willing to return, he understands that as long as his rivals remains in the court, his position remain unsecure. He sends his son Kua-Paka'a to employ the wind gourd and make sure his rivals get lost in open sea. The story ends with the reunification of Paka'a and his liege, Keaweanuia'umi and the restoration of Paka'a former rank and lands.

As a cultural production of the Hawai'ian indigenous people, the *Wind Gourd of La'amaomao* provides an avenue to contextualize *Kanaka Maoli*'s reverence toward nature. This conception of nature, underlined through the narration, articulates the dominant discourse of the *Kanaka Maoli* which is beneficial or positive in outlook. As articulated by Stibbe, discourses can be defined into several examples depended of their position toward nature and current environmental crisis, destructive discourses, ambivalent discourses, and beneficial discourses. The discourse underlined in the *Wind Gourd of La'amaomao* is beneficial in outlook and it provides a counter discourse toward Western reductionist view of nature by emphasizing the need for sustainability.

In the text, the concept of sustainable living is articulated through the existence of annual fishing season and proverb advocating preservation. The fishing for *malolo* (flying fish) for example is only allowed on May until June. "*Ka'elo* (May-June) was when the first *malolo* was eaten and *malolo* was so plentiful that the fishermen's container were full to the brim." (Nakuina, 2005, p. 108) The existence of *kapu* protected these fish from being overfished and killed during their spawning seasons, hence insured their survival. *Kapu* (taboo) were enacted on several aspects, limiting how much can be taken from both the land and the sea, *Kanaka Maoli* employs conservation in fishing, hunting, and gathering of resources. Furthermore, a Hawai'ian proverb recounted in the text illustrates the necessity of sustainable living, "*he wa'a he moku, he moku he wa'a* which can be translated as the canoe is an island, and the island is the canoe. (Nakuina, 2005, p. 23) Embarking on a canoe voyage requires rationing of resources, water, food and contribution from all people abroad, similarly, the Hawai'ian Isle in particular and earth in general requires sustainable living to preserve it for the future generation.

The close emotional connection between the Hawai'ians and their surroundings, as a reflection for a positive discourse of environmentalism can also be observed in the naming pattern. As briefly illustrated in the prior section, Hawai'ian naming pattern is associated with stories / *mo'olelo* related with local legends, folktale, historical occurrences, or natural phenomena. The importance of naming in *the Wind Gourd of La'amanao* mainly focuses on two aspects, variety of winds in Hawai'ian archipelago and place names. Nash (2015) asserts that place names/toponym is an important cultural and environmental artifacts belonging to a nation and its language. In the story, Kua-Paka'a demonstrates his proficiency in Hawai'ian ancestral tradition by memorizing the wind names in the island of Hawai'i, O'ahu, Kau'ai and Moloka'i through various chants. Hawaiian chants, as reflected in *the Wind Gourd of La'amanao* create a distinct naming pattern for wind and rain which was observed or experienced in a particular place. The diversity of wind naming pattern based on a particular locality in Hawai'ian islands is articulated through the following chant

Here, there are the winds rising from the earth,
 The *Apa'apa'a* is of *Kohala*
Apa'apa'a is of Kohala's upland cliffs
 The wind that flies about like vapor
 The raining wind called *Naulu* is of *Kawaihae*
 The *Kipu'upu'u* is of *Waimea*
 A cold wind that hurts the skin
 A wind that whips the kapa of that land about (Nakuina, 2005, p. 42)

The presiding passages, recounting a chant in *the Wind Gourd of La'amanao* illustrates the interconnection between culture and nature in Hawai'ian language. While the general vocabulary for wind in *Olelo Hawai'i* is *makani*, there exist naming convention associated with variety of winds due to certain characteristics and its location. The wind *apa'apa'a* is the name of a famous wind from Kohala, north western tip of Hawai'i island located on the slope of extinct volcano *Mauna Lea*. Located in the intersection between sea, mountainous cliffs and slope, a distinct characteristic of this wind is its ferocity, as the winds crosses the channel with such force than the tree on the coastline lean toward the mountain. Different with *apa'apa'a*, *naulu* is a convection wind that precede rain, originated from the word *ulu* (to grow). Hawai'ian people of old considers the forming of convectional clouds to resemble a plant growing out from the ground, which lead into the naming of *naulu* for a wind in *Kawaihae*. (Oliveria, 2009) The place name *Kawaihae* itself is derived from three words, *ka* (the), *wai* (fresh water) and *Hae* (something torn) which can be translated as fresh water that separate people. This name originated from the historical circumstances concerning the limited availability of fresh water in Hawai'i which lead to constant warfare to acquire water spring. Other example is the naming pattern of *Kipu'upu'u*, a swift and powerful rain in the *Wai'mea* which is described in the text as 'a cold wind that hurts the skin' as it blows away from snow-capped *Mauna Kea*. Historically, the name *kipu'upu'u* as a symbol for ferocity and tenacity is taken by the personal guard of King Kamehameha the unifier who were trained in *Wai'mea*, an area believed to be haunted due to constant rain. (Pukui et al., 1974, p. 56)

Another chant recounted in the text stresses that the Hawai'ian naming pattern is not localized in a particular island but is a convention held all over the archipelago. Kua-Paka'a inherited the generational legacy of *Kanaka Maoli* in form of wind naming pattern and place names through the chant that describe the variety of wind in Maui island.

