RELATIONSHIP BETWEEN ATTITUDE TOWARD CULTURAL INSTRUCTION AND TRANSLATION OF CULTURE-BOUND TEXTS

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ABSTRACT
Translation is not just using the equivalent words of the other language rather it is locating linguistic symbols against a society’s cultural background (Malinowski, 1935). Therefore, translators need to dominate the sociolinguistic and sociocultural perspectives of the source language (Agost, 1998). Effective acquisition of source language cultural perspectives, however, requires translators’ positive attitudes toward learning those perspectives. To test the actual relationship between attitude toward cultural instruction and quality of translation of culture-bound texts, the current study was conducted on 60 Iranian undergraduate students studying English translation at a university in Iran. The instruments used for data collection consisted of an attitude questionnaire and a culture-bound text. The results of spearman rank order correlation (rho), following a semester-long cultural instruction, revealed a strong positive relationship between attitude toward cultural instruction and quality of translation of culture-bound texts. The pedagogical implications of the findings suggested to incorporating popular cultural perspectives of the source language community into every translation course and presenting them in an interesting way.

KEYWORDS: Attitude, Culture-Bound Texts, Cultural Instruction, Translation Quality

INTRODUCTION
Translation is not only a linguistic act but also an act of communication across cultures (House, 2015). It always involves both different languages and different cultures simply because the two cannot be neatly separated (Nida, 1964). Only when the relationship between linguistic units and
the context of a situation is taken into consideration a linguistic unit will make sense; therefore, translation is not just using the equivalent words of the other language rather it is locating linguistic symbols against a society’s cultural background (Malinowski, 1935). In order for the source and the target language audiences to be able to experience the same conditions, the translator should have the capability of noticing any inter-textual component and render them equivalently into the target language. This is possible only when the translator possesses the required background knowledge. These textual components carry signs which need to be interpreted in order to be fully comprehensible for the receiver; therefore, translator needs to dominate the sociolinguistic and sociocultural perspectives of the source language (Agost, 1998). Domination of sociolinguistic and sociocultural perspectives of the source language requires translator to be trained in those perspectives. To achieve this, cultural perspectives of the source language and their comparison with the cultural perspectives of the target language should be incorporated in translation courses. Integrating culture in foreign language instruction increases language learners’ knowledge about the world, increases language learner’s realization of values of their heritage culture, simplifies language learners’ contacts with target language people, and enhances language learners’ motivation (Adaskou et al., 1990). Moreover, equipping language learners with the cultural knowledge of the target language has several further advantages: first, language learners find teaching culture of the target language interesting; second, it develops knowledge of another culture and how it is linked to language by providing a meaningful educational experience; third, it develops cultural knowledge which is vital for successful communication and empathy toward people of other parts of the world; fourth, it invokes positive attitudes toward the target culture simplifying learning a foreign language; fifth, it enables language learners to be aware of the context to use the right language in the communication process; sixth, it promotes a cultural context to study language in formal and informal situations (Albirini, 2009). However, benefiting from cultural knowledge presented in language classes first and foremost requires language learners’ interest in incorporating those cultural perspectives into their class instruction and their acceptance of those cultural perspectives as an integral component of their language classes.

Language learners’ attitudes toward incorporation of cultural perspectives in their language classes has been investigated in a number of studies. In one study, Albirini (2009) explored language learners’ attitudes toward the incorporation of cultural components of the target language community into their Arabic language course. Participants of the study consisted of a group of college students attending an Arabic course at a university in the United States. Cultural materials introduced in the course consisted of videos, short stories, live TV news, songs, and guest speakers. Data were collected through a likert scale questionnaire measuring language learners’ affective, cognitive, and behavioral attitudes toward incorporating target language culture into their classes. Findings of the study suggested that language learners had positive attitudes toward the incorporation of cultural components of the target language community in their Arabic course. The positive attitude was evident within affective, cognitive, and behavioral domains. In another study, Saricoban and Caliskan (2011) investigated language learners’ positive or negative attitudes toward learning cultural perspectives of the target language community. Participants in their study consisted of a group of learners of English at a university in Turkey. Data were collected through a multiple choice questionnaire in which language
learners’ thoughts on the inclusion or exclusion of the cultural elements of the target language community in their language classrooms were examined. Findings of the study revealed the positive attitudes of language learners toward learning the cultural elements of the target language community. Rafieyan et al. (2013a) conducted another study to investigate Iranian language learners’ affective, cognitive, and behavioral attitudes toward incorporating cultural perspectives of the United States into their class instruction. Participants of the study consisted of a group of Iranian learners of English at a language institute in Iran. Data were collected through a likert scale questionnaire consisting of three subscales of affective, cognitive, and behavioral attitudes after a semester-long cultural instruction. The study revealed that language learners had an overall positive attitude toward the incorporation of cultural components into their classroom instruction. This positive attitude was also evident within affective, behavioral, and more significantly cognitive domains. Most recently, Dweik and Al-sayyed (2015) explored the attitudes of Jordanian students and teachers toward learning and teaching British culture in English as foreign language textbooks. Participants were 156 students and 30 language teachers at schools in Jordan. Data were collected through two likert scale questionnaires, one assessing students’ attitudes toward incorporating culture in language textbooks and the other assessing teachers’ attitudes toward incorporating culture in language textbooks. Findings of the study indicated that both students and teachers had positive attitudes toward incorporation of British culture in English language textbooks.

The studies conducted so far have investigated language learners’ attitudes toward incorporation of cultural materials into their language classes with no indication of the effect this might have on developing their intercultural competence, defined as “complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself” (Fantini, 2006: 12), and the subsequent ability to translate culture-bound texts. Therefore, given the significance of knowledge of cultural perspectives of the source language for a successful translation on one hand and the significance of translation students’ attitudes toward learning those cultural perspectives on the other hand, the current study seeks to investigate the relationship between translation students’ attitudes toward cultural instruction and the quality of their translation of culture-bound texts.

**RESEARCH QUESTION**

Therefore, the research question to be addressed in the current study is:

Is there any relationship between attitude toward cultural instruction and quality of translation of culture-bound texts?

Accordingly the null hypothesis is:

There is no relationship between attitude toward cultural instruction and quality of translation of culture-bound texts.
METHODOLOGY

Participants
Participants of the study consisted of 60 Iranian undergraduate students studying English translation at a university in Iran. Among the participants, 38 were females and 22 were males. Their ages ranged from 22 to 25 with a mean age of 22.5. They were all at the last semester of their studies; therefore, they were supposed to have learned all translation techniques and consequently have a good command of translation ability. Also, based on an English proficiency test administered before study to select participants of equal level of language proficiency, they were all among those being placed at the upper-intermediate level of language proficiency; therefore, they possessed an equally high level of language proficiency.

Instruments
The instruments used for data collection consisted of an attitude questionnaire and a culture-bound text. The attitude questionnaire was adopted from a study previously conducted by Albirini (2009) and was modified according to the purpose of the study. The modified version of the questionnaire consisted of 12 items about participants’ attitudes toward the cultural parts of the course. All items of the questionnaire were based on a 5-point Likert scale ranging from ‘strongly disagree’ to ‘strongly agree’ with values 1 to 5 assigned to them respectively. In this respect, the value of 1 was assigned to ‘strongly disagree’, the value of 2 was assigned to ‘disagree’, the value of 3 was assigned to ‘neutral’, the value of 4 was assigned to ‘agree’, and the value of 5 was assigned to ‘strongly agree’. The questionnaire consisted of the three subscales of affective (4 items), cognitive (4 items), and behavioral (4 items) attitudes. These three constructs referred respectively to translation students’ emotional reaction to the cultural components of the course, their fact-based thoughts regarding the cultural components of the course, and their overt behavior directed toward the cultural components of the course (Zimbardo et al., 1977).

The culture-bound text consisted of a text flooded with cultural perspectives of the United States. The text contained some excerpts of news adopted from Voice of America (VOA) which is the official external broadcast institution of the United States federal government. The criterion for the selection of the news excerpts was the inclusion of a large quantity of cultural perspectives of the United States. The researchers carefully reviewed current news on VOA website and selected excerpts which contained abundant cultural perspectives of the United States. Moreover, to ensure that the translation students do their best to present a translation to the best of their knowledge, the text was kept within a page limit (275 words) to avoid making the translation task tedious.

To test the validity of both instruments, content-related evidence of validity was used. The researchers wrote out the definition of what they wanted to measure and then gave this definition, along with the adapted attitude questionnaire and the culture-bound text and a description of the intended sample, to two professors at a university in Iran who were experts in the field of translation. The professors confirmed that the content and format of both instruments are consistent with the definition of the variable and the sample of objects to be measured (Fraenkel et al., 2012). To test the reliability of both instruments, a pilot study was conducted over 28 nonparticipant undergraduate students of English translation at a university in Iran. The reliability...
coefficient of the adapted attitude questionnaire and the culture-bound text assessed through Cronbach's alpha were respectively 0.85 and 0.80.

Procedure
Since the beginning of the fall semester in the academic year 2015/2016, instructional materials regarding the cultural perspectives of the United States were incorporated into translation students’ regular translation courses and it continued for the whole semester. At the end of semester, the culture-bound text was administered to all translation students participating in the study to be translated. Participants were neither informed of the existence of the cultural references of the United States in the culture-bound text nor alerted of the significant weight of appropriate transference of these cultural references into the target language according to the sociolinguistic and sociocultural perspectives of the target language in assessing the quality of their translations. Participants were given ample time to render a high quality of translation of culture-bound text to the best of their knowledge and were allowed to use any type of dictionaries they wished to use during the translation task. Following the completion of the translation task, the attitude questionnaire was administered to them. They were asked to reflect on the items on the questionnaire and circle the point on the scale which best represents their attitudes toward that specific perspective of cultural instruction. At the end, both instruments were collected for the purpose of data analysis.

Data Analysis
To measure participants’ attitudes toward cultural instruction, descriptive statistics were used to describe and summarize the properties of the data collected from the participants. Descriptive statistics consisted mainly of mean, standard deviation, and frequency percentages. The attitude toward the cultural perspectives was represented by a mean score on a 5-point scale, where 1 (strongly disagree) represented the minimum score on the scale and 5 (strongly agree) represented the maximum score on the scale. The mean score, standard deviation, and frequency percentages were computed for each subscale of the attitude questionnaire including affective, cognitive, and behavioral attitudes individually as well as all subscales in general. A mean score of above 3 represented a positive attitude toward cultural components of the course whereas a mean score of below 3 represented a negative attitude.

To measure the quality of translations, two professors who were experts in the field of translation rated the quality of translations based on a 5-point scale ranging from ‘very bad’ to ‘very good’ with values 1 to 5 assigned to them respectively. In this respect the value of 1 was assigned to ‘very bad’, the value of 2 was assigned to ‘bad’, the value of 3 was assigned to ‘neither good nor bad’, the value of 4 was assigned to ‘good’, and the value of 5 was assigned to ‘very good’. Quality of translations was assessed based on House’s (1977, 1997) functional-pragmatic model which consisted of three steps: (1) the source text was analyzed along the dimensions of Field, Tenor, and Mode. On the basis of findings on the lexical, the syntactic, and the textual level, a text-profile was set up which reflected the individual textual function; (2) the translated text was analyzed along the same dimensions and at the same level of delicacy; (3) the source and translation texts were compared. An assessment of their relative match was established: how the
two texts were similar and/or different, given differing linguistic and cultural constraints (Thuy, 2013).

To measure the degree of agreement between the ratings assigned by the two raters, the inter-rater reliability was assessed through Cohen’s Kappa which is a measure of inter-rater reliability used to measure agreement between two coders (Saldanha & O’Brien, 2014). The analysis of Cohen’s Kappa would give a value between -1 and +1. The interpretation of the values obtained through Cohen’s Kappa, according to Landis and Koch (1977), are presented in Table 1. The inter-rater reliability assessed for the translations was 0.85 which, according to the guidelines set by Landis and Koch (1977), indicates an almost perfect agreement between the two raters. For cases which received different ratings, the raters discussed until they reached an agreement.

Table 1: Interpretation of Cohen’s Kappa Values

<table>
<thead>
<tr>
<th>Values</th>
<th>Interpretation</th>
</tr>
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<tbody>
<tr>
<td>Smaller than 0.00</td>
<td>Poor Agreement</td>
</tr>
<tr>
<td>0.00 to 0.20</td>
<td>Slight Agreement</td>
</tr>
<tr>
<td>0.21 to 0.40</td>
<td>Fair Agreement</td>
</tr>
<tr>
<td>0.41 to 0.60</td>
<td>Moderate Agreement</td>
</tr>
<tr>
<td>0.61 to 0.80</td>
<td>Substantial Agreement</td>
</tr>
<tr>
<td>0.81 to 1.00</td>
<td>Almost Perfect Agreement</td>
</tr>
</tbody>
</table>

To assess the relationship between translation students’ attitudes toward cultural instruction and the quality of their translation of culture-bound text, spearman rank order correlation (rho), which measures the relationship between two variables when both variables are measured on ordinal scales (Gravetter & Wallnau, 2013), was used. The size of the value of spearman correlation can range from -1.00 to +1.00. This value indicates the strength of the relationship between the two variables. A value of 0.00 indicates no relationship at all, a value of +1.00 indicates a perfect positive correlation (as one variable increases, so does the other variable), and a value of -1.00 indicates a perfect negative correlation (as one variable increases, the other variable decreases) (Pallant, 2013). Cohen (1988) suggests a set of guidelines to interpret the values between 0.00 and 1.00. The guidelines, which have been presented in Table 2, apply whether or not there is a negative sign out the front of the correlation value.

Table 2: Strength of Relationship

<table>
<thead>
<tr>
<th>Correlation Value</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.10 to 0.29</td>
<td>Small Correlation</td>
</tr>
<tr>
<td>0.30 to 0.49</td>
<td>Medium Correlation</td>
</tr>
<tr>
<td>0.50 to 1.00</td>
<td>Large Correlation</td>
</tr>
</tbody>
</table>

The squared correlation ($r^2$), called the coefficient of determination, was then used to measure the proportion of variability in quality of translation of culture-bound text that can be determined from its relationship with attitude toward cultural instruction. Squared correlation would give a value ranging from 0.00 to 1.00. Cohen (1988) has also suggested a set of guidelines to interpret the values of squared correlation. The criterion for interpreting the value of squared correlation, as proposed by Cohen (1988), has been presented in Table 3.
RESULTS AND DISCUSSION

Table 4 presents the descriptive presentation of translation students’ attitudes toward cultural components of the course. Descriptive data presented in the table consists of mean, standard deviation, and frequency percentages for each specific type of attitude including affective, cognitive, and behavioral as well as the overall attitude. According to the descriptive data presented in the table, translation students’ specific attitudes (affective, cognitive, and behavioral) as well as their overall attitudes toward cultural components of the course were positive (the mean score for all was above the cut-off of 3). In this respect, affective attitude which referred to translation students’ emotional reaction to the cultural components of the course accommodated the highest mean score (mean: 4.24) and behavioral attitude which referred to their overt behavior directed toward the cultural components of the course accommodated the lowest mean score (mean: 3.68).

Table 5 presents the descriptive presentation of quality of translation of culture-bound text for translation students participating in the study. Descriptive data presented in the table consists of the number and percentage of participants for each translation quality. According to the descriptive data, 23.33 percent of participants presented their translations at an above average level of quality (good and very good levels), 40.00 percent of participants presented their translations at an average level of quality (neither good nor bad level), and 36.67 percent of participants presented their translations at a below average level of quality (bad and very bad levels).

Table 6 presents the results of spearman rank order correlation (rho) analysis between translation students’ level of attitudes toward cultural instruction and the quality of their translations of...
culture-bound text. The first thing to consider in correlation analysis is the direction of the relationship between the variables (attitude toward cultural instruction and translation quality). The data shows that there is a positive relationship between the two variables, that is, the higher the attitude toward cultural instruction the higher the quality of translation. The second thing to consider in correlation analysis is the size of the value of the correlation coefficient. This value will indicate the strength of the relationship between the two variables (attitude toward cultural instruction and translation quality). The value of correlation coefficient obtained in the analysis of spearman rank order correlation (rho) is 0.742 which according to the guidelines proposed by Cohen (1988) to interpret the values of correlation coefficient suggests quite a strong relationship between attitude toward cultural instruction and quality of translation.

Table 6: Correlation

<table>
<thead>
<tr>
<th>Spearman's rho</th>
<th>Attitude</th>
<th>Translation Quality</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Correlation Coefficient</td>
<td>1.000</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>60</td>
</tr>
<tr>
<td>Translation Quality</td>
<td>Correlation Coefficient</td>
<td>0.742**</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>0.000</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>60</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the 0.01 level (2-tailed).

To get an idea of how much variance the two variables (attitude toward cultural instruction and translation quality) share, the coefficient of determination was calculated. This can be obtained by squaring the correlation value. The coefficient of determination for the obtained correlation analysis is $r^2 = (0.742)^2 = 0.5505$ which according to the guidelines proposed by Cohen (1988) to interpret the values of coefficient of determination suggests a very large correlation coefficient. To convert the value of coefficient of determination to ‘percentage of variance’, it was multiplied by 100, that is, $r^2 = (0.742)^2 \times 100 = 55.05$. This suggests that attitude toward cultural instruction helps to explain nearly 55 percent of the variance in translation students’ quality of translation.

**Discussion**

The study found that translation students have an overall positive attitude toward incorporation of source language cultural materials into their class instruction. This positive attitude was also evident within affective, cognitive, and behavioral domains. The study also found that attitude toward cultural instruction plays an important role in quality of translation of culture-bound texts. Translation students who were more interested in cultural components of the course presented a better translation of culture-bound text than translation students who were less interested in the incorporation of cultural perspectives of the source language community into their curriculum. Therefore, the null hypothesis of the study which states that there is no relationship between attitude toward cultural instruction and quality of translation of culture-bound texts is rejected.

These findings can be explained through the Noticing Hypothesis. Noticing is a crucial cognitive construct in target language acquisition. “The orthodox position in psychology is that there is little if any learning without attention” (Schmidt, 2001:11). The Noticing Hypothesis states that “people learn about the things that they attend to and do not learn much about the things they do...
not attend to” (Schmidt, 2001:30). In order for the input to become intake, the detection of input in the form of awareness and attention is necessary (Schmidt, 1995). Not all input has equal value and only that input which is noticed then becomes available for intake and effective processing (Schmidt, 1990; 2001). Intake is part of the input which is being paid attention to and is taken into short-term memory and consequently is integrated into the interlanguage, a language independent from both the language learner’s native language and the target language (Selinker, 1972).

In the current study, translation students who were more interested in the cultural components of the course most likely directed their noticing and attention to the sociolinguistic and sociocultural perspectives of the source language and their distinctions with the sociolinguistic and sociocultural perspectives of the target language. This noticing of source language cultural perspectives may have helped the input they received to be turned into intake and the consequent development of their intercultural competence needed for a successful cross-cultural translation. Sociolinguistic and sociocultural perspectives of the source language probably went unnoticed for translation students who were less interested in cultural components of the course, however, resulting in their insufficient knowledge of cultural perspectives of the source language to equip them with the ability to render a comprehensible translation of source language for target language readers according to the sociolinguistic and sociocultural norms of the target language.

The findings obtained in the current study are consistent with the findings obtained in the study conducted by Rafieyan et al. (2013b) who found that a positive attitude toward the learning of the cultural perspectives of the source language community increases language learners’ ability to comprehend pragmatically implied meanings. The findings obtained in the current study are also in line with the findings obtained in the study conducted by Rafieyan (in press a) who found that a higher attitude to accultur ate in source language culture results in a higher quality of translation of culture-bound texts.

CONCLUSION
The study revealed a strong positive relationship between attitude toward cultural instruction and quality of translation of culture-bound texts. Translation students who were more interested in learning the cultural perspectives of the source language community managed to present their translations of culture-bound text at a higher level of quality than translation students who were less interested in the integration of cultural perspectives of the source language into their class instruction. Therefore, considering the significance of developing intercultural competence for successful cross-cultural translation on one hand and the significance of having a positive attitude toward source language culture in the development of intercultural competence on the other hand, teachers of translation courses are advised to incorporate popular cultural perspectives of the source language community into every translation course and present them in an interesting way (Rafieyan et al., 2013c; Rafieyan, in press b).

The study was limited in two ways, however. Firstly, the study merely followed a cross-sectional design and did not adopt an experimental pretest/posttest design to examine the effect of cultural
intervention on the development of translation students’ intercultural competence with respect to their attitudes toward cultural instruction. Secondly, the study did not consider the significant role of translation students’ level of cultural intelligence in the development of their intercultural competence as a high level of cultural intelligence enables them to function and manage effectively in culturally diverse settings (Earley & Ang, 2003). Therefore, future studies are recommended to follow an experimental design to investigate the effect of cultural intervention in the development of intercultural competence and subsequently the quality of translation of culture-bound texts with respect to the role of cultural intelligence and attitude toward cultural instruction.

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REFERENCES
Rafieyan, V. (in press b). Relationship between Language Learners’ Attitudes toward Cultural Instruction and Pragmatic Comprehension and Production.
RELATIONSHIP BETWEEN CULTURAL INTELLIGENCE AND PRODUCTION OF CONVENTIONAL EXPRESSIONS

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ABSTRACT
Conventional expressions, consisting of strings such as No problem, Nice to meet you, and That’d be great which native speakers use predictably in certain contexts (Bardovi-Harlig, 2009), are described as crucial to intercultural communication (e.g., Coulmas, 1981). However, research in both target language development in general and target language pragmatics in particular has reported that language learners underuse such expressions (Bardovi-Harlig, 2009). This study aimed to discover the extent to which cultural intelligence (CQ), defined as an individual’s capability to function and manage effectively in culturally diverse settings (Ang et al., 2007), predicts the ability to produce target language conventional expressions appropriately. To this end, the study was conducted on 60 Iranian postgraduate students of English education at universities in Canada. Data of the study were collected through the cultural intelligence scale (CQS) developed by Ang et al. (2007) and a discourse completion task eliciting a variety of speech acts developed by Bardovi-Harlig (2009). The correlation of data derived from both questionnaires, using Pearson product-moment correlation coefficient (r), revealed that cultural intelligence helps to explain nearly 76 percent of the variance in language learners’ ability to produce target language conventional expressions appropriately. The pedagogical implications of the findings suggested providing more opportunities for language learners in English as foreign language contexts to be exposed to and assimilate in target language culture through telecollaborative partnership, educational sojourn, and pragmatic instruction.

KEYWORDS: Conventional Expressions, Cultural Intelligence, Pragmatic Competence

INTRODUCTION
Knowledge of conventional expressions, which consist of strings such as No problem, Nice to meet you, and That’d be great, used predictably in certain contexts by native speakers (Bardovi-Harlig, 2009), is essential in handling social situations in the same way as native speakers (Coulmas, 1981) because without that knowledge language learners do not have ready access to, and therefore do not make use of, standardized routines for meeting the social imposition as native speakers do (Edmondson & House, 1991). However, research has reported that these expressions are underused by language learners (Bardovi-Harlig, 2009). In spite of their communicative value, conventional expressions are not acquired seamlessly even by advanced language learners: some language learners may be uncomfortable with the use of some common expressions, some may not link expressions to their target language function or context, and still others may not control the form (Bardovi-Harlig, 2009). This underuse of conventional
Expressions in social interactions may stem from language learners’ lack of cultural intelligence. Cultural intelligence (CQ), defined as an individual’s capability to function and manage effectively in culturally diverse settings (Ang et al., 2007), is supposed to be influential to the appropriate production of conventional expressions as individuals with a higher cultural intelligence can more easily navigate and understand unfamiliar cultures and adjust their behaviors to perform effectively in culturally diverse situations (Earley & Ang, 2003; Earley & Mosakowski, 2004; Rosen et al., 2000). Past research also supports the use of soft skills such as cultural intelligence to help people adapt to the cultural values and norms of the target language country and to better understand intercultural interactions (Ang et al., 2007; Bhaskar-Shrinivas et al., 2005; Earley, 2002; Templer et al., 2006). In fact, people with high level of cultural intelligence are more familiar with the distinctions of intercultural interactions so that they naturally know how to behave in order not to cause any intercultural mistakes and to facilitate positive reactions (Thomas & Inkson, 2005).

Cultural intelligence comprises four dimensions of metacognitive, cognitive, motivational, and behavioral with specific relevance to functioning in culturally diverse settings (Earley & Ang, 2003). Metacognitive cultural intelligence reflects mental processes that individuals use to acquire and understand cultural knowledge, including knowledge of and control over individual thought processes relating to culture. Relevant capabilities include planning, monitoring and revising mental models of cultural norms for countries or groups of people. Cognitive cultural intelligence reflects knowledge of the norms, practices and conventions in different cultures acquired from education and personal experiences. This includes knowledge of the economic, legal and social systems of different cultures and subcultures and knowledge of basic frameworks of cultural values. Motivational cultural intelligence reflects the capability to direct attention and energy toward learning about and functioning in situations characterized by cultural differences. Such motivational capacities “provide agentic control of affect, cognition and behavior that facilitate goal accomplishment” (Kanfer and Heggestad, 1997, p. 39). Behavioral cultural intelligence reflects the capability to exhibit appropriate verbal and nonverbal actions when interacting with people from different cultures. In this respect, mental capabilities for cultural understanding and motivation must be complemented with the ability to exhibit appropriate verbal and nonverbal actions, based on cultural values of specific settings (Hall, 1959). This includes having a wide and flexible repertoire of behaviors. Those with high metacognitive cultural intelligence are consciously aware of others’ cultural preferences before and during interactions. They also question cultural assumptions and adjust their mental models during and after interactions. Those with high cognitive cultural intelligence understand similarities and differences across cultures. Those with high motivational cultural intelligence direct attention and energy toward cross-cultural situations based on intrinsic interest and confidence in their cross-cultural effectiveness. Finally, those with high behavioral cultural intelligence exhibit situationally appropriate behaviors based on their broad range of verbal and nonverbal capabilities, such as exhibiting culturally appropriate words, tone, gestures and facial expressions (Ang et al., 2007).

Considering the importance of possessing a high level of knowledge of target language conventional expressions in facilitating proper social interactions with target language speakers...
on one hand and the significance of possessing a high level of cultural intelligence in acquisition of target language conventional expressions on the other hand, the current study seeks to investigate the relationship between language learners’ level of cultural intelligence and their ability to produce target language conventional expressions appropriately according to the pragmalinguistic and sociopragmatic norms of the target language.

LITERATURE REVIEW
A review of recent literature in the area of interlanguage pragmatics shows that research over conventional expressions, as a component of pragmatic competence, has received considerable attention by numerous scholars in the field during the past decade. In one study, Bardovi-Harlig (2009) explored the source of low production of conventional expressions by language learners. Participants of the study consisted of a group of learners of English enrolled in the intensive English program of a university in the American Midwest. The instruments used in the study consisted of an audio recognition task, an audio-visual production task, and a background questionnaire. The results of the study revealed that low production of conventional expressions by language learners has multiple sources including lack of familiarity with some expressions, overuse of familiar expressions, level of development, and sociopragmatic knowledge. In a similar study, Bardovi-Harlig and Vellenga (2012) investigated the effects of instruction on the oral production of conventional expressions. Participants of the study consisted of a group of language learners in the intensive English program of a university in the American Midwest. An aural recognition task and an oral production task were used as pre-test and post-test to collect the data. Intervention consisted of three sessions centered around contextualized input and guided metapragmatic noticing. The findings of the study suggested that instruction promoted the use of some conventional expressions. In another study, Taguchi (2013) examined the effect of general language proficiency and study-abroad experience on appropriate and fluent production of target language conventional expressions. Participants of the study consisted of three groups of Japanese learners of English at a university in Japan: a low language proficiency without study-abroad experience group, a high language proficiency without study-abroad experience group, and a high language proficiency with study-abroad experience group. The ability to produce target language conventional expressions was assessed through a computerized oral discourse completion test. The findings suggested that while all learner groups failed to reach a native level, study-abroad experience presented an advantage in the appropriate production of conventional expressions whereas proficiency presented an advantage in speech rates. Bardovi-Harlig (2014) conducted another study to investigate language learners’ awareness of the meaning of target language conventional expressions and the effect of the associated meanings on the use of conventional expressions in social interactions. A group of language learners enrolled in the intensive English program of a university in the American Midwest participated in the study. To explore the meaning that language learners assigned to conventional expressions, the modified aural Vocabulary Knowledge Scale was used. The data suggested that language learners’ awareness of the meaning of conventional expressions seems likely to play a role in whether language learners use an expression and which expression among related expressions they use to the exclusion of others. Rafieyan et al. (2014a) were the other researchers who investigated the effect of pragmatic awareness on comprehension and production of conventional expressions.
Participants of the study were a group of international learners of English in an intensive English language program at a university in Malaysia. Data were collected through a contextualized pragmatic judgment task, a pragmatic comprehension test, and a discourse completion task. The study found that language learners who were more aware of target language pragmatic features had a higher ability to appropriately comprehend and produce target language conventional expressions than language learners who were less aware of target language pragmatic features. In their other study, Rafieyan et al. (2014b) investigated the effect of form-focused pragmatic instruction on the ability to produce target language conventional expressions. Participants of the study consisted of three groups of undergraduate students of English at a university in Iran: one group receiving implicit ‘Focus on Form’ pragmatic instruction, one group receiving explicit ‘Focus on Forms’ pragmatic instruction, and a final group merely receiving grammar instruction. Data were collected through an oral discourse completion task following eight sessions of treatment. The findings of the study revealed that both groups of language learners who received pragmatic instruction were equally more successful in appropriate production of target language conventional expressions than those who did not receive pragmatic instruction.

The review of past literature in the area of interlanguage pragmatics clearly shows that researchers in the area have investigated conventional expressions from different perspectives. While some scholars have investigated language learners’ ability to produce target language conventional expressions appropriately and the significance of possessing a good command of conventional expressions in handling daily social interactions, some others have investigated the effect of pragmatic instruction, pragmatic awareness, and individual differences variables such as language proficiency level and study-abroad experience on the ability to produce appropriate target language conventional expressions. However, there is a dearth of research on assessing the relationship between cultural intelligence, which has been claimed to facilitate acquisition of target language cultural norms, and production of target language conventional expressions.

RESEARCH QUESTION
In this respect, the research question to be addressed in the current study is:
Is there any relationship between language learners’ level of cultural intelligence and their ability to produce target language conventional expressions appropriately?

Accordingly the null hypothesis is:
There is no relationship between language learners’ level of cultural intelligence and their ability to produce target language conventional expressions appropriately.

METHODOLOGY
Participants
Participants of the study consisted of 60 Iranian students studying for a Master’s degree in English education at universities in Canada. The participants in the study were all at the second year of their studies. Their length of residence in Canada ranged from 12 to 15 months. Therefore, they had the opportunity to be exposed to Canadian cultural and pragmatic features for
It has been quite a long time. They all also possessed an IELTS overall band of 6.5 or above as an entry prerequisite for their universities. Therefore, they were supposed to have a substantial linguistic ability as well. Among all students participating in the study, 22 were males and 38 were females. Their ages ranged from 22 to 32, with an average age of 24.5.

**Instruments**

To evaluate language learners’ level of cultural intelligence, the Cultural Intelligence Scale (CQS), developed by Ang et al. (2007), was adopted. The questionnaire consisted of 20 items with four subscales: metacognitive cultural intelligence (items 1-4), cognitive cultural intelligence (items 5-10), motivational cultural intelligence (items 11-15), and behavioral cultural intelligence (items 16-20). The items on the questionnaire were based on a 7-point likert scale ranging from strongly disagree to strongly agree with values 1 to 7 assigned to them respectively. In this respect, the value of 1 was assigned to ‘strongly disagree’, the value of 2 was assigned to ‘disagree’, the value of 3 was assigned to ‘slightly disagree’, the value of 4 was assigned to ‘neither agree nor disagree’, the value of 5 was assigned to ‘slightly agree’, the value of 6 was assigned to ‘agree’, and the value of 7 was assigned to ‘strongly agree’. A higher score on the scale indicated that a person can better adjust to new cultures, understand local practices, and can behave appropriately and effectively in other cultures outside their own (Chen et al., 2011).

To assess language learners’ level of ability to produce target language conventional expressions appropriately, a discourse completion task eliciting a variety of speech acts including expressions of gratitude, apologies, warnings, leave-takings, requests, condolences, declining offers, acceptance of a request, acceptance of an invitation, invitation, declining an invitation, an agreement, deflecting thanks, and an introduction developed by Bardovi-Harlig (2009) was adopted. The discourse completion task consisted of 32 scenarios comprising both initiating and responding scenarios. The initiating scenarios (n=13) required language learners to initiate an interaction and the responding scenarios (n=19) required language learners to respond to an interlocutor’s turn.

**Procedure**

During the second semester of the academic year 2015/2016, 60 copies of the discourse completion task was administered to all language learners participating in the study. Language learners were instructed to read each scenario on the discourse completion task and write a brief expression they would say in each situation. Following the completion of the task, 60 copies of the cultural intelligence scale was distributed among the language learners. Language learners were instructed to read each item on the questionnaire and select the point on the scale which best reflected their attitude toward the idea mentioned. At the end, the slips of both questionnaires were collected by the researcher and were prepared for the subsequent data analysis.

**Data Analysis**

To measure language learners’ level of cultural intelligence, descriptive statistics was used to describe and summarize the properties of the data collected from the participants. Descriptive statistics consisted mainly of mean and standard deviation. The cultural intelligence was represented by a mean score on a 7-point scale, where 1 (strongly disagree) represented the
minimum score on the scale and 7 (strongly agree) represented the maximum score on the scale. The mean score and standard deviation were computed for each subscale of cultural intelligence including metacognitive, cognitive, motivational, and behavioral individually as well as all subscales generally.

To measure language learners’ level of ability to produce target language conventional expressions appropriately, The appropriateness of the responses to the discourse completion task was assessed by two native speakers of English using a four-point rating scale ranging from zero (cannot evaluate) to three (native-like). The ratings along with the description for each band on the scale have been provided in Table 1. As there were 32 scenarios, each participant could get a mark ranging from 0 to 96. In this respect, language learners who obtained a mark of 0 were placed at the level of ‘cannot evaluate’, language learners who obtained a mark between 1 and 32 were placed at the level of ‘obviously off’, language learners who obtained a mark between 33 and 64 were placed at the level of ‘slightly off, but acceptable’, and language learners who obtained a mark between 65 and 96 were placed at the level of ‘native-like’.

<table>
<thead>
<tr>
<th>Rating</th>
<th>Band</th>
<th>Descriptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Native-like</td>
<td>The utterance is almost perfectly appropriate. This is what a native speaker would usually say in the situation</td>
</tr>
<tr>
<td>2</td>
<td>Slightly off, but acceptable</td>
<td>The utterance is a little off from native-like due to minor grammatical and lexical errors but overall acceptable</td>
</tr>
<tr>
<td>1</td>
<td>Obviously off</td>
<td>The utterance is clearly non-native like because of strange, non-typical way of saying and/or major grammatical and lexical errors</td>
</tr>
<tr>
<td>0</td>
<td>Cannot evaluate</td>
<td>The utterance is impossible to understand</td>
</tr>
</tbody>
</table>

Adapted from Taguchi (2013)

The degree of agreement between the ratings assigned by the two native speakers of English was then assessed through Cohen’s Kappa which is a measure of inter-rater reliability used to measure agreement between two coders (Saldanha & O’Brien, 2014). The analysis of Cohen’s Kappa would give a value between -1 and +1. The interpretation of the values obtained through Cohen’s Kappa, according to Landis and Koch (1977), are presented in Table 2. The inter-rater reliability assessed for the responses to the discourse completion task was 0.88 which, according to the guidelines set by Landis and Koch (1977), indicates an almost perfect agreement between the two raters. For cases which received different ratings, the two native speakers of English discussed until they reached an agreement.

<table>
<thead>
<tr>
<th>Values</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smaller than 0.00</td>
<td>Poor Agreement</td>
</tr>
<tr>
<td>0.00 to 0.20</td>
<td>Slight Agreement</td>
</tr>
<tr>
<td>0.21 to 0.40</td>
<td>Fair Agreement</td>
</tr>
<tr>
<td>0.41 to 0.60</td>
<td>Moderate Agreement</td>
</tr>
<tr>
<td>0.61 to 0.80</td>
<td>Substantial Agreement</td>
</tr>
<tr>
<td>0.81 to 1.00</td>
<td>Almost Perfect Agreement</td>
</tr>
</tbody>
</table>

Table 1: Description of Ratings for Conventional Expressions

Table 2: Interpretation of Cohen’s Kappa Values
To assess the relationship between language learners’ level of cultural intelligence and their ability to produce target language conventional expressions appropriately, Pearson product-moment correlation coefficient (r), which is used to describe the strength and direction of the linear relationship between two continuous variables (Gravetter & Wallnau, 2013), was computed. Pearson correlation coefficient can only take on values from -1 to +1. The sign out the front indicates whether there is a positive correlation (as one variable increases, so too does the other) or a negative correlation (as one variable increases, the other decreases). The size of the absolute value (ignoring the sign) provides an indication of the strength of the relationship. A perfect correlation of +1 or -1 indicates that the value of one variable can be determined exactly by knowing the value on the other variable. On the other hand, a correlation of 0 indicates no relationship between the two variables. Knowing the value on one of the variables provides no assistance in predicting the value on the second variable (Pallant, 2013). Cohen (1988) suggests a set of guidelines to interpret the values between 0.00 and 1.00. The guidelines, which have been presented in Table 3, apply whether or not there is a negative sign out the front of the r value.

<table>
<thead>
<tr>
<th>r Value</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.10 – 0.29</td>
<td>Small Correlation</td>
</tr>
<tr>
<td>0.30 – 0.49</td>
<td>Medium Correlation</td>
</tr>
<tr>
<td>0.50 – 1.00</td>
<td>Large Correlation</td>
</tr>
</tbody>
</table>

The squared correlation ($r^2$), called the coefficient of determination, was then used to measure the proportion of variability in the ability to produce target language conventional expressions that can be determined from its relationship with level of cultural intelligence. Squared correlation would give a value ranging from 0.00 to 1.00. Cohen (1988) has also suggested a set of guidelines to interpret the values of squared correlation. The criteria for interpreting the value of squared correlation ($r^2$), as proposed by Cohen (1988), have been presented in Table 4.

<table>
<thead>
<tr>
<th>$r^2$ Value</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.01</td>
<td>Small Correlation</td>
</tr>
<tr>
<td>0.09</td>
<td>Medium Correlation</td>
</tr>
<tr>
<td>0.25</td>
<td>Large Correlation</td>
</tr>
</tbody>
</table>

**RESULTS AND DISCUSSION**

**Results**

Table 5 presents the descriptive presentation of level of cultural intelligence of language learners participating in the study. Descriptive data presented in the table consists of the number and percentage of participants in each category of cultural intelligence. According to the descriptive data, motivational cultural intelligence which refers to the ability to direct attention and energy toward learning about and functioning in situations which are characterized by cultural differences accommodated the highest number of participants (33.33 percent) while behavioral cultural intelligence which refers to the ability to show appropriate verbal and nonverbal actions in interaction with people from different cultures accommodated the lowest number of participants (16.67 percent).
Table 5: Descriptive Presentation of Cultural Intelligence

<table>
<thead>
<tr>
<th>Type of Cultural Intelligence</th>
<th>Number of Participants</th>
<th>Percentage of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Metacognitive</td>
<td>16</td>
<td>26.67</td>
</tr>
<tr>
<td>Cognitive</td>
<td>14</td>
<td>23.33</td>
</tr>
<tr>
<td>Motivational</td>
<td>20</td>
<td>33.33</td>
</tr>
<tr>
<td>Behavioral</td>
<td>10</td>
<td>16.67</td>
</tr>
</tbody>
</table>

Table 6 presents the descriptive presentation of ability to produce target language conventional expressions for language learners participating in the study. Descriptive data presented in the table consists of the number and percentage of participants for each level of ability to produce target language conventional expressions. According to the descriptive data, the majority of participants presented their ability to produce target language conventional expressions at a satisfactory level (91.67 percent). As the data shows, 25 percent of participants presented their ability to produce target language conventional expressions at a high level (‘native-like’ level), 66.67 percent of participants presented their ability to produce target language conventional expressions at an acceptable level (‘slightly off, but acceptable’ level), and only 8.33 percent of participants presented their ability to produce target language conventional expressions at a low level (‘obviously off’ level). None of the participants, however, presented their ability to produce target language conventional expressions at a ‘cannot evaluate’ level.

Table 6: Descriptive Presentation of Ability to Produce Conventional Expressions

<table>
<thead>
<tr>
<th>Production of Conventional Expressions</th>
<th>Number of Participants</th>
<th>Percentage of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Native-like</td>
<td>15</td>
<td>25.00</td>
</tr>
<tr>
<td>Slightly off, but acceptable</td>
<td>40</td>
<td>66.67</td>
</tr>
<tr>
<td>Obviously off</td>
<td>5</td>
<td>8.33</td>
</tr>
<tr>
<td>Cannot evaluate</td>
<td>0</td>
<td>0.00</td>
</tr>
</tbody>
</table>

Table 7 presents the results of Pearson product-moment correlation coefficient (r) analysis between language learners’ level of cultural intelligence and the ability to produce target language conventional expressions appropriately. The first thing to consider in correlation analysis is the direction of the relationship between the variables (level of cultural intelligence and ability to produce target language conventional expressions appropriately). The data shows that there is a positive relationship between the two variables, that is, the higher the level of cultural intelligence the higher the ability to produce target language conventional expressions appropriately. The second thing to consider in correlation analysis is the size of the value of the correlation coefficient. This value will indicate the strength of the relationship between the two variables (level of cultural intelligence and ability to produce target language conventional expressions appropriately). The value of correlation coefficient obtained in the analysis of Pearson product-moment correlation coefficient (r) is 0.87 which according to the guidelines proposed by Cohen (1988) to interpret the values of correlation coefficient suggests quite a strong relationship between the level of cultural intelligence and ability to produce target language conventional expressions appropriately.
To get an idea of how much variance the two variables (level of cultural intelligence and ability to produce target language conventional expressions appropriately) share, the coefficient of determination was calculated. This can be obtained by squaring the correlation value. The coefficient of determination for the obtained correlation analysis is $r^2 = (0.87)^2 = 0.7569$ which according to the guidelines proposed by Cohen (1988) to interpret the values of coefficient of determination suggests a very large correlation coefficient. To convert the value of coefficient of determination to ‘percentage of variance’, it was multiplied by 100, that is, $r^2 = (0.87)^2 \times 100 = 75.69$. This suggests that level of cultural intelligence helps to explain nearly 76 percent of the variance in language learners’ ability to produce target language conventional expressions appropriately.