There, there, the windy clouds rest,
The *Paliale* is *Hilo*'s wind
Paki'ele is of *Waiakea*
Hana's winds are 'Ai-maunu,
Kaomi, *Kapae*
Ho'olua, *Lauawaawa*
Pailopaowa, *Halemauu*
Kui, *Kona* ;

The wind *Paliale* which blows in *Hilo* region is derived from the word *pali* (cliff), in which the translation can be defined as cliff wind from below. As a place name, *Hilo* which literally means 'to braid or twist' derives its name from a legend concerning Kamehameha and his follower, in which Kamehameha was angry that his follower left the canoe unattended but it is later found out that the canoe has been twisted with cordage. Different with the hilly terrain of *Hilo*, *Waiakea* which is derived from *Wai* (water) can be translated as broad waters, due to the fact that this particular region gets almost 360 days of rain a year. The wind that blows in *Waiakea* is named *Paki'ele*, derived from the word *paki* (to splash) which indicate the wet nature of *Waiakea*'s wind due to high rainfall. Lastly, the diverse variety of wind names in *Hana* is linked with its location in the central tip of Maui island. Being close to the shorelines of Hawai'i island, the name of the wind changes depending of the direction of the trade wind. *Kaomi* refers to northeast trade wind, *Kapae* indicates trade wind in general and *Ho'olua* is named for strong north wind which is generated by storm system passing north of the islands. The prior exposition highlights how the distinctive tropical climate of an archipelago results in the diversity of place names and wind naming pattern depending of the situation.

Another example of reverence toward nature as the provider of life is the celebratory vocabularies employed to praise the tropical weather of Hawai'ian isle. The beauty of natural landmarks, both sunny days and rainy days, and the rich bounties provided by nature is considered as a blessing by the Hawai'ians gods especially the four pantheons, *Ku*, *Kane*, *Kanaloa*, and *Lono*. Silva articulates that a *pule* (prayer) was addressed to both the spirits and ancestors/*aumakua* in four wind direction so that the people will be blessed in turn. (2019, p. 83) The feeling of gratitude is reflected through the language uses that celebrates nature as source of life. Stibbe (2015, pp. 86–87) identifies appraisal pattern – whether something is described as either positive or negative in texts- to highlight the perception of feeling toward a particular area in live. The positive appraisal of nature in *the Wind Gourd of La'omaomao* can be observed in the following chants,

the rain falls
the misty, sticky, rain of *Hanakani*
Gentle and passing is the rain,

Muddy and wet is the sand (Nakuina, 2005, p. 35)

The rain draws the school of *nehu* seaward of *Punahoa*
The adze-headed rain in the *Unulau* wind
The *lehua* blossoms open in the zigzagging rain,
The warm rain of the land of *Hilo*
The land of *kuluku 'a* (Nakuina, 2005, p. 43)

Appraising language use within the preceding chant articulates how nature in *Kanaka Maoli's* conception is portrayed in a positive light. Several positive appraisal items in the prior chants are 'gentle' 'passing' and 'warm' which evoke the nurturing aspect of nature and encourage the islanders to embrace the beauty of their surrounding landscape within pleasant weather. Another example of positive appraisal items that celebrates the bountiful nature can be seen in the phrase "the rain draws the school of *nehu*" which indicates how the islanders can more easily caught *nehu* fish after rainfall. The rain causes the sea to blow up the *nehu* fish in rows until they rest in the calm sea of La'akona. (Titcomb, 1972, p. 112) Moreover, relating rainfall with the blossoming of *lehua*, a colorful flower used in *hula* dances also articulated the positive appraisal of nature through the interconnection between natural phenomena and wild plants necessary for Hawai'ian cultural performances. While the word 'misty' might evokes negative perception due to being the opposite from warm weather, its Hawai'ian word, '*ohu* can be translated as mist, fog, vapor, or light cloud in a mountain. Interpreting *Ohu* as light cloud in a mountain evokes the image of a wreath around the neck which aligns with a positive appraisal of nature.

The positive appraisal of nature in Hawai'ians' conception is further rooted within a sense of respect and acknowledgement of nature's own agency. Different from Western epistemology that seeks to control and exploit nature, (Marzec, 2007, p. 36) *Kanaka Maoli* recognizes the agency of nature as something beyond human comprehension. The Hawai'ians' islanders believe that all entities, both biotic and abiotic elements possess *mana* (power) in which natural phenomena, considered as the manifestation of gods' power in earth contains *mana* in particularly large amount. This recognition of nature's agency conceptualizes human as powerless in the face of natural disaster and only capable to predict instead of manipulating nature. The knowledge of wind patterns and able to predict when storm will occur is a necessity skill in pre-contact Hawai'i which employs canoes are the principal medium of transportation. In *the Wind Gourd of La'omaomao*, it is narrated that Paka'a and his son Kua-Paka'a is learned in both the laws of the skies and nature of the earth through their knowledge of various wind patterns, astronomy, and navigation. Kua-Paka'a convinces the voyage of Keaweanuia'umi to land ashore in Moloka'i as a terrible storm will soon occurs

"Tomorrow is a calm day for sailing ; today will be stormy ; there are thick cumulus clouds resting above *Kawainui* and the ridge of *Wailau*, when these clouds are blown with full force, a terrible storm will rage ; when the clouds are at rest again, then good weather will follow." (p. 38)

The prior passage contextualizes Hawai'ians' respect for the uncontrollable agency of nature. As a pre-modern society in which technological progress to safely

venture in the open seas during stormy weather is limited, ability to observe the sign of nature is essential for inter-island navigation. Inability to interpret the changing weather can lead into disastrous consequences, as highlighted through the following passage which emphasizes the danger of nature toward unprepared individuals.

A big storm overtook the canoe. The winds blow hard, driving the canoe out into the open sea. The skies darkened, lighting flashed, thunder roared, and rain pelted down. The storm was boundless. The canoe was buffeted by the wind, and Kaua'i almost disappeared. (p. 83)

The beneficial environmental discourse and positive appraisal of nature in *the Wind Gourd of Lao'amaomao* aligns with the need of contextualizing alternative perception of environment in light of current ecological crisis. Different with Western conception that nature exist for the humanity's benefits, *Kanaka Maoli* recognizes the need for sustainability, having deep seated emotional attachment with their surroundings, and understanding nature as having its own agency. (Lynch & Glotfelty, 2012, p. 6). *The Wind Gourd of Lao'amaomao* underlines the epistemology of *aloha aina* (love for the earth and all its entities), based on the Hawai'ians' conception of nature based on familial ties. To the Hawai'ians, as the land and all the entities are part of their extended family (*ohana*), they have to treat it with care and respect in a reciprocal relationship. (Indriyanto, 2020, p. 4) This story promotes an ecological philosophy/ecosophy founded on ecological sustainability, equality among all entities and harmonious living with nature. The positive appraisal of nature contemplates nature as something to be valued, respected, and celebrated. Positioning the analysis of *the Wind Gourd of Lao'amaomao*, within the realization of current environmental crisis, it can be asserted that the ecosophy goes beyond sustainability to present generation, but to find alternative environmental discourse that seeks to restore the harmful deeds humanity has done toward the environment.

Conclusion

Ecolinguistics analysis of *the Wind Gourd of La'amaomao* underlines Hawai'ians' epistemology based on the interconnection between culture and nature. Language use in *the Wind Gourd of La'amaomao* articulates the love and respect Hawai'ian people have toward their environment based on familial ties. The analysis mainly concerns with two aspects of language use as articulated by Stibbe's theory of ecolinguistics, namely ideology/discourse and evaluation/appraisal and the ecological philosophy derived from the narration. The study argues that the discourse employed in the text is positive, based on recognizing the need of sustainability. The positive discourse is also reflected through close emotional connection between people and place which is reflected in wind naming pattern and Hawai'ian place names. Secondly, nature is also appraised positively as seen in the celebratory tone and vocabulary used. These arguments illustrate an ecosophy based on ecological sustainability, equality among all entities and recognition of nature as having its own agency and intrinsic values. This ecosophy explores the necessity of finding alternative ways of conceptualizing environment as a critique to Western anthropocentrism.

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EQUAL GENDER REPRESENTATION IN EFL INSTRUCTIONAL MATERIALS DURING EMERGENCY REMOTE LEARNING

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Abstract

Gender representations in EFL instructional materials can be given less attention amid covid-19 pandemic because there are abundant resources offered in online learning. The current paper aims to investigate a measurement to determine whether males and females are portrayed equally in EFL instructional materials, as proposed in RUU No. 81 A of 2013 the Republic of Indonesia's Ministry of Education and Culture which stated: "The curriculum should be oriented toward the production of good manners and a fair attitude, with a focus on gender equality". Employing library research method, researchers attempt to achieve this by examining ten experts' theories which postulate equal representations of gender in EFL textbooks, namely (Dominguez 2003), Cohen, L & Manion (1992), (Porreca 1984), Stockdale (2006), (Sovič and Hus 2015), (Hall 2014), (Gharbavi and Mousavi 2012), Holmqvist and Gjorup (2006), Nofal and Qawar (2015), and Chung (2014). The findings from the analysis indicate that gender representations in learning materials measured through language items and illustrations showed inequal and further complete sub dimensions descriptions are elucidated in the discussions. Pedagogical implications of selecting and developing instructional materials, which represent gender equality, are explored more to foster effective emergency remote learning.