**Discussion**

The study found that level of cultural intelligence is a strong predictor of ability to produce target language conventional expressions. Language learners who possessed a higher level of cultural intelligence demonstrated their ability to produce target language conventional expressions appropriately according to the pragmalinguistic and sociopragmatic norms of the target language at a higher level than language learners who possessed a lower level of cultural intelligence. Therefore, the null hypothesis of the study which states that there is no relationship between language learners’ level of cultural intelligence and their ability to produce target language conventional expressions appropriately is rejected.

These findings can be explained through the fact that higher level of cultural intelligence facilitates navigation and understanding unfamiliar cultures and adjusting behaviors to perform effectively in culturally diverse situations (Earley & Ang, 2003; Earley & Mosakowski, 2004; Rosen et al., 2000; Thomas & Inkson, 2005). Language learners who were more culturally intelligent were consciously aware of target language people’s cultural preferences before and during interactions and adjusted their mental models before and during interactions (metacognitive cultural intelligence), were able to understand the similarities and differences across cultures (cognitive cultural intelligence), were able to direct attention and energy toward cross-cultural situations based on intrinsic interest and confidence in their cross-cultural effectiveness (motivational cultural intelligence), and showed situationally appropriate behaviors based on their broad range of verbal and nonverbal abilities (behavioral cultural intelligence) (Ang et al., 2007). This awareness and knowledge of target language cultural features ideally prepared them for producing target language conventional expressions appropriately according to the pragmalinguistic and sociopragmatic norms of the target language.
These findings can be also attributed to the fact that language learners who were more culturally intelligent were definitely equipped with the awareness of pragmatic differences between their native language and the target language. This awareness certainly led them to learn target language pragmatic features through contact with target language speakers and exposure to target language culture during their sojourn experience. Therefore, they developed the ability to use expressions which are appropriate according to the pragmalinguistic and sociopragmatic norms of the target language during their intercultural interactions. However, language learners who were less culturally intelligent definitely were not aware of pragmatic differences between their native language and the target language. Therefore, pragmatic features of the target language must have gone unnoticed to a great extent by them in social interactions during their educational sojourn. The ignorance of target language pragmatic features, consequently, led them to use expressions which were although linguistically correct but pragmatically inappropriate according to the pragmalinguistic and sociopragmatic norms of the target language during their intercultural interactions.

The findings obtained in the current study are in line with the findings obtained in the study conducted by Taguchi (2013) who found that study-abroad experience contributed to the appropriate production of target language conventional expressions. The findings obtained in the current study are also consistent with the findings obtained in the study conducted by Rafieyan et al. (2014a) who found that language learners who were more aware of target language pragmatic features had a higher ability to appropriately comprehend and produce target language conventional expressions than language learners who were less aware of target language pragmatic features.

**CONCLUSION**

The study revealed a strong positive relationship between level of cultural intelligence and ability to produce target language conventional expressions appropriately. In the current study, language learners who exhibited a higher level of cultural intelligence managed to produce target language conventional expressions more appropriately according to the conventional rules of target language culture than language learners who exhibited a lower level of cultural intelligence. Therefore, it is suggested to provide more opportunities for language learners in English as foreign language contexts to be exposed to and assimilate in target language culture through telecollaborative partnership, educational sojourn, and pragmatic instruction.

The study was limited in some ways, however. First of all, the study did not consider the role of level of contact with target language people and intensity of interactions with them in the development of participants’ ability to produce target language conventional expressions appropriately during their academic sojourn. Regardless of the level of cultural intelligence, language learners who had more opportunities to interact with target language people could gain more knowledge of target language pragmalinguistic and sociopragmatic features and subsequently higher ability to produce target language conventional expressions appropriately than language learners who had less interaction with target language people. Also, the study was conducted based on a cross-sectional design which did not trace participants’ pragmatic gains.
during their educational sojourn. Therefore, future studies are recommended to consider the role of contact and intensity of interaction on a longitudinal design.

ACKNOWLEDGEMENTS
The author would like to acknowledge the contribution of Saeid Rafieyan at Razi Petrochemical Company.

REFERENCES


A SOCIOLINGUISTIC ANALYSIS OF EXPRESSIONS OF POLITENESS IN SPOKEN AKAN DISCOURSE: A CASE OF BARGAINING IN AKAN MARKET SETTING

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ABSTRACT
This paper discusses a sociolinguistic analysis of expressions of politeness in spoken Akan discourse. It seeks to address questions such as: what kinds of politeness strategies are employed by both sellers and buyers? What do they achieve with the use of these expressions? Is the use of these expressions a way of fulfilling a cultural obligation or are they just persuasive act? The analysis of the data shows the consistent use of the Akan politeness expression mepawokyew ‘please’ in bargaining conversation. This expression is used in the market regardless of ones age, gender and social status. That is, there is no show of power relations in bargaining conversation compared to other Akan discourses such as the chief’s court, greetings etc. The study further reveals that the use of honorifics/address terms such as ɔsɔfo ‘Pastor’, ɔhemaa ‘queen’ and Nana ‘Chief’ serves as persuasive strategies used to win the heart of a buyer or a seller. Thus, persuasion is seen as bidirectional in Akan market with regard to the buyer and the seller. This study adds to the growing body of studies in the relationship between politeness expressions and persuasion in sociolinguistics research.

KEYWORDS: Sociolinguistics, Politeness, Persuasion, Bargaining, Market, Akan

INTRODUCTION
Bargaining is a type of negotiation in which a buyer and a seller of a good and service negotiate the price to be paid for an item with the hope of reaching an agreement. It is an alternative pricing strategy to fixed prices. It is very common in many parts of the world, especially in developing countries, although less prevalent in Europe and North America. Such transactions take place in the open market system where prices are not fixed. From personal observation at the market, it became obvious that both sellers and buyers apply their competence in their native language, coupled with their cultural understanding to bargain for a good price. If both speakers speak the same language, it creates a very smooth atmosphere for the commencement of bargaining conversation. The reverse is true because language barrier can hinder the flow of bargaining. The language used in the recorded bargaining conversation is Akan-Twi for both the seller and the buyer.

Akan is a language which belongs to the Kwa sub-group of Niger-Congo family in West-Africa, spoken in Ghana. Ghana has a total of ten regions. Out of these, Akan speakers constitute almost
five of these regions. These are: Brong-Ahafo, Ashanti, Western, Central and Eastern regions. Akan has a number of easily distinguishable dialects. These are Asante, Akuapem, Fante, Agona, Akyem, Wassa, Bono, Kwahu, Ahafo, Assin, Akwamu and Denkyira. These dialects have varying degrees of mutual intelligibility between and among them. Of these dialects, only Asante, Akuapem and Fante have gained literary status. The data for this work were gathered from the Asante dialect of Akan.

The paper has been divided into six sections. Section 1 is the introduction; section 2 focuses on the theoretical framework and the literature review; section 3 looks at the data collection method; while section 4 presents the analysis and discussion of the data: Akan politeness expression ‘mepawokyew,’ as a politeness strategy, and persuasion and honorific; and section 6 presents the conclusion of the study.

THEORETICAL FRAMEWORK

Politeness Theory

Brown and Levinson (1978, 1987) propounded the face saving view of politeness. It is the most widely applied of all the theories of politeness, and has been in existence for the past three decades. Their theory of politeness is based on the notion of ‘face’ which was derived from Goffman (1967) and from the English folk term, which ties face up with notions of being embarrassed or humiliated, or ‘losing face’. Their theory is hinged on three concepts, namely: (1) face (2) face threatening acts and (3) politeness strategies. Brown and Levinson (1987) explain the concept of face using the statement below:

We make the following assumptions: that all competent adult members of a society have (and know each other to have) (i) “face”, the public self-image that every member wants to claim for her/himself, consisting in two related aspects: (a) negative face: the basic claim to territories, personal preserves, rights to non-distraction-i.e. to freedom of action and freedom from imposition; (b) positive face: the positive consistent self-image or ‘personality’ (crucially including the desire that this self-image be appreciated and approved of claimed by interactants). (p. 61)

Brown and Levinson claim that in every interaction, there is the tendency for one to violate these components of face. For example, insults can make the hearer to lose his/her positive face because the speaker shows disregard for the hearer’s wants. On the other hand, invitation affects the negative face of the hearer in that the speaker impedes the freedom of action of the hearer. According to Brown and Levinson (1978, 1987), every social interaction or discourse involves the performance of potential face threatening acts (FTAs), and these acts can result in a speaker or a hearer’s losing of his/her face. Brown and Levinson propose three micro strategies for redressing FTAs. These are (1) do the act on record, which includes the substrategy of bald on record and the substrategy with redressive action, (2) off the record.

Every speaker, when responding to an utterance, must first decide whether to perform the FTA or not. If he/she decides to do so, then consideration should be put on whether to perform the FTA
on record or off record. A direct utterance is bald on record when it makes no attempt to minimize face threats. For example, eat the food now, now! On record redressive action, on the other hand, contains positive strategy and negative strategy. Brown and Levinson (1987) explain redressive action below:

By redressive action we mean action that “give face” to the addressee, that is, that attempts to counteract the potential face damage of the FTA by doing it in such a way, or with such modifications or additions, that indicate clearly that no such face threat is intended or desired, and that in general recognizes H’s face wants and her/himself wants them to be achieved. (Brown & Levinson, 1987, p. 69-70)

Positive politeness strategies are applied to minimize potential threat to the hearer/addressee’s positive face wants. For example, in making the request ‘I am really proud of you; you always give me salt to put into my soup, thank you very much! Could you give me some salt, will you? Negative politeness strategies, on the hand, are applied to utterances which are less likely to threaten the hearer/addressee’s negative face. For example, ‘I’m sorry, please forgive me, are you the son of Obama? When a speaker uses an off record strategy, the speaker giving hints to convey his/her intention. For example, a child telling the father ‘I lost my shoes’. This may indicate that the child wants the father to buy him/her new shoes. The last strategy is don’t do the FTA.

In sum, in Brown and Levinson’s politeness theory, politeness is evaluated based on the weight of a given FTA; that is, the greater the likelihood that the speaker or hearer will lose face with the performance of the FTA, the more impolite that expression will be and vice versa (Brown and Levinson, 1987). Thus, politeness is a demonstration of a speaker’s effort or ability to mitigate the face threat of a particular FTA by means of politeness strategies.

**Literature Review**

People around the world communicate in different ways. The choice of words, phrases and reactions differ from person to person and from culture to culture; yet we all have certain basic things in common. As claimed by Brown and Levinson (1987), people of every culture have two fundamental needs: (1) every human being wants to be accepted and liked at the same time strives to preserve the control over his or her action; and (2) freedom not to be constantly impinged on by others. This reflects the idea that politeness is expressed in all cultures but in different ways because what would be polite in one culture would not necessarily be polite in another culture. This is evident in a research conducted by Rash (2004) who shows how German-speaking Swiss adhere to strict conventions of polite behaviour, which have been eroded over time in the English-speaking world. The research indicates that speakers of Swiss-German, both young and old, and from all walks of life, believe that it is important to retain their traditional politeness rituals, and that greetings formulae are especially important. Speakers of Swiss-German are proud to keep this ritual of politeness because they believe that politeness is important for social cohesion and a sign of respect and affection for one’s fellow human being.

Habwe (2010) also conducted a study on Kiswahili honorifics, and he pointed out that honorifics are used to complement politeness strategies in both formal and informal encounters. He
explained further that in Africa, politeness is preferred because it defines and sustains social hierarchies which are used to show respect and esteem. An earlier research by Agyekum (2003) shows how Akans are much particular with the use of address terms or honorifics. He pointed out in his work that the language of persuasion and honorifics go hand in hand. He mentioned categorically that, communicatively, competent Akan speakers achieve their goals in communicative encounters by persuading their addressee(s): that is, by according them with some form of deference and placing them on a higher social-status than themselves. Agyekum’s work is in line with how buyers and sellers alike in Akan informal market would want to address their prospective customers with appropriate address terms in order to persuade them. The difference between his work and the present study is that his focus was on the entire honorifics and indexing in Akan communication. This paper, however, concentrates on these address terms as used in a market setting where language can be said to be in its natural occurrence. Participants involved in the talk exchange are in a position to express themselves freely in a natural language while attempting to persuading their addressee as far as buying or selling of a product is concerned.

A closely related work that was done in Akan about the language of persuasion and politeness was in Akan judicial discourse by Obeng (1997). He mentioned in his work that persuasions and politeness go hand in hand, and emphasizes that Akan legal professionals employ various persuasion strategies when entering a plea for their client in order to prevent face-threats. He explained further that subordinates tend to speak with deference to superordinates since greater attention is paid to the relative socio-cultural roles and positions of the discourse participants. The difference between Obeng’s work and the present study is that he focused on persuasion and politeness in Akan judicial discourse where power relation is much revealed. However, in a bargaining setting, there is nothing like power relations because the seller/buyer shows a sign of deference, which is a natural disposition regardless of differences like age, social status or gender between the buyer and the seller. Signs of verbal politeness are usually required to avoid an undesirable outcome of the encounter, both in order to get through the bargaining process with the gain for both parties and in order to establish good relations for future interactions at the market.

An important aspect to politeness is the theory of face, as mentioned in the literature review of this study. Akans are people who have high expectations for face, and this is seen in the work of Agyekum (2004). According to Agyekum, face is very important in Akan society because premium is attached to communal rather than individual tendencies. This is reflected in Akan face expressions which are derived from physical changes that occur on one’s face. This is important in the present work because the researcher would be able to deduce why buyers and sellers use polite expressions, and those who do not pay attention to the face of others may be considered as impolite. Agyekum’s work centred on the general perspective of face as perceived by Akans, but this work looks at how this idea of face is attended to by both sellers and buyers in bargaining talk exchange in natural Akan market setting.

**RESEARCH QUESTIONS**
The analysis of this study is based on the following questions:
1. What kinds of politeness strategies are employed by both sellers and buyers?
2. What do they achieve with the use of these expressions?
3. Is the use of these expressions a way of fulfilling a cultural obligation or they are just persuasive act?

DATA COLLECTION METHOD
The data for this study were obtained from recording of bargaining conversation from an Akan informal market setting. It was originally recorded in 2007 at the Kumasi central market in Ghana. The data were originally used for my Masters Thesis titled “Explicitness and Implicitness in communication: a case study of Communication in Akan informal market setting”.

I recorded bargaining conversations from daily and weekly markets as well as different groups of people such as wholesalers, retailers and buyers. The emphasis here is on the recordings of interactions among Akan sellers and buyers at the Kumasi central market, Ghana. The portion that was used for the analyses of this work was sampled out of ten bargaining recordings relevant to the work. The sampled data were transcribed and used for the analyses. Particular care was taken to represent accurate features associated with sequential development of talk that is transition from one speaker to the next seller-buyer; buyer-seller in that order. The recorded conversation represents actual verbal behaviour of speakers collected in a natural setting. The use of recorded materials for research work is very effective because it helps in getting ‘authentic’ data from a natural language setting. As a native speaker of Akan, I used my intuitive native speaker’s competence in the gathering of the data. In the following section, I explore the use of the Akan politeness expression *mepawokyew* meaning *please* in bargaining talk exchange in Akan market. (Note that in this paper participants in the talk exchange will be addressed as buyers and sellers. The context of the talk exchange would also be indicated).

ANALYSIS AND DISCUSSION
*The Akan politeness expression ‘mepawokyew’ as a politeness strategy*
The data analysed show that both buyers and sellers use the politeness expression *mepawokyew* as a strategy in bargaining. The use of this expression is very common in Akan discourses such as greetings, request, etc. It is common for most Akan speakers to use such an expression irrespective of the speech event or occasion of the talk exchange. However, the consistent use of such an expression in the market is worthy of attention since both buyers and sellers do not only use it to satisfy a cultural obligation, but to achieve a particular communicative purpose.

[Context 1: This talk exchange took place in an informal market setting where goods were displayed openly so that anyone could walk in and make a choice. This is popularly known as *bend-down-boutique*. The buyer is the one who sets the pace by asking the price of the cloth.]

Buyer: Nana, me-pa-wo-kyew me-re-tɔ ntoma
Chief I-remove-you-cap I-prog-buy cloth
‘Chief, please, I am buying cloth.’
As already mentioned, it is worth noting that within the Akan cultural setting, the word *mepawokyew* which translates *please*, but which literally refers to *I remove my cap for you* or *I doff my cap for you* is used purposely to show humility, and it is used whether or not the speaker is actually wearing a cap or hat or any headgear. The origin of the expression is transparent, though it is not respectful to address an elderly person while wearing a cap. It is always proper or culturally acceptable that one removes the cap to show how humble and respectful he/she towards others. This is a common expression used by both sellers and buyers to show respect to one another in the talk exchange. That said, the use of *mepawokyew* is not obligatory for opponents in a talk exchange. They are free to use it whenever they deem it appropriate, and it is therefore not possible to predict exactly when it will appear. Besides its frequency in initial turns, the use of this expression is typical of situations where the seller seems not to agree with the price quoted by the buyer, or vice versa, a typical situation of ‘face work’ may seem to be necessary in order to minimize the risk of a breakdown in the conversational interaction. See the dialogue below.

[Context 2: This is a talk exchange that took place between two gentlemen in a way-side bargaining situation, in which sellers are seen holding their goods waiting for potential buyers along the streets. The buyer apparently had not prepared for this kind of purchase but the beauty of the pair of shorts attracted his attention, and therefore decided to enter into a bargaining conversation with the intention of possibly buying the shorts.]

**Buyer:** Nika yi ε-yε sɛn?
  Shorts this it-is what
  ‘What is the price of this pair of shorts?’

**Seller:** Me-pa-wo-kyɛw, ε-ye 12
  I-remove-you-cap  it-is  12
  ‘Please, you can have it for 12 Ghana cedis.’
Buyer: Ma me ma wo 6, Nana  
   Let me give you 6 chief  
   ‘Let me give you 6 Ghana cedis Chief.’

Seller: Me-pa-wo-kyew, ε-n-ye  
   I-remove-you-cap it-NEG-is  
   ‘Please, it (price) is not good.’

The discrepancy in the prices quoted by both the seller and the buyer is quite revealing, because the buyer wants the product half the price of the seller. This is a case of potential conflict between the buyer and the seller due to disagreement in the cost of the goods that the buyer is interested in. In such cases, the use of the politeness expression *mepawokyew* or such a sign of deference is natural regardless of the differences like age or gender between buyer and seller is expected. Signs of verbal politeness are usually required to avoid an undesirable outcome of the encounter, both in order to get through the bargaining process with a gain for both parties, and in order to establish good relations for future interactions at the market. Obviously, this is not peculiar to the Akan society; it is part of the natural dispositions of people interacting in some business all over the world.

The purpose of *mepawokyew* by the seller is to display polite behaviour on the part of a salesman who ought to be service-minded. It is also used to mitigate face-threatening acts; that is, such a politeness expression helps to maintain the addressee’s positive face (Brown and Levinson 1987) since its use implies that the speaker approves of the image of the buyer. In every talk exchange, therefore, there must be co-operation on the part of each participant to try and maintain, save, defend and respect the face of himself/herself and that of his/her counterpart. This is in line with Agyekum (2004) who argues that the social aspect of face is very important in Akan societies where premium is attached to communal rather than individual tendencies. Thus, interlocutors in the talk exchange must pay attention to both the negative and positive face of their addressees.

It is important to note that in bargaining, there is no show of power relations as reflected in most discourses around the world with respect to the use of politeness expression. Obeng (1997) indicates that in Akan judicial discourse subordinates tend to speak with deference to superordinates since one must pay attention to the relevant sociocultural roles and power relations of the discourse participants. In Akan market setting, however, buyers and sellers tend to be polite irrespective of the age or gender of the addressee. No one is considered a superior as far as bargaining is concerned. This scenario can be analysed in two ways: first there could be a cultural reasons; that is, it is culturally very relevant for Akan speakers to pay attention to the social aspect of face and so no matter who the addressee is, he or she must be accorded the necessary respect. A competent Akan speaker who does otherwise is considered impolite. Secondly in the Akan market, sellers tend to be polite in selling their goods in order to gain profit while buyers also do so to get relatively low price for goods bought- this being a typical case of marketing strategy of persuasion (See the next section for the discussion on persuasion.) Therefore, sellers and buyers combine cultural obligations and persuasion to achieve their relevant goals in the market.
Persuasion and Honorifics/Address Terms

Persuasion is a communicative strategy that speakers use to elicit behavioural compliance with their wishes. It is an intentional and non-coercive influence employed to change an addressee’s values, attitudes and beliefs (Griffin, 2000; Oliver, 1957; Ryan, 1992). In a broader sense, persuasion is any form of discourse that influences thought, feelings and conduct. Books and Heath (1993: 360) also define persuasion as “an individual’s psychological orientation and habits of responding to and processing information are related to persuasibility”. Communicatively, competent Akan speakers achieve their goals in communicative encounters by persuading their addressee(s), by according them some form of deference, and by placing them at a higher social-status level than themselves. The use of deferential honorific terms of address forms is one of the techniques used in bargaining talk exchanges. The use of deferential titles as terms of address and reference is a significant act of politeness and, hence, persuasive strategy. Among the deferential titles used in bargaining conversations are Nana “Chief”, ɔhemaa ‘Queen mother’ and ɔsɔfo “Pastor”.

In contexts 1 and 2, the use of the address term Nana by the buyer to refer to the seller is a formal title which indicates politeness on the part of the buyer. He uses this address term to honour the addressee by raising her status and simultaneously humbling himself by lowering his status. The title Nana and ɔhemaa are kinship terms typically acquired by only royals. Thus, to refer to a seller as Nana simply because you are buying something is inducive enough to win the heart of a seller so that one gets a good deal.

[Context 3: This is a bargaining situation that took place between a man and a woman. The woman comes to the market on a weekly basis, purposefully to buy goods in bulk and later sell them in her village.]