Keywords: gender equality, gender representation, EFL materials, emergency remote learning.

Introduction

The fifth goal of the United Nations' Sustainable Development Goals (SDGs) is gender equality, which are being reported on by around 40 nations in the form of Voluntary National Reviews. Gaining equality in gender and supporting all women to achieve gender equality and justice is carried out through the fulfilment of five targets, which include (1) removing all forms of gender stereotypes, (2) eliminating all forms of abuse, (3) eliminating all negative activities, (4) recognizing and appreciating programs and practice, and (5) the fifth objective of the Sustainable Development Goals is to ensure that all women may fully participate in political, social, and economic life (SDGs).

Generally, gender is known as a symbol or identity of male and female in social environment. Gender is necessary in the educational field to influence social life in

the school especially for students. Thus, the education curriculum is stipulated through the Ministerial Regulation Number 81/2013 stating that the curriculum is oriented to the development of rightful attitudes and behaviours that pay attention to gender equality. As a part of the education system, textbooks as EFL instructional materials can be agents of change in gender equality during online learning activity in the classroom. The textbooks with a significant educational role should have a mission to raise consciousness of gender equality, which is reflected in the Indonesian context by a powerful patriarchal culture and the creation of femininity and masculinity in gender roles, which is conveyed, nurtured, and negotiated by various cultural practices (Tusita and Emaliana 2020). Since there are too many textbooks and too many perspectives, evaluating ELT textbooks for gender representation is a never-ending process (Mahmood, Kaur, and Daghigh 2021). Therefore, evaluation of the EFL textbooks is a need to avoid mistakes in choosing instructional materials that support gender equality in the classroom during emergency remote learning.

English has long been regarded as a foreign language. In international gatherings such as conventions, inter-state negotiations, and academic activities, English is commonly used (Susiaty and Mufidati 2020). The study's goal is to see how well an English textbook for secondary school students accommodate the concept of gender equality that is expressed in Indonesian EFL textbooks. The recent study is considered important for three reasons. First, in secondary schools, English has become a necessary foreign language for students to learn. Language and gender interactions are connected in two ways: cultural background gender and language seeks to form gender (Mahmood et al. 2021). Despite the fact that English is considered a non-sexist language, stereotypical thoughts and beliefs will never be reinforced and defended if student study in schools of authoritative textbooks containing gender-equal illustrations and everyday non-sexist language (Emaliana and Tusita 2020). Second, gender equality needs to be achieved through the analysis of textbook. Textbooks are highly beneficial in EFL education as it is the primary source of information about the culture and values of the original language (Bahman and Rahimi 2010). Meanwhile, Emaliana and Tusita (2020) assume that if gender equality is successfully taught properly, it will be better to build a gender-equal society in the future. Third, the various instructional materials, especially textbook, used during the emergency remote learning must be evaluated in order to make the best use of the textbooks. In order to accomplish learning outcomes from a gender context, elevated teaching textbooks that pay attention to the topic of gender mainstreaming are necessary (Tusita and Emaliana 2020). The data was gathered from language items in transactional-interpersonal texts and illustrations “pictures” from an English textbook revised 2018 edition that was licensed by the Indonesia’s Ministry of Education for use published in Indonesia.

The problem of gender inequality is a challenge in several countries since gender equality has not been achieved, especially in Indonesia. The problem of gender inequality starts because society adheres to a traditional ideology with stereotypes. Stereotyping will have harmful impacts in community and certain individuals will concentrate on the item and discriminate against it (Brink and Nel 2015). Additionally, in Indonesia, the government has taken several initiatives targeted at gender development and improvement both male and female groups in social environment utilizing best practices and processes to achieve that the gender balance targets are accomplished (Emaliana and Tusita 2020). Indonesia already

has many policies that support gender equality, such as Presidential Instruction No. 9 of 2000 on Gender Mainstreaming, which incorporates a gender perspective from planning, preparation, implementation, monitoring, and evaluation, as well as the use of the findings in national development.

Meanwhile, the global pandemic COVID-19 has created an entirely unprecedented situation which greatly affects people's lives, especially in the field of education. As a result of the threat posed by COVID-19, educational institutions have hurried to shift courses to virtual classrooms. Virtual classrooms are web-based platforms developed by educational institutions that students can access from their home computer or mobile device (Manegre and Sabiri 2020). Moreover, emergency remote learning is the unscheduled and sudden transition from traditional to remote education following the declaration of a state of emergency in many nations as a result of the COVID-19 pandemic (Khlaif, Salha, and Kouraichi 2021). During emergency remote learning, there are several instructional materials can be used to facilitate teaching and learning especially learning English. Instructional materials refer alternative sources of information that the teachers might employ to concretize an idea throughout the teaching and learning process. Since instructional materials have concrete elements, even students can easily understand and be related to the subject, it give a variety of strategies and approaches to make teaching and learning processes easier and more comfortable (Portana et al. 2021).