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Seller: Customer, na wo ho te sɛn?
    Customer, and you body stay how
    “Customer, how is it?”

Buyer: Me ho ye, ɔsɔfo, me-be-tu wo noɔma no bi
    I body good pastor I-FUT-uproot you goods DEF some
    “I am fine, Pastor, I will like to buy some of your goods in bulk.”

Seller: Wo ba ha na wo a-yɛ me sɔfo sɔfo saa na wo a-bu me
    You come here and you PERF-do I pastor pastor that and you PERF-break I
    na wo de ko
    then you be go
    ‘Any time you come here, you intentionally call me ‘pastor, pastor’ so that
    you can have a cheap offer.’
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The buyer’s use of the address term ‘ɔsɔfo’ (‘pastor’) is an attempt to groom the seller by calling him something that functions almost like a metaphor, her purpose being to obtain a fair price for what she intends to purchase. She knows, and he knows that she knows, that he is not a pastor by profession, but the label is used as a praise term here. Pastors are supposed to be kind and
considerate in whatever they do, hence the application of that term. The idea is that the buyer transfers properties associated with pastors to this seller, hence the word has all the characteristics of a metaphor. Usually when someone uses a metaphor – whether a creative one or conventionalized one – the standard assumption is that what the metaphorical expression appears to denote (due to its descriptive content) is not what it refers to. When someone utters “John is a bulldozer”, we say that “bulldozer” is a metaphor, because we understand that the properties attributed to John by means of the predicate “(is) a bulldozer” are certain salient properties of bulldozers but not all features of bulldozers, because John is not an inanimate vehicle (which a true bulldozer IS) but a human being who frequently behaves like a bulldozer in certain respects. But when a metaphorical expression is used as an address term, i.e. as a vocative term that refers to the 2nd person addressee, there can be no doubt about the identity of the referent, because if it is clear that the expression is an address term, it will necessarily refer to the addressee, no matter what the descriptive content of the expression seems to be. Thus, the issue when a metaphor has a vocative function (as address term) is not what the speaker refers to by means of the metaphor but whether or not the metaphorical address term creates a cognitive effect that would not have been as manifestly communicated if a more neutral address term that expresses something entirely true about the addressee had been chosen instead.

The buyer is trying to flatter the seller by means of the term ‘pastor’ because, as it is known in some parts of the world, and especially in Ghana, a ‘pastor’ is a person that people hold in high esteem, so the speaker’s intention is that she has a very high opinion of the seller. She uses this highly positive address term in order to make the seller more willing to reduce the price of the goods she plans to buy from him, a typical case of persuasion.

The seller responds to the buyer addressing him as “pastor” by stepping out of the immediate discussion and making a general comment on the buyer’s behaviour whenever she comes to him as a customer. He apparently accuses the buyer by trying to get a favourable price by cajoling him with the address term ‘ɔsɔfɔ’. The seller is here threatening what Brown and Levinson’s (1987) call the interlocutor’s positive face. She is now being criticised for having labelled him a pastor- an address term which seems to have irritated him for quite a long time. Positive face, according to Brown and Levinson, is the want of every member that his wants be desirable to at least some others. They point out that the definition of positive face is adequately achieved only if certain interpretations are borne in mind. First of all, the wants that a member wants others to find desirable may actually have been satisfied; furthermore, positive face is adequately achieved on the view that the objects of desire are propositions like ‘I am a nice person’, ‘I have beautiful roses’, natural-language expressions of wanting often leave the subject and predicate unspecified and finally, in general, the persons want their goals, possessions, and achievement to be thought desirable not just by anyone, but by some particular others especially relevant to the particular goals. The seller threatens the final interpretation of positive face because the goal of the buyer is to achieve a reduction in the price of the goods, but the seller who is instrumental to achieving that particular goal of the buyer threatens the positive face of the buyer. The implicature here is that the seller is suggesting that it might be a good idea for the buyer to stop trying to flatter him by calling him ‘pastor’. His accusation is a very good example of the fact that he has seen through the ultimate informative intention behind her constant use of the address term ‘pastor’.
He was supposed to be made to feel good but he was not supposed to be able to recognize her intention to influence him so that she, not he, will be the victorious person when the bargaining process is over. When she uses the vocative term ‘pastor’, she has no communicative intention that her informative intention be recognized, so her choice of address term counts as ‘covert communication’, to use the terminology adopted within the framework of Relevance Theory. Therefore, the use of honorifics or address terms indicates that sellers and buyers use such terms to honour and persuade their addressees with the intention of getting what in their estimation is a good deal. Thus, honorifics and persuasion go hand-in-hand. We can therefore conclude that address terms such as ‘ɔsɔfo’, ɔhemaah and Nana are used in Akan informal market purposely to persuade prospective buyers and sellers alike.

CONCLUSION
In this paper, I have attempted to show the use of the politeness expression ‘mepawokyew’ in Akan informal market. The study showed that this expression is used in the market as politeness strategy to fulfil a cultural obligation and as a persuasive act. It is also used to mitigate face-threatening acts in terms of potential conflict situation that may arise due to disagreement in pricing. The discussion also reveals that this expression is used regardless of the age and gender of the addressee, and that there is no power relation or positional roles in the market compared to other Akan discourse settings like the court. The study further reveals that address terms are used in the market as politeness strategies to persuade the addressee in question, be it buyer or seller, thereby suggesting that persuasion is bidirectional. This study is limited to spoken Akan discourse in bargaining conversation in the market. The findings cannot be extended to other spoken discourses within the Akan speech community.

REFERENCES


### Appendix

[Context: This talk exchange took place in an informal market setting where goods were displayed openly so that anyone could walk in and make a choice. This is popularly known as *bend-down-boutique*. The buyer is the one who sets the pace by asking the price of the cloth.]

**Buyer 1:** Nana, mepa wo kyew me re-to ntoma
Chief I remove you cap I prog-buy cloth
‘Chief, please, I am buying cloth.’

**Seller 1:** shemaa, ntoma ben saa na wo pe?
Queen cloth which kind COMP you want
Me wo Holland ne ATL, be-hwe mu
I have Holland and ATL INGR-look inside
na yi de: wo pe
and remove which you want.
‘Queen! What kind of cloth do you prefer? I have Holland and ATL. Come, have a look at them and take your pick.’

**Buyer 2:** Mepa wo kyew me pe: Holland ntoma no bi, ye de
I-remove you cap I want Holland cloth DEF some we use
re-ka-hyia ayeforo
PROG-OPT-meet bride
‘Please, I want some of the Holland cloth. We are going to use it for a wedding ceremony.’

**Seller:** enee, wei befata wo paa
Then this FUT-fit you well
‘Then, this will really fit you’

**Buyer 2:** Nana, na eYe sEn?
chief then it-be what
‘Chief, so what is the price?’

**Seller:** shemaa, eYe 600,000 cedis pe!
Queen it-be 600,000 cedis only
‘Queen, it is only 600,000 cedis!’

**Buyer 2:** Nana, na wo n-te so koraa
Chief so you neg-reduce on at all
‘Chief, so won’t you reduce it at all’

**Seller:** Aye wo ara nti fa 590,000 cedis bra
Buyer: Nana me-ma wo 400,000 cedis
    Chief I-give you 400,000 cedis
    ‘Chief, I can offer you 400,000 cedis’

Seller: Òhemaa, fa kakra to me so na me mfa e-ma wo
    Queen take small add I on and I FUT-take give you
    ‘Queen, just add a little amount to it and I can let you have it’

Buyer: Nana wo n-nye 420,000?
    Chief you neg-collect 420,000
    ‘Nana won’t you accept 420,000?’

Seller: M’awuraa obi be ma-a me 450,000 nso ma-n-nye!
    My lady someone INGR give-PST 450,000 but I PST neg-collect
    ‘My lady, someone even offered 450,000 but I didn’t accept it!’

[Context 2: This is a talk exchange that took place between two gentlemen in a way-side bargaining situation, in which sellers are seen holding their goods waiting for potential buyers along the streets. The buyer apparently had not prepared for this kind of purchase but the beauty of the pair of shorts attracted his attention, and therefore decided to enter into a bargaining conversation with the intention of possibly buying the shorts.]

Buyer: Nika yi e-ye sɔn?
    Shorts this it-is what
    ‘What is the price of this pair of shorts?’

Seller: Me-pa wo kyew, e-ye 120
    I remove you cap it-is 120
    ‘Please, you can have it for 120,000’

Buyer: 120? Na waist no e-ye sɔn?
    120 So waist DEF it-is what
    ‘120,000 cedis? What is the waist size of the pair of shorts?’

Seller: Waist no e-ye 32
    Waist DEF it-is 32
    ‘The waist size is 32 cms’

Buyer: 120 de anoden! Wo n-te so kakra mma me?
    120 as-for mouth-hard you NEG-reduce on small for me
    Wo last price e-ye sɔn?
    you last price it-is what
    ‘120,000 is too expensive! Won’t you reduce it for me? What is your final price?’

Seller: Last price? Metumi de a-ma wo 70
    Last price I-FUT-can be PEF-give you 70
    ‘Last price? I can let you have it for 70,000 cedis’

Buyer: Me ma wo 20 wo n-nye?
    I give you 20 you NEG-collect
    ‘I can offer 20,000 cedis. Won’t you accept it?’

Seller: Me-pa wo kyew daabi
    I-remove you cap no
    ‘With due respect/please, no’
[Context 3: This is a bargaining situation that took place between a man and a woman. The woman comes to the market on a weekly basis, purposefully to buy goods in bulk and later sell them in her village.]

Seller 1: Customer, na wo ho te sen?
   Customer, and you body stay how
   ‘Customer, how is it?’

Buyer 1: Me ho ye, sofo me-be-tu wo nooma no bi
   I body good pastor I-FUT-uproot you goods DEF some
   ‘I am fine, Pastor, I will like to buy some of your goods in bulk.’

Seller 2: Me koraa ma hwwo a-nim a-kye, me-hu-u wo wo ha
   I personally I look you PERF-face PERF-long I-see-PST you prep here
   a-kye pa ara
   PERF-long very much
   ‘Personally, I have been expecting you, it’s a long time since I saw you here.’

Buyer 2: Wo nooma no e-ye sen? Me-n-tu no sen?
   You goods DEF it-be how I-neg-uproot it how
   ‘What is the price of the goods, what is the price in bulk?’

Seller 3: e-mm de nooma no ye a-toa mu, nti e-bo no e-kɔ
   Today as-for goods DEF we PERF-throw inside because it-price DEF it-go
   a-nim mu
   PERF-face inside
   ‘The price of the goods has been increased, because of that, the goods are now
   expensive.’

Buyer 3: e-yi naano de me-be-fa kɔ-ɔ ye no, na e-dwa e-n-ye koraa
   It-be last time which I-INGR-take go-PST be it it-market it-neg-do at all
   ‘The ones I bought the last time, I ran at a loss.’

Seller 4: Seesei e-dwa no dee baabiara e-n-yɛ. Nnooma no boɔ kɔ soro
   Now it-market DEF as-for everywhere it-NEG-be goods DEF price go up
   ‘Market nowadays is bad. Prices have soared’

Buyer 4: e-mm dee boɔ me kakra
   today as-for help I small
   ‘As for today, you have to be considerate’
THE EFFECT OF CLASSROOM MANAGEMENT GUIDELINES ON STUDENTS’ DISRUPTIVE BEHAVIORS IN AN IRANIAN EFL SETTING

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ABSTRACT
The purpose of this study was to find out the effectiveness of classroom management technique on controlling students’ disruptive behaviors in an English learning class in an English institute. First, through reviewing the literature the researcher found the common framework between the approaches to classroom management technique and asked the teacher of the class to apply it in the problematic class. The guidelines involved announcing rules and procedures, mentioning consequences, and systematic reinforcement. Twenty one pre-intermediate EFL learners studying English in an English institute in Isfahan, Iran participated in this study. The data were gathered through a whole course classroom observations. The result revealed that the class management technique turned out to be helpful and using SPSS software the amount of students’ disruptive behaviors changed for better and the class became under the teacher’s control. The findings would be helpful for EFL teachers working in the similar situations in which students’ disruptive behaviors inhibit the smooth flow of the classroom.

KEYWORDS: classroom management, disruptive behavior, reinforcement

INTRODUCTION
According to Marzano and Pickering (2003) teachers play various roles in a typical classroom, but surely one of the most important one is being a classroom manager. Effective teaching and learning cannot take place in a poorly managed classroom. If students are disorderly and disrespectful, and no apparent rules and procedures guide behavior, chaos becomes the norm in the classroom. In these situations, both teachers and students suffer from the situation. Teachers struggle to teach, and students most likely learn much less than they should. In contrast, well-managed classroom doesn’t just appear out of nowhere. It takes a good deal of effort to create—and the person who is most responsible for creating it is the teacher. We live in an era when research tells us that the teacher is probably the single most important factor affecting student achievement—at least the single most important factor that we can do much about.

To illustrate, as a result of their study involving some 60,000 students, Wright, Horn, and Sanders (1997) noted that ‘’The result of this study will document that the most important factor affecting student learning is the teacher. In addition, the results showed wide variation in effectiveness among teachers. The immediate and clear implication of this finding is that
First year teachers often struggle with classroom management due to the fact that there is no identifiable single best practice or method for how to manage a classroom. Some teachers, for example, offer rewards for good behavior; others believe that creates a false motivation. Although there is a myriad of possible approaches, experts agree on a handful of guidelines. It is a focal point that “teachers must be consistent in their message and consequences, lay a strong foundation of expectations early in the school year, follow through with promised punishments when children misbehave and remain dispassionate and unflappable” (Mehta, 2009, P. 8). Research dictates that although styles may differ, there are constants that remain for sound practices in classroom management. These guidelines include classroom procedures and rules, a hierarchy of consequences that is followed consistently from day one, communicated expectations, and positive reinforcement. There is truth to the broken-windows theory of police work: if small transgressions go unchecked, larger problems will arise. “…from day one, misbehavior is dealt with quickly and dispassionately. Students who get out of their back are instantly countered with detentions, phone calls home, or trips to the principal's office” (Mehta, 2009, P. 4).

Assertive discipline, as a concept, was created by Canter and Hunter (2001) is a method of disciplining that focuses on encouraging positive behavior, formulating a discipline plan, teaching the students the appropriate way to behave, and to make decisions. Canter and Hunter (2001) describe an assertive teacher as one who sets consistent, positive behavioral limits while supporting and reinforcing students for their appropriate behavior. Being assertive is the foundation of this method to effective classroom management. The purpose of this model is not to punish poor behavioral choices but to prevent them from occurring. This method as a proactive approach to discipline supposes that discipline, expectations, and rules must be taught early in the school year and reinforced throughout. Canter and Hunter (2001) imply that a teacher must approach the management of behavior and classroom management plans with as much thought and planning as he/she would do for preparing the lesson plans. In short, a discipline plan must be created prior to the students’ walking in the first day of school. Being prepared and having a plan assures the teacher will not resort to reactive discipline that is inconsistent and ineffective. Reactive responses to discipline lose sight of the goal of behavior management: stopping undesired behavior and teaching appropriate behavior. Wong and Wong’s (2005) research mirrors many of the characteristics of Marzano (2003). Wong and Wong portray an ideal classroom as one where students are actively engaged and working. Students know that the assignments and tests are based on preplanned objectives. These objectives are clearly communicated between the teacher and the students. Additionally, teachers have established
procedures and routines that the students follow. A common and very effective routine is a “do now” or anticipatory set activity that is engaging and serves as a bridge from the previous day’s lesson and creates relevance for the current day’s lesson. Assignments for the class are also posted where the students can see them. These procedures and routines have been carefully planned by the teacher and reinforced until they become common practice. Another approach to classroom management is called Discipline with Dignity. This approach is a flexible program for effective school and classroom management that teaches the duty of thinking, cooperation, mutual respect and shared decision-making. This approach was developed by Dr. Richard Curwin and Dr. Allen Mendler (1997). The goal is to make sure that students are treated with dignity at all times, even when they misbehave or break the rules. With this behavior method, teachers will build student self-esteem and encourage positive and appropriate behavior. According to research, this approach has been very effective in inner city school environments. Teachers and students create contracts for classroom behavior that includes prevention, "action dimension," and resolution. Students have responded well when they are given responsibility and when the rules are fair and applied evenly (Curwin & Mendler, 1997). However, there are criticisms on this method because it gives students more control and limits the teacher to only certain consequences.

Another classroom management approach was developed by William Glasser, in the 1950s, called Reality Therapy. The emphasis of this program is to help students connect each behavior with its consequence through class meetings, clear rules, and contracts. Glasser's Reality Therapy (Emmer & Stough, 2001) stressed the use of choice as the cause of behavior, good or bad, and thus instructed teachers to direct students towards making value judgments about their behavior. By making value judgments, students would come to realize the importance of "good" choices in behavior and continued to make them again in the future. Therefore, students were taught the difference between a "good judgment", and a "bad judgment". The purpose of this method is to teach students right from wrong at a very early age. This process would promote good behavior and diminish bad behavior in the classroom. Teachers must model good behavior and reward students that make positive choices. Critics say that some aspects of this plan, such as the lack of structure and grading are its weak points (Randall, 2004).

In another attempt to manage the students’ behavior the 1-2-3 Magic plan was developed by Thomas Phelan (1995). This approach was first dedicated to helping parents manage their children's behavior at home and began its history as a parental tool to help others control their child's behavior. But soon it found its way into the schoolrooms and offices of teachers, counselors, and psychologists. The methodology is a basic counting action by the teacher to either start or stop a behavior. When the teacher counts to “three” the desired behavior should have started or stopped otherwise a consequence will result. This approach is very effective for small children, but its methods have not been effective on the high school level. Another classroom management technique that has become common is Peer Mediation (Schmidt, Friedman, & Marvel, 1992). Mediation techniques and programs have become very popular in the public sector, in courts, and in schools to solve disputes like divorces or accidents. Students are trained to help mediate problems in a school setting and are provided also a proactive and student-led system of behavior and classroom management. Students would learn skills in active
listening, compromise, and taking responsibility for their actions. This method works very well in a high school setting where students are able to take ownership of the classroom and their peers behaviors and consequences.

In the same line, for the high school students, White, Algonzzine, Audette, Marr, and Ellis (2001) developed the Unified Discipline approach. This is a carefully structured school wide behavior management program developed to help improve school wide discipline to make sure there is consistency among all of the teachers and administrators. Students would be given clear rules, expectations, and consequences that would be applied throughout the school. All teachers and administrators have a role within the discipline plan and all students are aware of the rules and the consequences that will result when classroom rules are broken. This system encourages communication among all members of the school community and takes the guesswork out of administering punishment. Unified discipline creates a team atmosphere and helps ensure that all students are treated fairly. There are many different types of classroom management approaches as well as many resources for teachers, parents, and administrators to use when developing behavior management programs in the classroom and at home. Ultimately, teachers must use the approach that works for them and the students they teach in their specific situation.

The goal is to provide a classroom where students feel comfortable in their environment so they can reach their full educational potential. After evaluating different classroom management approaches mentioned in the literature the researcher found that although approaches may differ in some way or another, there are constants that remain for sound practice in classroom management. These guidelines include classroom procedures and rules, a hierarchy of consequences, communicated expectations and positive reinforcement. The present study was designed to investigate the effectiveness of the above mentioned guidelines in an EFL class which face the problem of having misbehaving students. This research was conducted to investigate the effect of class management guidelines on students’ disruptive behaviors namely using L1, not doing homework, not paying attention to the teacher when teaching new lesson, etc. in an EFL class in an institute. The researcher’s purpose was to help the teacher of the class to manage her class better, to control disruptive students and their behavior and to teach more effectively which resulted in the more efficient learning of the students through applying the framework of class management guidelines.

**RESEARCH QUESTION**
Based on the objective, this study sought to answer the following question:
Are class management guidelines helpful in controlling disruptive behaviors of students of an Iranian EFL learning class?

**METHODOLOGY**

**Participants**
This action research was conducted in an EFL learning class in an English institute located in Isfahan, Iran. The class consisted of twenty one male students aged nine to ten. Besides all of the
participants took part in a placement test and were recognized as being at pre-intermediate level. There was not any institutional requirement for the students regarding their behaviors in the class and it was all on the part of teacher to keep the class disciplined. After passing one week of the researcher’s observing the class, it was found that a number of students were out of control and their disruptive behaviors interrupted teacher’s instructions and wasted a considerable amount of teaching time. To overcome the stated problem the researcher with the classroom teacher’s consultation prepared nine rules, wrote them on a colorful paper which was likely to attract students’ attention, and attached it on the wall where everyone saw it in the class. Also, the rules were announced by the teacher both in English and in students’ L1 to be clearly understood by students. The teacher encouraged students to obey the rules using positive reinforcement in the form of receiving prize after each two sessions of obeying the announced rules. The rules were as follows:

1. Don’t use your L1 (Persian) whenever you want to ask a question
2. You are supposed to get 19 out of 20 on your spelling tests
3. Don’t leave your seats when the teacher is teaching a new lesson
4. Listen carefully to the teacher whenever the teacher is speaking (you may miss important points)
5. Be energetic and participate in discussions
6. Do your homework completely
7. Raise your hand before being allowed to speak
8. Don’t distract other classmates by raising unrelated topics
9. Don’t whisper when the teacher is writing on the board

**Instruments**
The data were collected through observations, field notes, and interviews. In the first five weeks the researcher observed each session of the class to find whether there is any problem in the classroom and teaching procedures. Meanwhile, the field notes containing a number of popped up questions were jotted down for further analysis and being used in the first interview session with the classroom’s teacher. In the interview session the researcher asked a number of questions to find if the investigated problem of students’ disruptive behaviors really bothered the teacher and if the teacher had any suggestion/s for resolving the issue. After completing the observations and before analyzing the data quantitatively, in the second session, the teacher was interviewed to analyze the data qualitatively based on the teacher and researcher’s objectives and to investigate if the guidelines worked to change the students’ behaviors for better.