Although during emergency remote learning teachers use a lot of teaching and learning materials in the form of text, video and audio sourced from the internet, teachers still need teaching materials in the form of textbooks as a means of supporting the curriculum. An instructional material, textbook, is considered a source since it includes a variety of resources and exercises from which the teacher can select (Radić-Bojanić and Topalov 2016). According to Hutchinson and Torres (2014) textbooks have vital roles in developing teaching and learning in the classroom. It provides a form of texts, explanation, activities, exercise, games and so on. All of them should involve five aspects which are; reading, speaking, listening, writing, and grammar for the students. Textbooks are visible and common source of material support for language instruction (Terrell and Brown 1981). Students' are more trusted if teachers give exercise with materials that are taken from textbooks, so that they think that it is more reliable (Radić-Bojanić and Topalov 2016). Additionally, textbooks can be an alternative to deliver the appropriate content with the visual design which is about cross culture in studying by EFL students (Kasmaienezhadfar, Pourrajab, and Rabbani 2015). Thus, textbooks are widely used to support the learning process, especially for learning English.

In fact, there have been many studies undertaken to analyze Indonesian EFL textbooks; however, it seems that studies dealing with the study of ninth grade English textbooks are limited. In this context, this study has the potential to make a substantial contribution to the field of studies. To put it another way, the information gained in this analysis may be helpful to material developers.

Method

The aim of this recent study was to identify and evaluate the representation of males and females in an English textbook through descriptive quantitative research method. The researcher used descriptive quantitative data analysis by elaborating

both content or document analysis as a research design. Descriptive quantitative research is a type of study that analyzing data by explaining or describing the data collected. According to Djamba and Neuman (2002), the researchers follow a typical format for writing a research report in a quantitative research how they followed accepted procedures in great detail. The researchers define and process of the study, present quantitative data in diagrams, graphs, or tables, and make data files accessible for anyone to evaluate. The researcher evaluated language items and illustrations dimensions; there are five criteria which are examined in order to find gender equality in the textbook. There are: 1) the characters of male and female, 2) occupational "social roles", 3) amount of talk, 4) domestic roles' male and female, and 5) firstness based on Cohen and Manion (1992), (Dominguez 2003), (Porreca 1984), Stockdale (2003), (Sovič and Hus 2015), (Hall 2014), (Gharbavi and Mousavi 2012), Holmqvist and Gjorup (2006), Nofal and Qawar (2015), and Chung (2014).

Sample

Sources of data, data collection, and data collection techniques were conducted by analysing an English textbook, namely an English textbook 9 grade revised 2018 edition for students' secondary school released in Indonesia and licensed for use by the Indonesia's Ministry of Education. The textbook contains eleven chapters and 225 pages are composed including the cover. The researcher evaluates every chapter since transactional-interpersonal texts and illustrations are most found in the textbook. The data was collected in two ways: as language items in transactional-interpersonal texts and illustration in "pictures" from the beginning to the last chapters of the textbook.

Instruments

It is possible to identify the weaknesses and strengths of textbooks by evaluating it using the checklist as a basis for evaluation. Evaluation by using the checklist is valuable evaluation when validated or applied materials (Stufflebeam 2003).

Table 1. Language Items

Dimension	Sub-dimension
Language	The names of male and female characters mentioned in transactional-interpersonal text. The pronouns such as he/his/him/Mr will be categorized in the male group, whereas she/her/Ms/Miss/Mrs. will be categorized in the feminine category.
- Cohen and Manion (1992)	- Stockdale (2006)
- Dominguez (2003)	- Cohen and Manion (1992)
- Porreca (1984)	- Dominguez, 2003)
- Stockdale (2006)	Occupational roles relate to the people who work in a certain profession mentioned in transactional-interpersonal text. (e.g. nurse, police, singer, etc.)
- Hall (2014)	- Dominguez (2003)
	- Cohen and Manion (1992)
	- Porreca (1984)

	The term "amount of talk" refers to the male or female individuals who engage in discussion in a dominant manner. - Dominguez (2003) - Hall (2014) - Stockdale (2006) In transactional-interpersonal text, male and female domestic roles are discussed, as well as the participants in social events, such as who earns money or does household duties. (For example, a father, a mother, a son, and a daughter) - Cohen and Manion (1992) - Hall (2014) Firstness refers to who speaks first in a transactional-interpersonal text, such as she and he or he and she, or mother and father. - Stockdale (2006) - Porreca (1984)
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Table 2. Illustrations