**Design**
The present study is partly qualitative and partly quantitative in nature and is actually an action research shedding light on the effectiveness of classroom management guidelines on the Iranian EFL learners’ disruptive behaviors in a class consisting of twenty on students in an English institute, specifically on their two disruptive behaviors namely using L1 and not doing homework.
Procedure
The researcher observed the class for five sessions to find the problem. After thorough observations the researcher listed the students’ behaviors which prohibited the teacher to control the class. It turned out that the problem lay on the lack of classroom management, so the researcher reviewed the literature for a solution. There were many approaches regarding classroom management with some minor differences, but the general framework among them was the same including three steps of 1) Classroom procedures and rules, 2) A hierarchy of consequences, 3) Communicated expectations and positive reinforcement. After negotiating with the teacher and the institution’s manager the researcher had to skip the negative consequences in step 2 because of some institution’s policies and followed other steps. Nine rules were prepared and attached on the wall of the class and were announced by the teacher both in students’ L1 and L2 (English). The focus was on the two most disruptive behaviors, using L1 and not doing homework. The teacher recorded the two mentioned behaviors on a table which is shown below:

<table>
<thead>
<tr>
<th>15th s</th>
<th>16th s</th>
<th>17th s</th>
<th>18th s</th>
<th>19th s</th>
<th>20th s</th>
<th>21st s</th>
</tr>
</thead>
<tbody>
<tr>
<td>X1</td>
<td>-</td>
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<tr>
<td>X4</td>
<td>-</td>
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<tr>
<td>X5</td>
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<td>-</td>
<td>+</td>
</tr>
<tr>
<td>X6</td>
<td>-</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
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<tr>
<td>X7</td>
<td>+</td>
<td>-</td>
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<td>+</td>
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</tr>
<tr>
<td>X8</td>
<td>+</td>
<td>+</td>
<td>+</td>
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<td>+</td>
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</tr>
<tr>
<td>X9</td>
<td>-</td>
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<tr>
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<td>+</td>
</tr>
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</tr>
<tr>
<td>X14</td>
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<td>X15</td>
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<td>+</td>
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<tr>
<td>X16</td>
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<td>+</td>
<td>+</td>
<td>+</td>
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<td>+</td>
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</tr>
<tr>
<td>X18</td>
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<td>+</td>
<td>+</td>
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<tr>
<td>X19</td>
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<td>+</td>
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<tr>
<td>X21</td>
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<td>+</td>
<td>-</td>
<td>+</td>
<td>-</td>
<td>+</td>
</tr>
</tbody>
</table>

X = Participant  
S = Session  
B1 = Using L1  
B2 = Doing homework  
- = Disobeying the rule  
+ = obeying the rule

After that descriptive statistical analysis was used with the data. The researcher analyzed the data using SPSS software to determine the percentage of each behavior of students in each session to find the amount of progress of them regarding their obedience of rules.
RESULTS AND DISCUSSION

This study examined the effectiveness of classroom management guidelines on a class of Iranian EFL learners in an English institute. The class consisted of twenty on students and data was recorded to be analyzed from fifteenth session. The result of analyzing each session regarding students’ B1 which is their use of L1 and B2 which is their doing homework is shown in tables below:

### var15b1

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid NO</td>
<td>13</td>
<td>61.9</td>
<td>61.9</td>
<td>61.9</td>
</tr>
<tr>
<td>Yes</td>
<td>8</td>
<td>38.1</td>
<td>38.1</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>21</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

As you can see from Table 1 in fifteenth session 61.9 percent of the students (subjects) used their L1 and 38.1 percent obeyed the announced rule and did not use their L1(b1) in the class hour.

### var15b2

<table>
<thead>
<tr>
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</tr>
</thead>
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<tr>
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<td>52.4</td>
<td>52.4</td>
<td>52.4</td>
</tr>
<tr>
<td>Yes</td>
<td>10</td>
<td>47.6</td>
<td>47.6</td>
<td></td>
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<tr>
<td>Total</td>
<td>21</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Table 2 shows that in fifteenth session 52.4 percent of the students did their homework and 47.6 percent of them did not do their homework.

### var16b1

<table>
<thead>
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<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
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</tr>
</thead>
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<tr>
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<td>42.9</td>
<td>42.9</td>
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<td>Yes</td>
<td>12</td>
<td>57.1</td>
<td>57.1</td>
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<tr>
<td>Total</td>
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<td>100.0</td>
<td>100.0</td>
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</table>

### var16b2

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</thead>
<tbody>
<tr>
<td>Valid NO</td>
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<td>33.3</td>
<td>33.3</td>
<td>33.3</td>
</tr>
<tr>
<td>Yes</td>
<td>14</td>
<td>66.7</td>
<td>66.7</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>21</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

The above two Tables are the result of analyzed data gathered in sixteenth session. In this session regarding the use of L1 42.9 percent of the students disobeyed the rule and 57.1 obeyed it which shows an increase in the number of students who concerned the rule. The next table shows that 33.3 percent of participants did not do their homework but 66.7 percent of them did it to show an
improvement in comparison with previous session of the class. Up to this session no reward was delivered to students and students were encouraged to receive positive reinforcement in the form of different rewards after each two sessions of obeying the announced rules.

<table>
<thead>
<tr>
<th>var17b1</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
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<td>33.3</td>
<td>33.3</td>
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<tr>
<td></td>
<td>Yes</td>
<td>14</td>
<td>66.7</td>
<td>100.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
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<td>100.0</td>
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</tbody>
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<table>
<thead>
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<th>Frequency</th>
<th>Percent</th>
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<th>Cumulative Percent</th>
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<tbody>
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<td>Valid</td>
<td>Yes</td>
<td>21</td>
<td>100.0</td>
<td>100.0</td>
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</tbody>
</table>

These Tables reveal that there is a noticeable improvement in participants’ behavior particularly in relation to their doing homework. As you can see all the participants did their homework in this session, but to encourage those who used L1, only participants who obeyed all the rules received rewards. Other sessions’ analyzed data are as follows:

<table>
<thead>
<tr>
<th>var18b1</th>
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<th>Valid Percent</th>
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<tbody>
<tr>
<td>Valid</td>
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<td>8</td>
<td>38.1</td>
<td>38.1</td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>13</td>
<td>61.9</td>
<td>100.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>21</td>
<td>100.0</td>
<td>100.0</td>
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</tbody>
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<table>
<thead>
<tr>
<th>var18b2</th>
<th>Frequency</th>
<th>Percent</th>
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<tr>
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<tr>
<td></td>
<td>Total</td>
<td>21</td>
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<table>
<thead>
<tr>
<th>var19b1</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
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<tr>
<td>Valid</td>
<td>NO</td>
<td>5</td>
<td>23.8</td>
<td>23.8</td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>16</td>
<td>76.2</td>
<td>100.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>21</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>
As a whole the results shows improvements in participants’ behavior. After the last session of the class the researcher interviewed with teacher to be informed about the improvement in participants’ learning and the teacher’s feeling regarding her classroom management after applying the classroom management guidelines. She admitted that there was a noticeable change in participants’ behavior and only two or three of the students did not obey the rules at all. She also said that the class was under her control better than before applying the guidelines, so she could teach with more concentration on her teaching plan with less distraction on the part of students’ disruptive behaviors.

**Discussion**

Behavioral theorists have devoted their time and energy into researching behavior, and how can we motivate and condition children’s learning. Many others have influenced how behavior can be modified for optimal learning. These important aspects have assisted the evolution of education and behavior management resulting in teacher’s class management. Of the approaches that were reviewed in the literature and mentioned at the beginning of this research paper it was found that each approach was unique in its own right. Each had solid goals and objectives. They had all some guidelines in common which were deduced by the researcher and applied in the problematic class in which the research was conducted. According to this study the result showed that implementing the steps of classroom management guidelines had a significant effect on changing students’ dissatisfactory behaviors for better, more disciplined behaviors. The findings are in conformity with results of other researchers whose works were mentioned in the review of the literature part of the paper. To sum up, it seems helpful for teachers specially those who are in the first years of their career to apply class management approaches in their classes to prevent disappointment come to them besides providing an environment for learners to have equal opportunity to learn. Otherwise they will face a chaotic place to the detriment of ordered class.

**CONCLUSION**

This study was an attempt to investigate the possible effect of classroom management guidelines on EFL learners’ disruptive behaviors to make the learning and teaching process more beneficial for the most important parties in an educational context namely the teacher and students. Two particular behaviors of students’ L1 use and not doing assigned homework went under investigation. The findings revealed that the clear announcement of the classrooms’ rules accompanied with the age-appropriate rewards decreased students’ undesired behaviors and increased the desired behaviors mentioned in the announced guidelines significantly. The findings would probably be helpful for EFL teachers if they face similar problems in their instructional procedures. It would also be suggestive for teacher educators to inform training
language teachers of probable students’ dissatisfactory conducts in the classroom and tried solutions which may work in their future situations too. The present study suffered from limitations such as the presence of the researcher in the classroom that may distract both the teacher and students. Additionally, due to the time limit of the class it was not possible to scrutinize all the students’ disruptive behaviors.

REFERENCES
CONFLICT IN COMMUNICATIVE LANGUAGE TEACHING THEORY AND PRACTICE: A STUDY IN SAUDI ARABIAN CONTEXT

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ABSTRACT
Communicative Language Teaching (henceforward referred as CLT) is the generally accepted approach to teach English as a foreign language (henceforward referred as EFL) in Saudi Arabia. The theory and practice of CLT made appearance in Saudi Arabia much later than it did in other countries where English is taught as a foreign or second language, and this delay seems to have left an impression on the teaching of English in the kingdom as many English teachers still follow traditional approaches, like, Audio-lingual method or Grammar-translater method. So, even if the teachers believe CLT is a desirable approach, they may not implement it properly, and there appears a conflict in their belief and practice. The present paper makes an attempt to measure the extent of this conflict in the belief of Saudi teachers of English in CLT as a good approach and their reluctance to put the belief into practice. A small survey using questionnaires was conducted at the colleges affiliated to King Abdul-Aziz University, Jeddah, to measure teachers’ attitude towards CLT and implementation of CLT in their classes. The obtained results reveal that teachers show great favour for CLT but consciously or unconsciously avoid implementing it in classrooms.

KEYWORDS: communicative language teaching, English teaching in Saudi Arabia, classroom practices, approach, teaching method

INTRODUCTION
In Saudi Arabia there is an ever growing need for good communicative skills in English. This has created a great demand for English language teaching. Hundreds of thousands of people today want to improve their English and wish to have a good command over the language. Parents, especially those whose children go to colleges and universities, are anxious to see their wards learn English as fast as possible. The students themselves want to be able to master the language
to a high level of accuracy and fluency, as that would pave their way towards better job opportunities. Thus, there is an enormous and unprecedented demand for higher quality in English language teaching, and appropriate teaching materials and resources.

The present research study is an outcome of a concern related to this unprecedented demand for English language in Saudi Arabia. Since the 1980s communicative language teaching approach (CLTA) has dramatically influenced language teaching practices in the Kingdom of Saudi Arabia, and in theory almost all English educators agree that it is an effective way to build learner’s communicative capabilities in English. But, at the same time, when it comes to implementing the tenets of the approach in classrooms, much discrepancy in theory and practice is observed as teachers are found to use too much drill, direct grammar teaching and encouraging rote-learning methods that are discouraged in CLT.

The Problem
As mentioned above, I have observed that teachers of English at the colleges in Saudi Arabia display a great appreciation for CLT as an approach to teach English as they feel that since CLT lays more emphasis on fluency in English, which is the need of the day, rather than on accuracy, it is a much better approach than some of the conventional approaches they have been following. But, at the same time, while teaching an actual class, most of them slip into the same conventional methods of sentence-drilling and repetition. This leads to a conflict in teachers’ beliefs and practice. The reasons behind such a behaviour may be many, for example, lack of training in CLT, ease of handling a class through conventional methods of teaching, lack of proper guidelines to use CLT in class, learners being unprepared to follow the steps involved in learning English language through a learner-centered approach like CLT, learners being tradition-bound, culturally and mentally, to the established norms that a teaching approach like CLT might look to them to be counterproductive and thus a waste of time and energy, and so on. The issue is quite significant, and if the behaviour is found to be rampant, it requires some remedial measures, like refresher courses for in-service teachers.

The Objective
The primary objective of the present study is to find out if there exists a conflict in the beliefs of Saudi EFL teachers in CLT as an approach, and its practical implementation in class. The secondary objective of the study is to measure the attitude of EFL teachers in Saudi Arabia towards CLT as an approach.

The Scope of the Study
The scope of the present study is very limited. This has been just a small survey conducted to measure the attitude of English teachers in the colleges affiliated to a particular university, towards CLT as an approach to teach English. The results obtained through the survey and their interpretations are meant only to shed light on the possible conflict in theory and practice as regards the teaching approach.
Significance of the Study
Communicative language teaching approach is commonly accepted as the most effective approach to teach a foreign language, like English, in a non-native teaching/learning environment. In Saudi Arabia where there is an ever growing demand and need for successful fluency building in English for learners at all levels, it is imperative that a theory and approach to teach the target language that brings the most desired results, and at the same time which works very well in coordination with the local culture and learning sensibilities, is recognized and implemented properly. CLT is claimed to provide answers to most of the foreign language teaching/learning issues. If teachers are not clear about the goals and expected outcomes of the approach, or if they are confused about its tenets, it may seriously hinder the desired results.

Therefore, under the given circumstances, the proposed study is very significant since it is aimed at identifying a perceived conflict possibly affecting the use of CLT in classrooms to teach English. In a way, it will prove to be an up-to-date overview of the use of CLT in Saudi Arabian classrooms.

LITERATURE REVIEW
Issues related to CLT and associated topics have always attracted scholars’ attention. There are plenty of research studies carried out in EFL and ESL (English as a second language) contexts addressing issues, such as, suitability of CLT in non-native environments, problems arising because of exclusion of learners’ context in CLT, and problems related to learner’s unpreparedness for CLT, and so on. CLT has caught researchers’ fancy in Saudi Arabia as well. Research studies carried out in the recent past and in the decade gone by seem to have shifted their attention to CLT in a major way since almost all the research studies in English Language Teaching area include CLT in one way or the other in their research perspective. Take, for example, the study by Ghadah Hassan Batawi (2007), titled ‘Exploring the Use of CLT in Saudi Arabia’ investigates teachers’ understanding and views as regards the use of CLT in classrooms, looking at the actual practices of teachers in language classrooms concerning the major aspects of CLT, like, error correction, students’ role, teachers’ role, significance of grammar, and group work, etc. The researcher notes that most English teachers employ a combination of methods and approaches, not just CLT. Teachers were more comfortable with using both traditional (grammar-translation based) and communicative approaches, preferring the traditional method most of the time. In addition, the findings of the study suggest there are some obstacles that affect teachers’ experiments with CLT. The researcher has grouped the difficulties into three main categories: difficulties caused by the teacher; difficulties caused by the students; and the difficulties caused by the education system. Khalid Al-Seghayer (2014) agrees with Batawi and states that, “the methods employed to teach English in Saudi Arabia are largely centered on the audio-lingual method (ALM) and, to a lesser extent, the grammar translation method (GTM)” [2014: 22]. In, “The Four Most Common Constraints Affecting English Teaching in Saudi Arabia,” Al-Seghayer identifies the four constraints as (i) belief constraints, (ii) pedagogical constraints, (iii) curriculum constraints and (iv) administrative constraints.
Syed Md. Golam Faruk’s much acclaimed (2013) study, ‘English Language Teaching in Saudi Arabia: A World System Perspective’ reviews the status of English education in the kingdom. Apart from placing English studies in Saudi Arabia in the world perspective, Faruk also discusses the current scenario of English education in Saudi Arabia. Ali Algonhaim explores Saudi university students’ language activities and their relationship to foreign language anxiety, and arrives at the conclusion that the previous educational habits of students affect their present learning, therefore, Saudi Arabia needs to modernize and update her EFL teaching methods. He suggests that if both communicative and non-communicative activities are used together in English classrooms using CLT as an approach, the students will make better progress in learning the language. Muhammad U. Farooq’s very recent (2015) research work is focused on teachers’ apprehension on the use of CLT as an approach to teach English. In his own words,

The results suggest that despite showing keen interest in change and being eager to implement CLT, they are not optimistic about the complete adoption of CLT due to the problems and challenges they face in the classroom, like overcrowded classes, non-availability of AV aids, students’ low level of proficiency, time constraints, etc. (P. 188).

Reima Al-Jarf’s (2008) research work was centered on developing EFL freshmen students’ spelling problems. The findings of the study indicated that Arabic speaking students had phonological and orthographic problems in EFL. The study suggested that 63% of the spelling errors were phonological, and 37% were orthographic. In a similar vein, Haifa Al-Nofaie (2010) investigated Saudi teachers’ and students’ attitude towards employing Arabic as a facilitating tool in English classes. The responses recorded by the researcher were found to be positive. Christo Moskovsky and Fakieh Alrabai (2009) found out that Saudi students possess a substantial, but dormant, reserve of motivation which could be tapped to produce better learning outcomes, provided the learning conditions are favourable to them.

Communicative language teaching as an approach to teach English as a foreign language has been received with mixed feelings in other countries too where the learners were set to receive instructions in traditional ways and the onus of motivating the learners fell solely on language teachers. The sudden and unexpected change from teacher to learner oriented teaching baffled many, and everywhere there were many false starts, hiccups and failures. CLT has been the subject of much research to investigate whether the approach, being a Western innovation, can be applied to and followed as a language teaching method in English as a Foreign Language context (Burnaby and Sun, 1989; Ellis, 1996; Li, 1998; Xiaoju, 1984; Sreehari, 2012; Vongxay, 2013; Tosuncuoglu, 2013; Kadwa, 2012; Islam, 2012; Farooq, 2015; Al Asmari, 2015).

Sreehari (2012) examines the implementation of CLT in his local settings (AP, India) to identify the possibilities and problems in the implementation of the approach and the teaching principles and techniques in the colleges there. The results from his study indicate that teachers should follow more learner-centered ways in their teaching of English if they want more success with the new approach. Tosuncuoglu (2013) studied the same kind of issues in Turkish contexts. He also suggests that, “Such an approach requires a very different attitude on the part of teachers of English as a Foreign Language (EFL) and English as a Second language (ESL), especially when
it comes to correction and evaluation” (P. 327). Similarly, Vongxay (2013) conducted a case study in New Zealand on teachers’ perceptions on the implementation of CLT to teach English at an Institute of higher education, and his results were of mixed response. Mohd. Nurul Islam’s (2012) study is quite significant in the sense that it brings forth a perspective on English teaching using CLT in a lesser known setting in the academia, namely Bangladesh. He comments that although CLT is acknowledged by the National Curriculum & Textbook Board in Bangladesh, still there are a number of misapprehensions about it. The researcher focuses on four of the main misapprehensions, usually held by the language teachers and researchers both. Other notable studies in the field are: Badger and Yan, 2008; Zoltan Dornyei, 2009; Sahail M. Asassfeh, Faisal M. Khwaileh, Yousef M. Al-Shaboul and Sabri S. Alshboul, 2012; Saeed Ahmad and Congman Rao 2013; Ming Chang, 2011.

Though the status, problems and challenges of teaching English in Saudi Arabian contexts have been explored by researchers from time to time, but still there remains much to be done in this area of research, and exactly for the same reason the present study has taken shape. The present study is different from all the previous studies as none of the previous studies discussed here investigated the existing conflict between the beliefs of English teachers in Saudi Arabia in the theoretical foundations of CLT approach and practical implementation of it in classes. Thus, there exists a gap in research and existing knowledge, and the present research tries to address it.

**RESEARCH QUESTIONS**

1. What is the attitude of teachers of English in Saudi Arabia towards CLT as an approach?
2. Is there a conflict between the beliefs of English teachers in Saudi Arabia in CLT, and its practical implementation in classes?

**Research Hypothesis**

Keeping in mind the objectives of the present study the researcher has framed the following hypothesis: I have hypothesized that there exists a conflict in the beliefs of English teachers in Saudi Arabia in CLT as an approach to teach EFL, and its practical implementation in class. Based on the hypothesis framed here, I designed the present study to answer the above questions.

**METHODOLOGY**

The present research was proposed to be a study on attitude, and therefore, the research methodology followed in the study is a combination of quantitative and qualitative analysis. Quantitative data has been collected from teachers of English at the colleges in Saudi Arabia through a survey questionnaire, while qualitative analysis involved in the interpretation of the numerical data collected through the questionnaire.

**Research setting and the participants**

The present study was conducted at King Abdul-Aziz University, and the colleges affiliated to it, at Jeddah, Usfan, Khulais, Kamil and Rabigh. There is uniformity in teachers’ training in Saudi Arabia, so, there was no difficulty in choosing the participating teachers, but it was made sure that the selected teachers had a good service experience to have framed some opinion on the
positive or negative aspects of implementing CLT to teach English in Saudi Arabia. Also, the rationale behind the selection of these teachers was that in informal conversation with the researcher, they had expressed their dissatisfaction with CLT as an approach. In any case, all the selected teachers had been using CLT for quite some time in their English teaching careers, and therefore, they had enough experience to express their attitude towards the approach in an objective manner.