Dimension	Sub-dimension
	The names of male and female characters appear in the pictures (e.g. he, Mr., she, Ms., Miss, and Mrs.) - Chung (2014) - Sovic and Hus (2014) - Nofal & Qawar (2015)
Illustrations	Occupational roles relate to the people who work in a certain profession or occupational in the picture (e.g nurse, police, singer, etc.) - Nofal & Qawar (2015) - Sovic and Hus (2014) - Gharbavi (2012) - Gjorup (2006) - Chung (2014)
	Male and female illustrations "pictures" that do domestic roles (e.g. father, mother, brother and sister) - Gharbavi (2012) - Sovic and Hus (2014) - Nofal & Qawar (2015)

The main instrument of this research is a checklist containing the theories of ten experts that can identify aspects of the gender perspective analyzed from the language items and illustrations of the textbook. The checklist has been validated by a textbook evaluation expert, a gender studies expert, and an English language teaching expert prior to use in order to ensure the instrument's reliability.

Analysis Method

Quantitative analysis is a well-developed numerical technique that draws on a wide domain of research (Djamba and Neuman 2002). According to Longman Business English Dictionary stated the term "quantitative analysis" was used to

describe "a sort of study in which the findings are presented as numbers or percentages" (2000, p. 411, cited in Radić-Bojanić and Topalov 2016). The researcher used percentage to calculate male and female in the English book grade 9 for secondary school students. There were three steps to take data with percentage (%). First, the researcher found the quantity of the one gender in each sub-dimension. Second, the researcher found the quantity of both gender in two dimensions. Third, the researcher made the percentage with multiplied by 100%. As a result, Stockdale (2006) stated that gender bias is defined as a difference of more than 5% in the numbers obtained by counting male and female stereotype texts and pictures (2006, cited in Emaliana and Tusita 2020).

So, instantly to make a formula to find percentage %

$\text{sub-dimension of appearances} = \frac{\text{Quantity of (m/f)}}{\text{Quantity of both gender}} \times 100\% =$
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Findings and Discussion

The findings and discussion are presented in the following parts.

Language Items

Five sub-dimensions that defined the language item requirements in transactional-interpersonal texts were the names of the male and female characters, workplace positions refer to who works in a certain profession, amounts of talk refers to the number of male/female partners in a dialogue, male and female in domestic roles, and firstness refers to who emerges first. Based on the fulfillment of any definition in each sub dimension, the gender equity representation in textbook in terms of language items was discovered.

Table 1: Language Items Frequency

Sub dimension	Frequency	
	M	F
The names of male and female characters mentioned in transactional-interpersonal text. The pronouns such as he, his, him, Mr. will be categorized in the male group, whereas she, her, Ms. Miss, Mrs. will be categorized in the feminine category.	124	210
Occupational roles relate to the people who work in a certain profession or occupation mentioned in transactional-interpersonal text. (e.g. nurse, police, singer, etc.)	5	13
The term "amount of talk" refers to the male/female individuals who engage in discussion in a dominant manner.	95	137
Male and female domestic roles are discussed, as well as who becomes the actor in social events, such as who earns money or does household duties in transactional-interpersonal text. (For example, a father, a mother, a son, and a daughter)	21	18

Firstness refers to who speaks first in a transactional-interpersonal text, such as she and he or he and she, or mother and father mentioned in transactional-interpersonal text.	30	53
Total	275 39%	431 61%

Most of the transactional-interpersonal texts presented in the textbook uses female characters. As portrayed in the Table 1, (1) in transactional-interpersonal texts, there were 124 male and 210 female characters' name identified; (2) there were 5 male and 13 female occupational positions; (3) there were 95 male and 137 female talk amounts; (4) there were 21 males and 18 females in domestic roles; and (5) there were 30 males and 53 females in firstness sub dimension.

Based on findings, there was a 22% difference in the adequacy of the textbooks in terms of appear gender equality in language items, with 275 (39%) male and 431 (61%) female. This percentage shows imbalance portion for male and female and indicates as a gender bias.

Illustration

The three sub dimensions in term of illustrations in pictures were male and female characters' name, occupational roles, and male and female pictures in domestic roles. Based on the result of any definition in each sub dimension, the gender equality representations in textbooks in terms of illustrations were discovered.

Table 2: Illustrations Frequency

Sub dimension	Frequency	
	M	F
The names of male and female characters appear in the pictures (e.g. he, she, Ms., Miss, Mrs., and Mr.)	19	22
Occupational roles relate to the people who work in a certain profession or occupation in the picture (e.g nurse, police, singer, etc.)	108	133
Male and female illustrations "pictures" that do domestic roles (e.g. father, mother, sister and brother)	6	11
Total (%)	136 49%	143 51%

As portrayed in the Table 2, (1) there were 19 for male and 22 for female of characters appear in the pictures; (2) there were 108 for male and 133 for female number of occupational roles appear in the pictures; (3) there were 6 for male and 11 for female number of male and female pictures that do domestic roles. According to the findings, the textbooks' adequacy in terms of appear gender equality in terms of illustrations was 136 (49%) male and 143 (51%) female with an only 2% difference. This percentage shows the portion for male and female is balance and indicates as a gender equals based on Stockdale's theory.

This study gender representation in the English books grade 9 revised 2018 edition for students' secondary school published in Indonesia licensed by the Indonesia's Ministry of Education, showed that the textbook contains gender imbalance in language items dimension, showing that discrimination based on gender is still a problem. However, three sub dimensions in illustration dimension

is balance. Moreover, the total of gender representation in language items and illustrations dimension were not equally, which means that the textbook contains gender bias in it. When a gender, male or female, is not mentioned in the textbook or when males are mentioned more than females in the textbook and vice versa (e.g., a 70% - 30% ratio), bias might be discovered after reading the entire textbook (Dominguez 2003). From the table 1 and 2 below we can see that:

Table 3 Overall Number of Gender Representation

Sub dimension	Language Items		Illustration	
	Male	Female	Male	Female
The names of male and female characters	124	210	19	22
Occupational roles	5	13	108	133
Amount of talk	95	137	-	-
Male and female domestic roles	21	18	6	11
Firstness	30	53	-	-
	275	431	136	143
	Total M		Total Female	
Total number	411		574	
Percentage	42%		58%	

An English textbook for the nine grade students has been evaluated by the researcher using checklist evaluation developed from ten experts. They are Gharbavi (2012), Nofal and Qawar (2015), Sovic's and Hus'49 (2014), Holmiqvist and Gjorup (2006) for the language items in transactional-interpersonal texts and for the illustrations in "picture", they are Stockdale (2006), Chung (2014), Dominiguez (1992), Cohen and Manion (1992), Hall (2014), and Porreca (1984). The results were gotten by counting overall of two criteria that consists of 8 sub dimensions in the textbook evaluation checklist. This data showed in table 3 that gender representation in terms of language items in transactional-interpersonal texts were 275 male and 431 female as the difference 22% and illustration in pictures were 136 male and 143 female as the difference only 2%. As a result, Stockdale (2006) stated that gender bias is defined as a difference of more than 5%. Especially language dimension showed that female domination than male. In the overall number of the total with percentage of those two criteria dimensions were 411 or 42% for male and 574 or 58% for female. This gender-based social study of the textbook, in general, indicates gender bias as the difference 16% between two dimensions. As a curriculum document, gender bias in ELT textbooks should be brought to the attention of EFL teachers and students since gender bias depicted in the textbooks will influence perceptions or interpretations of teachers and students on how gendered social behaviors are implemented in real life contexts (Ariyanto 2018). Moreover, gender bias in textbooks may have long-term consequences for students' academic success and social activities (Shallaita, Nawawi, and Amin 2021). Therefore, the yielded that the textbook is still gender bias. This textbook indeed still can be used, as teachers can modify by adding or decreasing materials so that the gender equality for the instructional materials and media can be achieved.

According to the results, females were dominant over males in terms of character names, occupational roles, amount of talk, domestic roles, and firstness in dimension language items and illustrations. Since the findings of this study was

imbalance between male and female in gender equality representation in language items and illustrations dimensions, the researcher assumes that there is a reason influenced the findings. In this book, female characters were far more visible and seemed to have more active roles than male characters. Feminism identity may affect the imbalance in the textbook. According to Burkett, E. and Brunell, feminism can be seen all around the world, where it is reflected by a variety of organizations dedicated to advancing women's rights and desires. The theory namely liberal feminism movement does not advocate for major structural changes. Rather, it integrates women into existing structures based on the equality of male and female principle (Shallaita et al. 2021). For example, providing support to women to fight for equality for women in the fields of politics, economy, culture, private space and public space. Japan, as one of the developed countries, in terms of employment has a high level of gender equality. In Japan, the majority of women want to be female carriers rather than housewives. The result of this current study has similarity case with a research conducted in Japan EFL textbook. Nagatomo found that females had the visual majority in their study, with females appearing in 62% of the drawings with individuals (Nagatomo 2010). Both in dialogues and task listening exercises, the majority of the characters speaking were female, speaking first 65% of the time in dialogues and 40% of the time in task exercises. However, females who dominate roles in English textbooks is still indicate gender bias so that gender equality in textbooks has not been achieved.