Data Collection: Instrument

The primary source of data collection for this study was questionnaire. I have chosen questionnaire as a source for data collection because it saves time and contains detailed, desired information and excludes all unnecessary information (Brown and Rodgers, 2002: 116). The questionnaire contained attitudinal questions meant to elicit teachers’ responses on their beliefs about CLT and the practical implementation of the approach, rating their use of communicative activities in the class on a scale.

The questionnaires used in this study have been adapted from Savignon and Wang (2003). The questionnaire tested and used by them is found to be reliable and valid, and so, it has been taken as a model in preparing the questionnaire for the present study. Certain changes have been made in the questionnaires to suit the needs of the present study according to its context. Savignon and Wang used 7-point scale for measurement, while in the present study 5-point Likert scale has been used. They have used the questionnaire to gather opinions of students, whereas I have used it to gather the opinions of teachers. They have used a long questionnaire with many sub-sections on attitude, beliefs, experiences, etc. of students learning English through different approaches at different stages of their schooling, but my questionnaire is small with only 20 statements, and not divided into sub-sections. Every statement comprised of five options. – 1. Strongly disagree, 2. Disagree, 3. Neutral, 4. Agree, and 5. Strongly agree. The distribution of credit on attitude for a positive direction was as follows:

<table>
<thead>
<tr>
<th>Response:</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Credit:</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

Whereas, for a negative direction the credit allocation was reversed, i.e., 5, 4, 3, 2, 1.

Measurement Technique

I used two different measurement techniques to analyze the results obtained in this study: (i) Calculation of Cronbach’s Alpha for internal consistency of the questionnaire statements, and (ii) Calculation of means and percentage of the scoring done for the responses received from the participants.

(i) To calculate Cronbach’s Alpha, the following formula was used:

$$\alpha = \frac{k}{(k-1)} \times (1-\Sigma \frac{\text{Var}}{\text{Var}})$$

Where,

- $k = \text{number of statements in the questionnaire}$
- $\text{Var} = \text{variance (population standard deviation) of obtained scores for each statement}$
(ii) The mean and percentage of scores was calculated using simple arithmetic calculations.

Validity and Reliability
The data collection instrument was tested for validity and reliability as well as for internal consistency of the test items. The reliability and internal consistency [calculated using the formula given above: $\alpha = \frac{k}{(k-1)} \times (1-\Sigma \text{Var}/\text{Var})$ on Cronbach Alpha was 0.68. A commonly accepted rule is that an Alpha of 0.60 indicates acceptable reliability. To ensure the validity of the scale constructed for attitude, expert opinion was sought. In the pilot study conducted with 10 teachers, the average score for positive direction statements was measured 73.42, and for negative direction statements it was 48.

Sampling
A random selection technique was followed in selecting the colleges and participants for data collection to minimize bias in responses. A uniform syllabus is followed in Saudi Arabia to teach English, and since everywhere the emphasis is on following CLT approach to teach the language, there was no problem in randomized selection, either in the selection of the participating colleges or in the selection of teachers. The following factors played important role in the selection process:

Age: It was kept in mind that both young and mature teachers are represented. But this factor was not considered for analysis of the results obtained.

Length of service: This factor was important since teaching experience plays a major role in attitude. But again, the factor was not counted for analysis of results to impact the final interpretation.

Gender: The researcher made sure that male and female teachers got equal representation in data collection, but without being taken into consideration to impact the final result analysis.

Sample Size
20 teachers were chosen to participate in the study and questionnaires were distributed to them. This was done for ease of collecting and handling the data as to collect data from a larger number of teachers would have been extremely difficult for me. The present sample size represents 5 different colleges. All the participants chosen for the study were briefed about the objectives of the research. Any potential ethical issues, if there arose any, were discussed and settled in advance. Before administering the questionnaire the participants were asked if they had any difficulty in understanding the questionnaire. Only after ascertaining everything was alright, the questionnaires were distributed.

Variables
The present study measures the attitude of teachers towards implementation of CLT in their classes to teach English in Saudi Arabia. There are several factors related to the implementation
of CLT as an approach to teach English that affect teachers’ attitude towards its adoption as their favoured approach, or otherwise, in the class. All research studies that measure a perceptible change in something brought about by some factors carry out the measurement with the help of those elements, called “independent” and “dependent” variables. Thus, in the present study too, the perceptible changes in the attitude of the respondent teachers of English at the colleges in Saudi Arabia towards CLT as an approach are measured using some independent variables and some dependent variables, described below.

Independent Variable
Independent variable are those factors that bring about the expected, perceptible change in something, but which themselves remain unchanged in the process, that is, these factors are not dependent on some other external or internal factors. In experimental or quasi-experimental studies these are the factors whose effect on something becomes the subject of study. Although, the present study is neither experimental nor quasi-experimental, still, through data collection and analysis it measures the effect of the elements of CLT approach on the attitude of teachers to adopt or reject it in class. Therefore, the elements of CLT that are used in this study as an input to note their effect upon the attitude of concerned teachers function as independent variables. They are as follows:

i. Use of only English in the class
ii. Mother tongue not permitted to be used in FL class
iii. Learners’ context is not important in learning English
iv. Communication is the ultimate goal of learning a foreign language
v. Learners’ progress cannot be measured directly

All these independent variables are used as input statements in the questionnaire in various forms in the present study to elicit responses from teachers towards CLT.

Dependent Variable
Dependent variables are those factors that vary according to the nature of something affecting them, that is, these factors are dependent on some external or internal factors, and they change according to the nature of the given input. In other words, the effects brought about in something by external or internal factors are dependent variables. The present study measures teachers’ attitude towards CLT and its elements, therefore, that functions as a dependent variable in this context.

RESULTS AND DISCUSSION
Data Analysis
The data obtained through the questionnaires was tabulated and analyzed for Percentage, Mean and Standard Deviation. The table given below shows totals of attitude scores on each statement in the questionnaire calculated through a Likert Scale with five points, following the credit scoring scheme described above. These scores were used to calculate the Mean, Standard Deviation (SD) and the percentage of scores on attitude.
### Table 1: Teachers’ Beliefs, Theory and Practice of CLT in Class: Summary of Results

<table>
<thead>
<tr>
<th>No.</th>
<th>Statement</th>
<th>Total of scores</th>
<th>Mean of Scores</th>
<th>SD</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I focus mainly on grammar to teach English in my classes.</td>
<td>72</td>
<td>3.6</td>
<td>1.5690</td>
<td>72%</td>
</tr>
<tr>
<td>2</td>
<td>I engage my students in sentence drills and ask them to repeat sentences after me.</td>
<td>68</td>
<td>3.4</td>
<td>1.3134</td>
<td>68%</td>
</tr>
<tr>
<td>3</td>
<td>I mostly use Arabic in my class to teach English language.</td>
<td>75</td>
<td>3.65</td>
<td>1.3088</td>
<td>73%</td>
</tr>
<tr>
<td>4</td>
<td>To me teaching English is to explain grammar rules and students practicing them to construct sentences.</td>
<td>80</td>
<td>4</td>
<td>1.3764</td>
<td>80%</td>
</tr>
<tr>
<td>5</td>
<td>It is always I (the teacher) who speaks in the class; students seldom speak.</td>
<td>74</td>
<td>3.7</td>
<td>1.3803</td>
<td>74%</td>
</tr>
<tr>
<td>6</td>
<td>I don’t allow students to make errors in grammar and sentence structures.</td>
<td>71</td>
<td>3.55</td>
<td>1.5719</td>
<td>71%</td>
</tr>
<tr>
<td>7</td>
<td>I always correct the errors of my students.</td>
<td>74</td>
<td>3.7</td>
<td>1.5593</td>
<td>74%</td>
</tr>
<tr>
<td>8</td>
<td>My teaching of English is communications based; students learn to communicate in English.</td>
<td>49</td>
<td>2.45</td>
<td>1.7006</td>
<td>49%</td>
</tr>
<tr>
<td>9</td>
<td>I always design activities for students to interact in English with each other and in groups.</td>
<td>48</td>
<td>2.4</td>
<td>1.5355</td>
<td>48%</td>
</tr>
<tr>
<td>10</td>
<td>My focus in class is communication, but if necessary I explain grammar rules.</td>
<td>36</td>
<td>1.8</td>
<td>1.0052</td>
<td>36%</td>
</tr>
<tr>
<td>11</td>
<td>I allow my students to learn to communicate in English through trial-and-error attempts.</td>
<td>46</td>
<td>2.3</td>
<td>1.3803</td>
<td>46%</td>
</tr>
<tr>
<td>12</td>
<td>I create an atmosphere in the class for students to always use English.</td>
<td>41</td>
<td>2.05</td>
<td>1.3945</td>
<td>41%</td>
</tr>
<tr>
<td>13</td>
<td>I never correct the errors made by students while they communicate in English.</td>
<td>68</td>
<td>3.4</td>
<td>1.7290</td>
<td>68%</td>
</tr>
<tr>
<td>14</td>
<td>Communicative Language Teaching Approach (CLTA) is difficult to implement in the classroom.</td>
<td>66</td>
<td>3.3</td>
<td>1.3018</td>
<td>66%</td>
</tr>
<tr>
<td>15</td>
<td>CLT puts unrealistic demands on teachers and learners in non-native FL settings like Saudi Arabia.</td>
<td>73</td>
<td>3.65</td>
<td>1.2680</td>
<td>73%</td>
</tr>
<tr>
<td>16</td>
<td>I find CLT difficult because Saudi students are not prepared to follow it.</td>
<td>68</td>
<td>3.4</td>
<td>1.3917</td>
<td>68%</td>
</tr>
<tr>
<td>17</td>
<td>I find CLT difficult because Saudi students are used to traditional methods of teaching English.</td>
<td>76</td>
<td>3.8</td>
<td>1.3218</td>
<td>76%</td>
</tr>
<tr>
<td>18</td>
<td>I find CLT difficult because owing to their socio-cultural background Saudi students do not show interest in discussion on many topics.</td>
<td>78</td>
<td>3.9</td>
<td>1.1652</td>
<td>78%</td>
</tr>
<tr>
<td>19</td>
<td>I need more training before I implement CLT in the classroom.</td>
<td>79</td>
<td>3.95</td>
<td>1.2343</td>
<td>79%</td>
</tr>
<tr>
<td>20</td>
<td>CLT is not effective in Saudi Arabia because students have no chance to speak English outside the class.</td>
<td>74</td>
<td>3.7</td>
<td>1.4545</td>
<td>74%</td>
</tr>
</tbody>
</table>
The statements included in the questionnaire, in accordance with the research hypothesis, had clearly two directions, positive and negative. To avoid bias in data collection, both types of statements were presented in one questionnaire, but with a clear division of segments. Thus, statements 1-7, and then 14-20 bear positive direction while statements 8-14 take negative direction for the hypothesis. Accordingly, the Mean of the scores obtained for the positive direction statements is higher (73.42) than the Mean of scores obtained for the negative direction statements (48).

**Interpretation**

High Mean and high Percentage of scores for the positive direction (all the statements implying that the teachers are using traditional methods of teaching English, rather than using CLT) is indicative of the confirmation of the idea that the English teachers selected for this study most of the times avoided CLT and instead used traditional method to teach the language like, teaching of grammar, sentence drills and repetition, etc. A Mean of scores pegged at 73.42 indicates that a majority of teachers strongly agree or agree to the statements confirming this belief. The lower Mean and lower Percentage of scores for the negative direction (all the six statements implying that the teachers were using CLT to teach English) indicates that though teachers were aware of the theory behind CLT, they were using it in the class very little. The Mean of scores for this direction is 48, indicating that the teachers tend to be Neutral or undecided as regards the use of CLT in their classes. This is where the conflict lies.

**CONCLUSION**

The present study was taken up to seek answers to the following questions:

1. What is the attitude of teachers of English in Saudi Arabia towards CLT as an approach?
2. Is there a conflict between the beliefs of English teachers in Saudi Arabia in CLT, and its practical implementation in classes?

The analysis of the data collected for the study clearly reveals that,

1. The attitude of teachers of English in Saudi Arabia towards CLT as an approach is neutral, neither positive nor negative.
2. There exists a conflict between the beliefs of English teachers in Saudi Arabia in CLT, and its practical implementation in classes.

The results indicate that though English teachers in Saudi Arabia express some faith in the tenets of CLT, they are lacking in practical implementation of the approach in their classes.

**Pedagogical Implications**

The results obtained through the present study hint at a disturbing trend among teachers of English in Saudi Arabia. CLT is considered by many as the most successful foreign language teaching approach, and therefore, in Saudi Arabia too the approach is recommended. But, either the teachers are not prepared to implement the approach in its full spirit, or they feel there are other hurdles on the way. This implies that,
1. Teachers should be given appropriate training in CLT;
2. English language classes should be fully furnished with all the materials required to follow CLT in class;
3. Students should be given some bridge course/crash course in English, in addition to the regular teaching; and,
4. Examination system should be restructured to accommodate a different evaluation system based on achievements in communicative capability.

Suggestions for Further Research
While carrying out the present study, I faced several limitations for lack of resources and time, which, I believe, future researchers interested in this area may take up for further study. Some of those points are as follows:

1. The present study was conducted on a small scale, surveying the opinions of only 20 teachers. The results may show a different trend if a different study is conducted on a larger scale.
2. The present study didn’t take into account several other factors, like gender and length of service of teachers of English. A further study may include these dimensions in the study of conflict regarding theory and practice of CLT.
3. Students’ opinions about CLT may also help arrive at a better picture of CLT and its acceptability in Saudi contexts.

Limitations of the study
The results are not meant to present either a critique of the approach or suggest any remedial measures if the expected conflict is interpreted to raise a serious pedagogical issue. The scope of the present study is limited to English language taught as a foreign language in Saudi Arabia using CLT as an approach, and not to any other foreign language in any other setting. Still, on further experimentation and research the results and the associated measures may be applicable to other foreign languages as well.

The results cannot be interpreted as a generalized comment on the nature of English teaching and learning in Saudi Arabia. For a broader generalization, further research at a larger scale, with larger samples and larger area setting is required.

REFERENCES


REDUPLICATIONS OF BESEMAH LANGUAGE:
AN EFFORT TO UNDERSTAND THE UNIQUENESS OF
LOCAL LANGUAGES

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ABSTRACT
This study analyzes the morphological process in Besemah language, which focuses on reduplication. This study is aimed to find the forms of reduplication along with the change of meaning that occurs. The methodology used in this study is qualitative method employing the data source from the dictionary of Bahasa Besemah–Indonesia–Inggris and the book entitled Bahasa Besemah. The results of this study showed that there are ten forms of reduplication with their various meanings. The results are expected to be a guide in Besemah language teaching in schools.

KEYWORDS: Besemah language, reduplication, affix, prefix, suffix

INTRODUCTION
Indonesia is a very wide country with many islands. It has an estimated population of over 255 million people scattered all over the 34 provinces and from various ethnic groups. There are some 300 ethnic groups, a result of both the country's unique geography and history. These ethnic groups have made Indonesia rich with culture. Culture can be reflected through habit, clothes, art, perspective and language, but the most distinctive feature of a culture is language. The official language, Bahasa Indonesia, is a strong unifying factor in the country where more than 300 distinct of regional languages are still spoken. Unfortunately, UNESCO noted that about 147 of the languages are almost extinct. Therefore, some attempts from the government, the society and linguists are highly needed to preserve the existing language. One of the local language is Besemah language.

Besemah language is one of Indonesian local languages. It is widely spoken by people who live on the highland of South Sumatera Indonesia - specifically around Mount Dempo. According to Bradley J. McDonnell (2013), Besemah (alternatively, Pasemah) is a little-known Malayic language in the Western Malayo-Polynesian branch of the Austronesian language family. Basically, Besemah Language is not included into endangered language since it is still spoken by more than 1000 speakers. However, without any significant action, this language could possibly extinct in some decades.
As Indonesian and English, a number of words in Besemah language are formed through reduplication although with some distinction. Reduplication is a part of morphology. According to Aronoff and Fudeman (2006), in linguistics, morphology refers to the mental system involved in word formation or to the branch of linguistics that deals with words, their internal structure, and how they are formed. Reduplication is a wholly or partial repetition with or without affixation of syllable, morpheme or words. It is commonly found in many languages with different process and meaning alteration. Related to reduplication in Besemah language, this study is conducted to answer these questions:

1. What are the word formations of reduplication in Besemah Language?
2. What kinds of semantic interpretation that lie behind reduplication in Besemah language?

The result of this study can be significant for education purposes related to ethnic language in Indonesia. This study can be used as a reference in learning this language and conducting further research on Besemah language. Moreover, this study can also be considered as an attempt to enhance people’s interest on ethnic cultures and preserve local languages, particularly Besemah Language.

LITERATURE REVIEW

According to Katamba (1993), reduplication is an affixation process which involves the addition of a free morpheme (not necessarily a bound morpheme) to the beginning, the end or within the base. Reduplication is used in a number of languages to varying extents. Sapir (1921:76) in Katamba (1993:180) observed that:

Nothing is more natural than the prevalence of reduplication, in other words, the repetition of all or part of the radical element. The process is generally employed, with self-evident symbolism, to indicate such concepts as distribution, plurality, repetition, customary activity, increase in size, added intensity, continuance.

Related to the formation, reduplication involves copying linguistics constituents or fragments that are not morphemes or even syllable. In Modern Linguistic Morphology, Katamba (1993) mentioned two types of reduplication as the following:

1. Full reduplication deals with the repetition of a whole meaningful constituent, an entire word, word stem (root with one or more affixes), or root. Consider the following data from Maori (Krupa, 1966 quoted in Katamba, 1993): mano ‘thousand’ → manomano ‘innumerable’ (nouns); reo ‘voice’ → reoreo ‘conversation’.

2. Partial reduplication deals with the repetition of only a syllable of a word or fragment. It is illustrated as the following: tango ‘take up, take in hand’ → tatango ‘snatch from another’; kimo ‘wink, close the eyes’ → kikimo ‘keep the eyes firmly closed’ (Krupa, 1966 quoted in Katamba, 1993).
Besides the formation, reduplication also involves certain alteration in meaning. There is a wide range of meanings in addition to the process of reduplication and it can be classified through semantic properties proposed by Moravcsik. According to Moravcsik (1978), there are four semantic properties for identifying the presence or absence of a particular meaning:

**Augmentation**
Augmentation can be defined as an increase in participant quantity of an event or the event quantity themselves.

   For example in Indonesian: *buku* ‘book’ → *buku-buku* ‘books’ (plurality); *karung* ‘sack’ → *berkarung-karung* ‘some sacks’

b. Augmentation of events includes implied meaning such as (1) repetition of events: ‘to Y repeatedly’, (2) habits: ‘to have the habit of Y’, (3) reciprocal actions in which roles of participants change: ‘to Y each other,’ or (4) continuation of actions: ‘to keep Y’.
   For example in Indonesian: *teriak* ‘shout’ → *teriak-teriak* ‘shout repeatedly’; *pukul* ‘hit’ → *pukul-pukulan* ‘hit each other’

**Diminution**
Diminution can be defined as a decrease of the morpheme quantity. It indicates a smaller form of the intended constituent, usually a noun. For example in English: *book* → *booklet* ‘small book’; *pig* → *piglet* ‘baby pig’

**Intensification**
Intensification can be defined as changes in degree. For example in Turkish: *dolu* ‘full’ → *dopdolu* ‘quite full’ (Godel, 1941 in Kajitani, 2005)

**Attenuation**
Attenuation can be defined as a). ‘somewhat (like)X,’ b). similarity: ‘similar to X,’ or c). unreality: ‘to pretend to be X’. For example in Indonesian: *ayam* ‘chicken’ → *ayam-ayaman* ‘somewhat like ayam’; *kucing* ‘cat’ → *kucing-kucingan* ‘pretend to be cat’

There are similar researches on morphology that provide this research with a lot of useful information related to reduplication both morphologically and semantically in various language. The first is *Semantic Properties of Reduplication among the World’s Languages* by Motomi Kajitani (2005) that aimed at examining the results of a cross linguistic study of semantic properties expressed by reduplication (a repetition of sound strings). While the second is *Reduplication In English And Vietnamese, A Contrastive Analysis* by Phan Lien Yen Phi (2011) that aimed at examining the forms and functions of reduplication in English and Vietnamese through a contrastive view. It also extended the study to some useful implications for teaching reduplication and translating them from Vietnamese into English and vice versa.
METHODOLOGY
The methodology used in this study is qualitative method. The data were collected, described, and analysed in qualitative approach. In doing this, the writer acted as the key instrument in this study which means playing a dominant role in deciding which the data include or not to be analysed (Bogdan & Biklen, 1992, p.36). Sugiyono (2014) asserts that qualitative method aims at getting more comprehensive meaningful data. Qualitative method emphasizes more on meaning than generalization.

The data are taken and collected from the dictionary of Bahasa Besemah–Indonesia–Inggris (Besemah – Indonesian – English Dictionary) in accordance with a book entitled Bahasa Besemah (Besemah Language), which were both written by Mahdi, one of the renowned linguistic lecturers in Padjadjaran University. He is a native speaker of Besemah language, who really concerns on the preservation of this Indonesian local language. Therefore, it is believed that the data could provide this study with a reliable representation. After having the data, the reduplicated words were identified and classified into morphological process classifications which proposed by Katamba (in Modern Linguistic Morphology, 1993) as mentioned in the theoretical background. While for answering the second question, the semantic interpretations were analyzed by using the related theory, proposed by Moravcsik (1978). Lastly, the analyzed data were elaborated to provide better understanding on the study.

RESULT AND DISCUSSION
The results of the research showed that generally there are two forms of reduplication, ie full reduplication and partial reduplication, and each form consists of several parts. The following is a description of both of the reduplicated forms.

Full Reduplication
Katamba (2013) defines full reduplication as copying the whole meaningful constituent. In Besemah language, the occurrences in the data and the base words are as shown in (1)a-d in the table 1 below.

<table>
<thead>
<tr>
<th>(1)</th>
<th>Base Word</th>
<th>Meaning</th>
<th>Reduplication</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ase</td>
<td>feel, think</td>
<td>ase-ase</td>
<td>doubtful</td>
</tr>
<tr>
<td>b</td>
<td>deghaq</td>
<td>imitative sounds such as laughing out loud</td>
<td>deghaq-deghaq</td>
<td>roar with laughter</td>
</tr>
<tr>
<td>c</td>
<td>ringkhih</td>
<td>beautiful</td>
<td>ringkhih-ringkhih</td>
<td>more than one objects are beautiful</td>
</tr>
<tr>
<td>d</td>
<td>setaq</td>
<td>a piece</td>
<td>setaq-setaq</td>
<td>piece by piece</td>
</tr>
</tbody>
</table>

The data above show that this kind of reduplication in Besemah Language involves the repetition of the whole word without any additional unit. The meanings are changing from the base words.

Full Reduplication with Affixation
This type is a variation of full reduplication. It manifests in the presence of suffix, prefix, or simulfix to the reduplicated form.

Full Reduplication with Prefixes
This reduplication deals with an additional constituent embedded to the beginning of the whole repeated constituent as in the followings in the table 2.

Table 2: Full Reduplication with Prefixes

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
<th>Reduplication</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a gulung</td>
<td>roll</td>
<td>begulung-gulung</td>
<td>roll repeatedly</td>
</tr>
<tr>
<td>b kilu</td>
<td>kilo</td>
<td>bekilu-kilu</td>
<td>many kilos</td>
</tr>
<tr>
<td>c agh</td>
<td>divide</td>
<td>diagih-agih</td>
<td>to be shared/divided</td>
</tr>
<tr>
<td>d guraq</td>
<td>shake</td>
<td>diguraq-guraq</td>
<td>to be shaken</td>
</tr>
<tr>
<td>e ijaq</td>
<td>step</td>
<td>kuijaq-ijaq</td>
<td>I repeatedly stepped on something</td>
</tr>
<tr>
<td>f gauq</td>
<td>shout</td>
<td>tegauq-gauq</td>
<td>repeatedly scream</td>
</tr>
<tr>
<td>g umaq</td>
<td>mom</td>
<td>teumaq-umaq</td>
<td>repeatedly call for mom</td>
</tr>
</tbody>
</table>

As we can see above, there are a number of prefixes that are attached in the reduplication in Besemah language. The prefixes are be-, di-, ku- and te-. The reduplication and prefixes cause changes in the base words meaning.

Full Reduplication with Suffixes

The reduplication involves full repetition of the base word embedded by a constituent at the end of the repetition as in the table 3.

Table 3: Full Reduplication with Suffixes

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
<th>Reduplication</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aduit</td>
<td>money</td>
<td>duitan</td>
<td>replica of money</td>
</tr>
<tr>
<td>b mijah</td>
<td>table</td>
<td>mijah-mijahan</td>
<td>a toy replica of table</td>
</tr>
<tr>
<td>c sepur</td>
<td>train</td>
<td>sepur-sepuran</td>
<td>a toy replica of train</td>
</tr>
</tbody>
</table>

In this kind of reduplication, a suffix is embedded. In Besemah language, -an suffix embedded in a full reduplication without any other affixation is very productive. It has caused the base words meaning changing through attenuation process in which the reduplicated words imply somewhat like ‘the base word’.

Full Reduplication with Simulfixes

The reduplication involves full repetition of the base word embedded by a constituent in the beginning and at the end of the repetition as data in table 4 below.

Table 4: Full Reduplication with Simulfix

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
<th>Prefix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a alap</td>
<td>beautiful, good</td>
<td>sealap-alape</td>
<td>very beautiful</td>
</tr>
<tr>
<td>b suni</td>
<td>quiet</td>
<td>sesuni-suninye</td>
<td>very quiet</td>
</tr>
<tr>
<td>c dide</td>
<td>not</td>
<td>sedide-didenye</td>
<td>at least</td>
</tr>
<tr>
<td>d due</td>
<td>two</td>
<td>kedue-duenye</td>
<td>both</td>
</tr>
<tr>
<td>e empat</td>
<td>four</td>
<td>keempat-empate</td>
<td>all four</td>
</tr>
</tbody>
</table>

Based on the data, the presences of simulfix in Besemah language reduplication are often as a pair of (se-e) as in 4a, (se-nye) as in 4b and 4c, (ke-nye) as in 4d and (ke-e) as in 4e. Related to the meaning change, the reduplication involves intensification process as in 4a, 4b and 4c in...
which there are changes of degree and augmentation process as in 4d and 4e in which the quantities increase.

**Full Reduplication of Derivational Form**

The reduplication involves full repetition of the derivational form of the base word. In Besemah language, derivational forms of base words are usually indicated by the attachment of \( N- \) in the beginning of the base word. Most of the derivational words are verbs as in the table 5 below.

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
<th>Derivation</th>
<th>Meaning</th>
<th>Reduplication</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a cangaq</td>
<td>open</td>
<td>ncangaq</td>
<td>to open</td>
<td>ncangaq-ncangaq</td>
<td>grumble angrily and loudly</td>
</tr>
<tr>
<td>b gutuk</td>
<td>throw</td>
<td>nggutuk</td>
<td>to throw</td>
<td>nggutuk-nggutuk</td>
<td>throw repeatedly</td>
</tr>
<tr>
<td>c kecaq</td>
<td>hold</td>
<td>ngecaq</td>
<td>to hold</td>
<td>ngecaq-nggecaq</td>
<td>holding repeatedly</td>
</tr>
<tr>
<td>d sebib</td>
<td>mock, insult</td>
<td>nyebib</td>
<td>to mock or to insult</td>
<td>nyebib-nyebib</td>
<td>insult repeatedly</td>
</tr>
<tr>
<td>e turai</td>
<td>imitation</td>
<td>nurai</td>
<td>to imitate</td>
<td>nurai-nurai</td>
<td>go with the stream</td>
</tr>
</tbody>
</table>

As we can see above, the attachment of \( N- \) in the beginning of the base words causes a form changing to the base words. As in 5b, if the initial of the base word is \( g \) then the \( N- \) changes into \( ng- \). If it is \( k \), then \( k \) is omitted and \( N- \) changes into \( ng- \) as in 5c. For words started by \( s \), the initial letter is omitted and \( N- \) changes into \( ny- \) as in 5d. While if the words are started by \( t \), then the initial letter is omitted and changed into \( N- \) as in 5e.

Related to the meaning, this kind of reduplication mostly causes augmentation of event. Since most of the derivational words are verbs, then the actions are done repeatedly as in 5b, 5c and 5d. The meaning of reduplicated words in this form has the same meaning as the first syllable repetition with phoneme variation /e/ such as ncangaq-ncangaq and ncencangaq.

**Full Reduplication with the Second Syllable Variation**

The reduplication involves full repetition of the whole word constituent with a change on the last syllable of the first word as data in the table 6 below.

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
<th>Reduplication</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a depas</td>
<td>imitative sounds such as objects pass quickly</td>
<td>depaq-depas</td>
<td>term to express many things that pass quickly</td>
</tr>
<tr>
<td>b cegur</td>
<td>impact sound of large objects on wooden walls / floors</td>
<td>cegaq-cegur</td>
<td>noisy sounds in wooden rooms</td>
</tr>
<tr>
<td>c decus</td>
<td>imitative sounds such as piercing the tires with spikes</td>
<td>decaq-decus</td>
<td>term to state talking repeatedly without manners</td>
</tr>
<tr>
<td>d desiur</td>
<td>sound of s.t passes very fast</td>
<td>desaq-desiu</td>
<td>sound of projectile</td>
</tr>
</tbody>
</table>

Based on the data above, the original base words form occurs on the last constituent of the reduplications, while the first changes. The last two letters of the base words, usually in the form...
of vowel-consonant change into –aq as in 6a-d. Related to the meaning, the reduplication reflects augmentation process of participant as in 6a, 6b, 6d and augmentation process of event as in 6c. The meaning of the base words alter to ‘many X’ (6a, 6b, 6d) and ‘to Y repeatedly’ (6c).

**Full Reduplication with Phoneme Variation**

The reduplication involves full repetition of the whole word constituent with a change on one of the vowel or more. It is different from the previous kind of reduplication, the original form of the base words are placed in the front or the first word as data in the table 7 below:

<table>
<thead>
<tr>
<th>(7)</th>
<th>Base Word</th>
<th>Meaning</th>
<th>Reduplication</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>gudak</td>
<td>shaky</td>
<td>gudak-gadik</td>
<td>keep shaky</td>
</tr>
<tr>
<td>b</td>
<td>sedaq</td>
<td>choke</td>
<td>sedaq-seduq</td>
<td>sob</td>
</tr>
<tr>
<td>c</td>
<td>kuak</td>
<td>the sound of buffalo</td>
<td>kuak-kuik</td>
<td>a scream of buffalos’ kuak</td>
</tr>
<tr>
<td>d</td>
<td>kelupak</td>
<td>shell</td>
<td>kelupak-kelapik</td>
<td>sounds from in-use slippers</td>
</tr>
</tbody>
</table>

As shown in 7a, the first and second vowel change in the second word of the reduplication or in other words all vowels change, while in 7d, it is only the second and the third change but the first remains the same. In other side, 7b and 7c show only one vowel changes while the first stays the same. Related to the meaning, the reduplication causes augmentation of event as in 7a since it implies ‘keep doing X’. In 7b, the meaning of the base word manifests somehow as a part of the reduplication meaning. In brief, while someone sob, he or she may also choke. While 7c implies intensification since there is changes in degree in which sense of sound increases into scream.

**Full Reduplication with Affixation and Phoneme Variation**

The reduplication involves full repetition of the whole word constituent with a change on one of the vowel or more and affixation. Differ from the previous kinds of reduplication, the base words are reduplicated three times with variation on the last vowel as shown in the table 8 below.

<table>
<thead>
<tr>
<th>(8)</th>
<th>Base Word</th>
<th>Meaning</th>
<th>Reduplication</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>dempang</td>
<td>imitative sounds such as beating trays</td>
<td>bedempang-bedempung-bedemping</td>
<td>kind of sound that comes from drum in replying</td>
</tr>
<tr>
<td>b</td>
<td>depas</td>
<td>imitative sounds such as objects pass quickly</td>
<td>bedepas-bedepus-bedepis</td>
<td>sound of thing passing very fast</td>
</tr>
<tr>
<td>c</td>
<td>cegur</td>
<td>impact sound of large objects on wooden walls / floors</td>
<td>celegar-celegar-celegir</td>
<td>various noisy sounds in a wooden rooms</td>
</tr>
</tbody>
</table>

As shown above, 8a and 8b use prefix be- with changing only on the last vowel. While in 8c, the reduplication uses infix –el-. Related to the meaning, this kind of reduplication involves augmentation since they deal with repeated things, ‘very X’ and ‘various X’.

**Partial Reduplication with Affixation**

As stated above that partial reduplication is about copying a syllable of a word or fragment and this type of reduplication also occur in this data but with the presence of some variations. In this part, the variations manifest in the additional of affixes. Take a look the data in the table 9 below.
Table 9: Partial Reduplication with Affixation

<table>
<thead>
<tr>
<th></th>
<th>Base Word</th>
<th>Meaning</th>
<th>Reduplication</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>gering</td>
<td>sick</td>
<td>gegeringan</td>
<td>often sick</td>
</tr>
<tr>
<td>b</td>
<td>reti</td>
<td>meaning</td>
<td>reretian</td>
<td>it is a term to express s.o that sometimes makes happy and vice versa</td>
</tr>
<tr>
<td>c</td>
<td>seding</td>
<td>sad</td>
<td>sesedingan</td>
<td>feel sad too</td>
</tr>
</tbody>
</table>

As shown in the data, this reduplication involves repetition of the word base first syllable, this is the reason why they become partial reduplication. As in 9a, 9b and 9c, since the first syllables are ge-, re-, and se-, they become the reduplicative constituent, preceded the base words plus the additional of –an suffix. Related to the meaning, the reduplications involve augmentation process that deals with ‘more X’ as 9a, and ‘X too’ as 9c. While the meaning of 9b is totally different from the base. It represents a term of someone’s condition. Thus, the meaning of this reduplication is a terminology.

Partial Reduplication with Phoneme Variation

The reduplication involves repetition of a word syllable or fragment with a change on the first vowel of the base.

Table 10: Partial Reduplication with Phoneme Variation

<table>
<thead>
<tr>
<th></th>
<th>Base Word</th>
<th>Meaning</th>
<th>Reduplication</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>kibang</td>
<td>wag, shadow</td>
<td>kekibang</td>
<td>anything put in the middle of the paddy field in order to prevent birds and other animals to feed on the grain</td>
</tr>
<tr>
<td>b</td>
<td>sikuq</td>
<td>classifier for animals</td>
<td>sesikuq</td>
<td>one by one</td>
</tr>
</tbody>
</table>

The data show that there are changes from /i/ of the first syllable of the base word into /e/ in the reduplicative constituent. Related to the meaning, 10a reduplication implies only a sense of the base word. Since things that farmers put in the middle of paddy field to prevent animals’ disturbance can create a wag and shadow which make animals think that it is a human, so they will not brave to eat the paddy. It can be concluded that the reduplicative words, somehow, possesses a property of the base word. This is the reason of the naming process category, extensification in which the base word’s meaning extents to widen meaning. While 10b involves augmentation process since it implies ‘X by X’.

Partial Reduplication with Affixation and Phoneme Variation

The reduplication involves repetition of a word syllable or fragment with a change on the first vowel of the base and -an suffix as shown in the data in table 11 below.

Table 11: Partial Reduplication with Affixation and Phoneme Variation

<table>
<thead>
<tr>
<th></th>
<th>Base Word</th>
<th>Meaning</th>
<th>Reduplication</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>sijat</td>
<td>numeral coefficient for fruits</td>
<td>sesijatan</td>
<td>certain things only</td>
</tr>
<tr>
<td>b</td>
<td>sikuq</td>
<td>classifier for animals</td>
<td>sesikuqan</td>
<td>certain things only</td>
</tr>
<tr>
<td>c</td>
<td>sughang</td>
<td>a man, a person, alone</td>
<td>sesughangan</td>
<td>only certain people</td>
</tr>
</tbody>
</table>

Related to the meaning, this is one variation that cannot be facilitated by Moravscik’s theory of semantic properties in reduplication. The reduplicative forms show more specific meaning than
the base word which is more general and the focus is relatively smaller. This is the related reason why this variation is named, specification.

**Partial Reduplication with Unique Morpheme Forming Repetition**

The reduplication involves repetition only on the first consonant of the base word. Thus, in Besemah language, there are such morphemes that mostly occur coinciding with certain words such as *caq, paq, saq, nyaq* and *tang* as the data below.

**Table 12: Partial Reduplication with Unique Morpheme Forming Repetition**

<table>
<thead>
<tr>
<th>Unique Morpheme</th>
<th>Reduplication</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>(12) <em>caq</em></td>
<td>a <em>caq-celicis</em></td>
<td>sounds such as the baking/frying s.t which cause noise <em>cis</em></td>
</tr>
<tr>
<td></td>
<td>b <em>caq-celucus</em></td>
<td>term to state talking repeatedly without manners</td>
</tr>
<tr>
<td></td>
<td>c <em>caq-celucup</em></td>
<td><em>cup</em> sounds arising when sucking s.t</td>
</tr>
<tr>
<td></td>
<td>d <em>caq-celicit</em></td>
<td><em>cit</em> sounds arising from mice</td>
</tr>
<tr>
<td>(13) <em>nyaq</em></td>
<td>a <em>nyaq-nyelinyit</em></td>
<td>bitten by mosquito many times</td>
</tr>
<tr>
<td></td>
<td>b <em>nyaq-nyelunyus</em></td>
<td>the word that usually accompanies word <em>panah</em>, which shows s.t passing one by one</td>
</tr>
<tr>
<td></td>
<td>c <em>nyaq-nyut</em></td>
<td>asking s.t repeatedly</td>
</tr>
</tbody>
</table>

Along with the base words, the unique morphemes make rhyme. As in 12, the unique morpheme *caq* is usually accompanied by word started with /c/ and ended by *cis, cus, cup* or *cit*. While the unique morpheme *nyaq* is usually accompanied by word started with /ny/ and ended by *nyit, nyus*, or *nyut*.

**CONCLUSION**

After discussing the research findings, it can be concluded that the reduplication in Besemah language possesses very unique forms which involve three meaning alterations of semantic properties. The forms are namely: (1) full reduplication, (2) full reduplication with affixation, (3) full reduplication of derivational form, (4) full reduplication with the second syllable variation, (5) full reduplication with phoneme variation, (6) full reduplication with affixation and phoneme variation, (7) partial reduplication with affixation, (8) partial reduplication with phoneme variation, (9) partial reduplication with affixation and phoneme variation, (10) partial reduplication with unique morpheme forming repetition.

While semantic properties, there are three other categories, *specification, extensification* and *terminology*. Specification involves a meaning change from the general one to the more specific one such as *sijat* – *sesijatan*. Extensification involves a meaning alteration in which the reduplicative words somehow contain partly or certain sense of the base words’ meaning such as *kibang* – *kekibang*. While terminology means the reduplicative form possesses different meaning from the base word and indicates a term for something as *reti* – *reretian*. The result of this study is strongly recommended to be used as reference in future studies as well as a guide in Besemah language teaching in schools.
Limitations of the study

The limitation of the study is important in order to be focused on certain cases needing new findings. Limitations of this study are:

1. To describe the forms of reduplication in Besemah language
2. To identify and understand the meaning alterations of semantic properties.

REFERENCES


ABSTRACT
From ancient times up to now human beings with their great visionary potential and for satisfying their sense of imagination, have invented mythical creatures. These myths not only have developed and matured in literature framework but also, helped a lot in enriching the literature. Simurgh is one of major mythological elements which had appeared in literature, especially in Epics and Mysticism and played such an important role. This element caught the attention of many great poets before Islam in Avesta and other works of Pahlavi Era and after Islam in Heroic Epics and then in Mystic Epics and has found a major place in Epics and Mystic literature. According to the related researches on Avesta and works in Pahlavi Era it’s discovered that Simurgh is a long winged bird whose nest is located on a healing tree which is called “Vispobish”. This tree comprises the seeds of all plants. Iranian poets through Ferdowsi era to Jami, got use of it in diverse ways for signifying epic and mystic contents. The researcher here tries to reflect upon Simurgh position in Persian literature from Ferdowsi to Jami period.

KEYWORDS: Myth, Mysticism, Simurgh, Shahnameh, “Manteq-o-Teyr” by Attar, Safir Simurgh (Incantation of Simurgh) by Suhrawardi, Tamhidat (Perludes) by Eyn-Al Quzat

INTRODUCTION
Simurgh is one of the most wonderful mythical creatures which have caught the attention of scientists and Iranologists for many years. It is a giant bird appeared in epics and ancient stories of Iran. Simurgh is the most beautiful, the most complete creature in mystical and philosophical texts that many philosophers and thinkers in the field of mysticism and wisdom applied for conveying delicate and sophisticate subjects. The appearance of this mythical bird in Iranian culture backs to pre-Islamic era. According to the related researches on Avesta and works in Pahlavi Era it’s discovered that Simurgh is a long winged bird whose nest is located on a healing tree which is called “Vispobish”. This tree comprises the seeds of all plants.

Ancient Greek mythology describes Phoenicis as a bird “singing so beautifully that the sun stops in its path across the sky to listen to her song” (Larius 2008).

The first person who used birds in the realm of philosophical thoughts and made stories about them was Avicenna. It had different meanings in mysticism literature, the most common of which is perfect or ideal man. Suhrawardi in Safir Simurgh (incantation of Simurgh) has put together all
mythological features and qualities of Simurgh and especially of Gabriel, and attributed them all to Simurgh (Shah Al-din, 1994).

Attar’s epic “Manteq-o-Teyr” or “The Logic of Flight” reflects a metaphor where a hoopoe bird as a leader whose vision was to reach a mountain called “Qaf” takes the leadership of thousands of birds as a community of practice and finds The King of Birds in the character of “Simurgh” or “Thirty Birds” who reached down the road successfully. The metaphor of Simurgh is chosen here as it serves the distributed model of leadership. Organizational metaphors have been used for various purposes including attempts to rationalize and synthesize theories which derive from very different origins, areas of interest and methods of inquiry (Royer, 2006). Retold by Aslan (2006, 206-208), to reach the Simurgh, the birds would have to traverse seven treacherous valleys, each representing a station along the way.

Simurgh in Shahnameh appeared as a mythological bird and a supernatural creature. Being wise and sage, Simurgh is aware of closely-guarded secrets; and due to mythological features, it is influential in the destiny of heroes and occurrence of mythological events (Ferdowsi, 2002).

Ferdowsi’s Shahnameh was such a magnificent masterpiece that its poems and copies were prevailed all around Iran. Consequently, its stories and anecdotes were retold and spread by word of mouth, and all walks of life memorized its poems or epic stories which were remembrances of Iran majesty before Islam. As a result, Shahnameh was the one and only national book for Iranians.