Conclusion

The researcher concluded that gender equality representation in an English textbook for grade 9 revised 2018 edition in secondary school certified by the Indonesian Ministry of Education in term of language items in transactional-interpersonal text was 375 for males and 431 for females and illustration in pictures was 136 for female and 143 for females. Based on the finding and discussion of the research and the result the problem of the study, it can be concluded that total number in all dimensions were 411 or 42% for male and 574 or 58% for female and the difference 16%. Every chapter contains gender bias in transactional-interpersonal texts and illustrations. Although an English textbook for grade 9 had revised in 2018, the representation of gender equality is imbalance. This indicates that there is a gender bias in this textbook as materials to promote learning and studying in the classroom need to be improved. By understanding the information provided in the conclusions of this research, English teachers may select whether or not they wish to utilize textbooks for their students. They might be able to tell which parts of the textbook should be improved or updated in order to attain the greatest results usage of textbooks. In order to achieve gender equality representation through dialogues, the teachers may create their own dialogues as additional resources.

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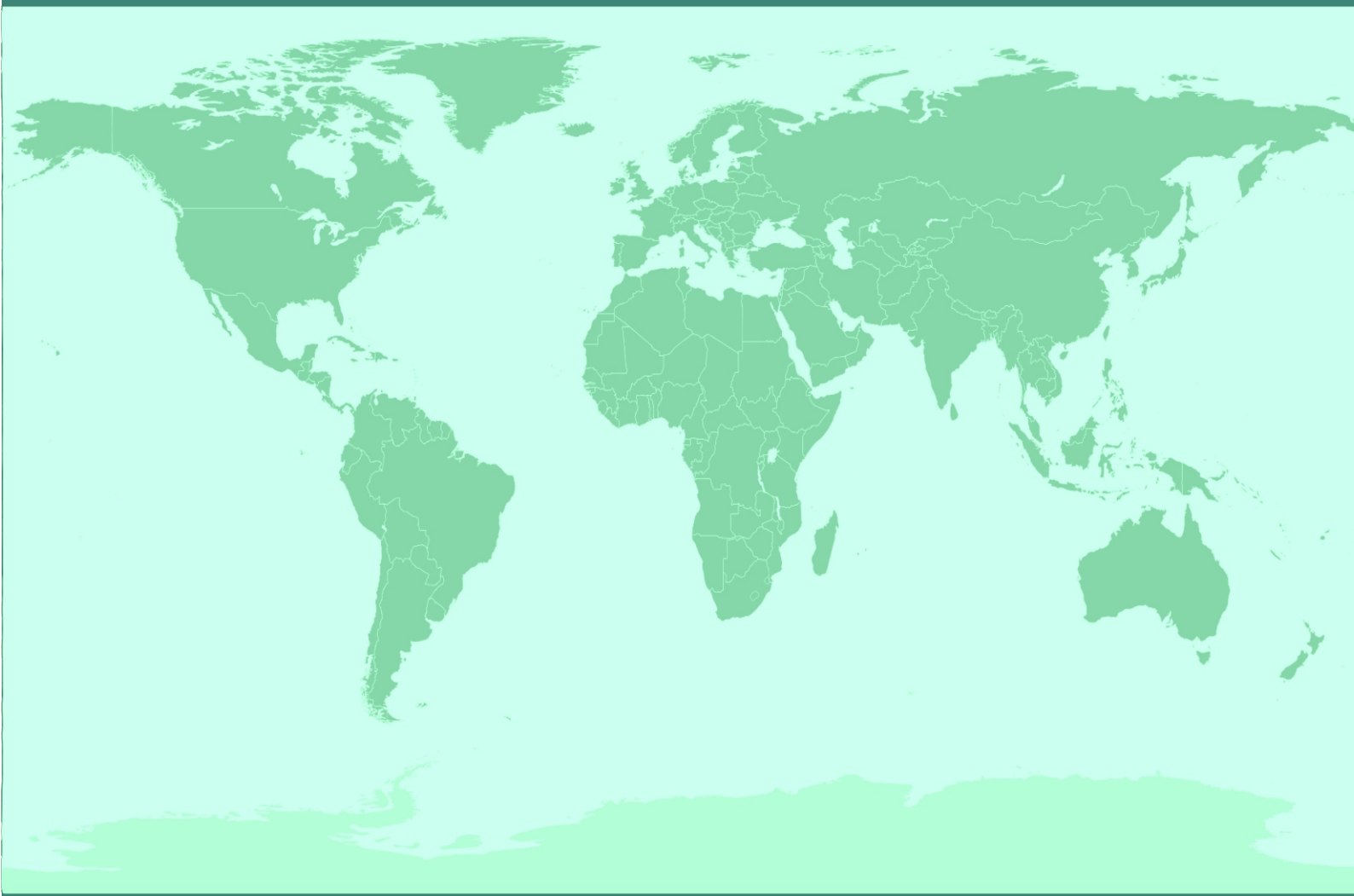
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4. Each article should be in form of essay written in English which includes:
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 - b. Author's name (without academic degree) with an e-mail address and institution's name.
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