The repetition of these stories written by "the wise sage of Tus", not only reinvigorated pride sense among Iranians and revived their patriotism feeling against the Arabs and Turks, but also was effective in other aspects of ethics and humanities of this nation. Poetry, literature, history, etc. all were influenced by Shahnameh. Almost every book mentioned one or some of the heroes of Shahnameh.

Mysticism or Sufism was not an exception, as well. The real or imaginary creatures of Shahnameh were utilized in allegorical or symbolic style in mysticism. The story of Simurgh is one of those mystic stories in which visiting Simurgh was the aim and purpose of mystic wayfarer and several stories were written about that matter, one of the best examples is Attar’s “Conference of the Birds”.

EPIC LITERARY
Epic literally means braveness and courageous; and in literature it’s a narrative recounting events of old days and ancient times through which the life of primitive men is narrated. Epic is an age-old literary genre that declares the story of a nation aimed at reaching civilization and cultivation. Epic of each nation is representative of that nation’s dreams and ideals. In epic we read about nationalist or autonomist wars and getting rid of enemies. Also in epic we read about the first times; the first time fire was discovered for example. Anyway, based on literary terms epic is a
kind of descriptive poetry whose basic structure is narration of heroic deeds and events (Safa, 2008).

Epic in Arabic Literature is different from Persian Literature. In Arabic Literature epic consists of odes written by Arab poets devoted to the praise of their tribe honors. But in Persian Literature all kinds of heroic and gallant stories are called epic. Epic might be short or long. The short ones are called epic hymns and in Persian can be called “ballads”. The long ones are called epic narration and in Persian can be called razm-nameh which means narration of battles. Moreover, epic might be in prose or verse form, oral or written. Based on literary genres epic might be heroic, romance, historical, religious or comic. (Khaleghi Motlagh, 2007)

**Mysticism epic**

In Persian literature there are lots of examples for this kind of epic; such as the execution of Mansur al-Hallaj in Attar’s “Tazkirat-ul-Awliyā” (Biographies of the Saints) and also his “Manteq-o-Teyr” (Conference of the Birds) which is also a mystic epic but written in allegorical style.

Safa in “Epic Storytelling in Iran” classified epics to two categories: natural and national epics, artificial epics. Afterwards he represented another classification for epics and classified them to two groups: heroic and mythological epics, and historical epics.

**What is a myth?**

Myth is a phenomenon which has various meaning and definitions for different people and everyone defines it based on their own comprehension and expectation of the word myth. Therefore an absolute definition for myth, a clear-cut, one and only definition, couldn’t be offered that takes consideration of all aspects of this word.

Some people concerns that if a phenomenon is not consistent in the way they define it, they won’t accept it as the same phenomenon. These people are not aware of the fact that fabulous phenomena are difficult to define in one or two or even more definitions. If the guest proved too short, he would stretch them; and if the guest proved too long, he would amputate the excess length in order to fit them with the size of his bed. The same is true about those who want to offer one clear-cut definition for myth.

**Myths appearance in literature**

Mythology exists in national literature of different countries. These days, sense and meaning of the myth is not compatible with the past. In the works of great poets such as Rumi (Melawi) and Ferdowsi the element of myth plays a significant role.

Encyclopedia myth is defined as legend, story and false notion but that is the literal meaning of myth and does not convey the real sense of it. One must keep in mind that myth concept has changed a lot up to now. Myth in a sense is a mirror for humanity soul which reflects the human facts throughout the history.
Human beings make myth based on their period. Myth is the result of human experience through history that passed on from a generation to another. Myths are always made for a specific reason and aim. Poets and authors revive the past culture via using mythical base. Myths might be in accordance with historical facts or real humans (Zomorodi, 2003).

If we consider history precisely, we will notice that Iranian identification issue and their self-image can be seen in mythological stories of pre-Islamic era. One of the most significant factors in survival of Iranian culture political history is the existence of these myths (Ahmadi, 2004).

Myths are representatives of archetypes and idealist humans. The most evident feature of invulnerable heroes is their idealism and perfectionism. An aspect of mythology is that it is just like a utopia in which human being is searching for a better and superior world. Looking into history of Iran written by early Arabic historians after Islam, we will observe all these debates. It needs mentioning that myths cannot be analyzed accurately because what is written or said about myths sometimes is more exaggeration and hyperbole rather than real facts. However, the moral aspect of myths can be recognized and scrutinized through national literature. But such a task deserves careful study. What makes myth a valuable fact is to recognize and elicit its factual aspects, and then coordinate it with the society beliefs and viewpoints. National mythology of any area may have a destructive or constructive effect on the nation literature; and that effect is dependent on situations and conditions. If we consider literature as a mirror, the mythology would be its image which reflects the society culture and reveals experiences and historical narration of people who inherited those thorough centuries.

In every nation, myths are created and developed in various ways. The foundation of each nation literature is the myths most of which have been unforgettable throughout history. There are some comparable myths between different nations. There are particular issues among different nations which are derived from common desires, pains, fears, sadness and happiness. These proofs can be applied as a method for appreciating nations’ image. Throughout history, nations longed for heroes and aimed at mythologizing based on their heroes. But it isn’t clear that these heroes were welcomed by people, since people accept a myth whose premise is acceptable for them, too. In other words, myth-making requires proper time and conditions in order to feed into cultivation and culture of a nation not to be failed.

SIMURGH

The word “Simurgh” has been defined differently in various Persian dictionaries and literary texts. Originally, Simurgh name was “Sin Murgh” or “Sin Morook”, and in ancient India it was called “chi na” (it means falcon), and in Avesta it was called “the bird Saēna”. Researchers believe that the word “Saēna” in Avesta is equivalent to falcon and eagle. The concept of Saēna in Avesta and Simurgh in Persian, i.e. the name of a rational bird and a wise medicine man, are relevant. In ancient times, Zoroastrian priests and clergies besides religious responsibilities undertook medicine tasks, too. It’s said that in ancient times there was a clergy man whose name was “Saēna”, and he had an important religious position as it’s mentioned in Avesta. Besides being clergy, he was also famous for curing patients. Later, the word Saēna (the name of
mentioned clergy) was literally considered and accepted as the name of the bird and its curing aspect was connected with a tree which is the nesting place of the bird Saēna. Simurgh is the name of wise medicine man who taught Zāl knowledge and wisdom. Simurgh is the mythical bird that brought up Zāl, son of Sām, and helped Rostam in a battle with Esfandiyār. In Attar’s “Conference of the Birds” Simurgh is the symbol for God and its residence is Qaf Mountain. Thirty birds congregated and decided to go there in order to meet Simurgh. When the group of thirty birds finally reach the dwelling place of Simurgh, they find out that Simurgh is in fact their own shadow and reflection (Thirty in Persian is “si” and bird is “Murgh” which together makes “Simurgh”). Phoenix “Anka” is a mythological bird in Arabic literature whose residence is Qaf Mountain as well. Simurgh is the mythological bird of Iranian whose dwelling place is Alborz Mountain. During Islamic era, these two mythological birds were considered as one and used interchangeably. In Ferdowsi’s Shahnameh, Simurgh myth appeared in two different kinds and readers will notice two Simurghs. The first Simurgh is the one that brought up Zāl (Rostam’s father) and when he grew up, consigned him to his father, Sām. Simurgh saved Rostam’s life twice. The first time, when Rudabeh's labor prolonged and the life of Rudabeh and his child, Rostam, was in danger. Simurgh, as an expert medic instructed Zāl how to perform a surgery and thus saved the life of both Rudabeh and Rostam. And the second time was in the fatal battle with Esfandiyār, the invulnerable prince. In that battle Simurgh cured Rostam’s and Rakhsh’s injuries and revealed Rostam how to defeat Esfandiyār. As a result, Rostam killed Esfandiyār and conquered the battle.

Simurgh first time appeared in Manuchehr kingdom and played a significant role in Persian national epic. It is the bird that brought up Zāl and helped Zāl’s family through rough times, delivered prophecies about future, and cured pains. (Soltani, 1992). In these verses Simurgh decided to hand over Zāl to his father. In Simurgh explains for Rostam how to kill the invulnerable Esfandiyār in battle and tells him that Esfandiyār’s eyes are his weak point.

**Evil simurgh**

It was mentioned that in Shahnameh we encounter with two Simurghs and we talked about the first one, the wise bird that helped Zal and Rostam. There is also another Simurgh and that is the mate of the first. This evil Simurgh was slayed by Esfandiyār in the fifth stage of his seven labours.

Gorgsār was the enemy commander who was captured by Esfandiyār in a battle between Iran and Turan. When Esfandiyār set out to conquer “Brazen Fortress” castle belonging to Arjāsb, the Turanian King, he asked Gorgsār to show him the shortest way to the castle. Thus, Gorgsār recites in details the perils and pitfalls that lays ahead Esfandiyār and explains the seven ordeals replete with dangers. Esfandiyār took the challenge and set off to brazen fortress. Esfandiyār beheaded two wolves in the first labor, slayed two lions in the second, fought against a dragon in the third and against a magician woman in the forth. And in the fifth nigh Esfandiyār asked Gorgsār about the next ordeal. Gorgsār retorted that there is a high mountain in his way where is the dwelling place of a majestic bird, named Simurgh. He mentioned it’s such a great bird that when flies in the sky, its shadow covers the sunlight.
Simurgh in Garshaspnameh

In Garshaspnameh when Asadi Tusi describes the wonders of Ramani Island in India, he talks about Simurgh as the most fabulous and peculiar creature there. This bird is not similar to other birds, but it’s more like humans. To some extent it’s comparable with the Simurgh in Shahnameh.

In that island Simurgh is the sole, absolute ruler and all live in peace there fearing its powers. In spite of his majestic powers, Simurgh does not bother people and even guides misled people and using his beak to take foods and water for them. Simurgh’s nest is a veranda made from sandalwood and incense upon a tree named “Gashan Shakh” which means full of branches. The tree is so much dense and thick that sky stars can’t be seen. This tree is located on the foot of a black mountain whose summit peaks up high in the sky. In following verses you can read the description of Simurgh by Asadi.

Simurgh in sām-nāmeh

In “Sām-nāmeh” written by Khwaju Kermani, Simurgh has no mythological capacities at all. No other signs of prominence remains for this bird except its giant figure whose shadow at times of flying makes the world dark. In spite of being huge and strong, Simurgh became so contemptible that lauded Sām and asked him to kill a demon called “Arqam” to keep Simurgh and its children safe from demon’s cruelty. Simurgh said that the demon has eaten three of his children. Then, Simurgh took Sām to fight with the demon. Sām slayed the demon and saved Simurgh’s life. In return, Simurgh made a promise to protect Sām and his children whenever necessary. Below are the lines where Simurgh makes the promise.

Faramarz-Nama is another Persian epic which is heavily influenced by Shahnameh and whose poet is anonymous. This epic recounts the adventures of Faramarz, one of Rostam’s sons. Like Shahnameh, in Faramarz-nama we notice two Simurghs. Although in the first case name of Simurgh was not mentioned, but we read about a magnificent bird which is similar to Simurgh in Shahnameh. The battle scene is comparable with Esfandyar’s fifth labor. To some extents this bird is similar to the Simurgh in Garshaspnameh, as well.

Faramarz was on a voyage when he encountered a high mountain. Their ship got near to the mountain late at night and on top of it Faramarz saw something as bright as sun, something he had not seen like that before.

He ordered mariner to move towards that mountain. Then he asked a sailor what’s there shining in night darkness? The sailor retorts: “That’s an astonishing bird that there’s nothing like that around the world. A huge bird that lions and elephants scared from its claws and when it flies in the sky, it covers the sky with its wide wings. In short, if it can pick up a mountain as easy as a feather.
THE COMPARISON OF SIMURGH IN THREE EPICS

1. In Shahnameh Simurgh has been portrayed as a huge strong bird. For instance in the fifth labor of Esfandyar where he slayed the evil Simurgh, we observe that Simurgh’s wings and feathers covered the field and its blood made the earth red. Or when Zal stared at Alborz Mountain, the bird hugeness and its nest largeness astonished him. In Faraznameh, Simurgh’s bulky figure and wide wings are incredible, either. And when it flies in the sky, the sky would be hidden under its large wings. In Garshaspnameh and Faraznameh by creating a simile the Simurgh is resembled to mountain, and it’s said that if thirty or forty people sit on its back, Simurgh wouldn’t be disturbed at all.

2. In Shahnameh, Simurgh is able to pick up its hunts or other things without difficulty. In Seven Labors of Esfandyar, the evil Simurgh does not mind picking up things. And also the wise Simurgh effortlessly picks up Zal who has become a robust young man from Peak of Alborz Mountain and take him to Sam. In Garshaspnameh this subject got blended with poetic hyperbole. For instance, it seized a giant dragon and at the same time hunted a whale from sea using its beak and took them to its nest. In Faramarz-nameh exaggeration is even greater than that to the extent that Simurgh can pick up lots of lions, elephants, birds, demons and people altogether and it is able to land easily to get its hunts.

3. Simurgh in Shahnameh is an expert medic that cures injuries and wounds perfectly. Subsequently, it heals Rostam’s and his horse’s injuries just in one night. Also, when Rudabeh is giving birth to Rostam, her labor prolonged and her life is in danger. Here again Simurgh is the one who saves lives of mother and her child (Rostam). Simurgh instructs Zal how to operate a surgery, something like a cesarean section. Moreover, Simurgh knows all therapeutic qualities of herbs and plants and teaches Rostam and Zal how to make a healing wound dressing.

4. In Garshaspnameh both mountain and tree are mentioned though all around them covered with sea. However, the real residence area of Simurgh is a palace made of sandalwoods and incense which is located on a huge tree called “ample branches”. This tree is the ruling house of the kings of the birds. In Faramarz-nameh, all three concepts of mountain, tree and sea are cited but they are referred in such a way as if Shahnameh and Garshaspnameh narrations have been combined. For instance during his voyage Faramarz arrived at a mountain on top of which a fabulous bird lived. This section is similar to Shahnameh narration and also is comparable with Asadi’s description in Garshaspnameh. However, in other section a merchant talks about a tree which has grown in the middle of the sea and had been Simurgh’s nest. But in fact this tree is not the dwelling place of Simurgh, because in following parts of story a high mountain is cited as the dwelling place of Simurgh. Besides, a palace is located on that mountain which was belonged to Zal once. In Shahnameh there’s no correlation between tree, sea and Simurgh dwelling place. In spite of that, Simurgh took Rostam near the sea and showed him a tamarisk tree and told him to make an arrow out of tamarisk wood, straighten it over the fire and throw it towards Esfandyar’s eyes. Since Esfandyar’s eyes were his weak point, Rostam could defeat him by help of Simurgh’s information.
5. These epic books talked about Simurgh’s beauty using poetic figures of speech. In Shahnameh Simurgh was described as a cloud from which corals poured and it’s said to be pleasant to the souls:

In Garshaspnameh, Simurgh’s miscellany glittering colors has been described in a poetic manner:

SIMURGH IN MYSTICISM LITERATURE
Although in Ferdowsi’s epic poetry Simurgh has a bilinear face (virtuous and evil), but in the realm of mysticism it’s dominantly celestial. About the time when Simurgh entered the realm of mysticism, Shafiei Kadkani said that “it’s not clear that when and by who, Simurgh found a mystic background and became a symbol of God. But we know for sure that in mysticism works of Abo al-Raja Chachi, Ahmad Ghazali and Eyn-Al Quzat Simurgh was considered as a symbol of Divinity Spirit, and if the famous verse:

Which is believed to be written by Sanai, belonged to a contemporaneous poet in Sanai’s era or earlier than that, is a crucial step in deifying this myth?

In mystic texts the Simurgh Myth mostly conveys a heavenly concept, but sometimes a reciprocal view can verify multi-meanings of myths. For example, Lahiji in “Annotation to the Rose Garden of Secrets” mentions two different interpretation of Simurgh. Let’s regard his explanation of this verse of Shabestari: “Tell me what was Simurgh and Qaf Mountain? What was heaven, hell or purgatory?”

Lahiji attributed Divine conception to the allegorical concept of Simurgh and said: “Be aware that many interpretations have been suggested regarding Simurgh, but in my opinion Simurgh signifies the Almighty and Qaf, which is His residence, indicates humanity that is a perfect symbol of God. All Holy Names and Traits can be seen in true humanity. It’s said that Qaf Mountain is so huge that surrounds the whole universe, regarding the humanity it can be said that this statement reflects the evident, outward reality… since the Reality of God encompasses the comprehensive reality of whole universe and humanity is the aggregation of outward and inward reality and is the sum of universe. One who comprehended the wisdom and knowledge of humanity, he has reached the knowledge and wisdom of God, as it’s said “one who knows himself, will know his God”. Accordingly, one who arrives at Qaf, would achieve Simurgh On the other hand, if the word “Simurgh” was used without any allegorical meanings, Lahiji regards it as a meaningless name since it has no objective signified in the outside world and he attributes it to the tangibles, whatsoever except God.

SIMURGH POSITION IN “CONFERENCE OF THE BIRDS”
The conference of Birds is a story full of secrets and mysteries written by Attar. In this work Attar tried to demonstrate different steps and stages necessary for achieving the truth. The birds are the characters of this magnificent performance but in fact they represent groups of people in figure of birds. The first inspiration for the basis of this story is the inner enthusiasm and passion
of the birds. All of birds gathered together to recognize their king, or in other words to find the purpose and direction of their lives. This is the same inspiration which motivate people to step toward discerning The Most High and tolerate all difficulties in this way. It can be said that it’s the beginning of a journey towards perfection and accomplishment, or distance between humanity and brutality. That is the soul’s first inner feeling of loneliness in this gloomy and depressed world and yearning for joining The Most High gives him fresh vigor and vivacity. Attar dedicated the prologue section to the same subject. In fact his prologue comprises lots of mysticism principles and each verse of it denotes lots of meaning so that it pictures the human’s life from beginning to the end in the best possible way. For stepping into the valley of yearning and moving toward the intended purpose, we need the guidance of an impeccable Master (Sheikh) who is aware of impediments in Love Valley and knows its ups and downs thoroughly. Such a Master will guide the wanderers towards their final goal. In Conference of the Birds hoopoe plays the role of Master, since among the birds hoopoe is the only one who became aware of their king and has spent ages in this path. Hoopoe was mentioned in Quran and other religious stories of Islam as the confident reliable companion of Prophet Solomon and it was the messenger that heralded the news about Bilqis, the Queen of Sheba. Hoopoe has traveled around the world together with Prophet Solomon. Describing these characteristics, hoopoe joined the group of the birds and after introducing and expressing its unique qualities hoopoe went on that we have had a king certainly which dwelled behind Qaf Mountain, called Simurgh. Hoopoe continued that our king was always quite near us but we were away from it. In this sense, Simurgh signifies The Absolute Truth, or in other words The Most High God; so perfect and flawless that reason cannot comprehend Him. In following lines selected from Conference of the Birds, we read the Hoopoe statements talking about the King of Birds and its dwelling and difficulties they must stand in their path toward visiting Simurgh.

We have a king; beyond Kaf’s mountain peak  
The Simurgh lives, the sovereign whom you seek,  
Consequently, the way towards achieving the Truth is full of perils and hazards, lots of far lands and deep seas in between. Only the spiritual, ecclesiastic souls will be able to pass this path and visit the Truth and unite with God Eternality.

**SIMURGH POSITION IN PHILOSOPHICAL WORKS OF SUHRAWARDI**

In his books “The Red Intellect” and “The Incantation of Simurgh”, Suhrawardi delivered many philosophical mysteries and obscurities by using Simurgh, the bird of mythology land. Also, in his other works, he has mentioned Simurgh in some ways. The allegory that Suhrawardi applied reminds us about Attar’s allegories. Again, Suhrawardi like Attar talks about going to Qaf Mountain and arriving at Simurgh’s dwelling, seeing oneself in Simurgh’s mirror and becoming Simurgh (thirty birds), and uniting with the Absolute Truth. Suhrawardi came to the same conclusion in a few short sentences, same as the conclusion reached at the long narration of Conference of the Birds. But here, philosophical concepts revealed in mystical appearance.

In “The Incantation of Simurgh” Hoopoe plays the role of human beings, separated from Highest Heavens and confined in material prison and has accustomed to the word of materiality.
Therefore, on one hand the hoopoe has a sense of belonging to the heavenly world and on the other hand has devoted to the dark material world. However, his origin was celestial. For accomplishing this celestial travel, in “Incantation of Simurgh” Suhrawardi recommended to abandon material and physical world. The power of love and abandoning the materiality, Suhrawardi believed would help one to awake find one’s path. As you release yourself from physical word, you would get nearer to God’s Light and divinity. Obviously, not all hoopoe are able to fly high to reach Highest Heavens, that’s why some just feel God’s illumination in their hearts. And some others may frequently experience this feeling. But the one, who isn’t satisfied with this mere feeling, goes on austerity and penance so that he would set himself free from physical world darkness and unified with Heaven’s Lights. In Suhrawardi words, such a hoopoe will end up being hoopoe and will change to a Simurgh, it means that the rational animal achieved perfection extreme. That’s why Suhrawardi said that the sound of Simurgh reaches everyone’s ears but all are not able to hear it. One, whose ear is full with terrestrial sounds, won’t be able to hear a Simurgh sound that is his soul whispers. This man is trapped in mundane snare and cannot hear the incantation of angels from Highest Heavens. As Hafiz said: “From highest Heaven’s pinnacle, they utter a cry for thee: In this snare-place, I know not what hath befallen thee”

Consequently, the hidden Simurgh of humanity does not need any worldly means. As Suhrawardi mentioned in The Red Intellect, in spite of all difficulties and ups and downs hidden in the way towards Qaf Mountain, one who has the potentiality would reach it just in a moment. As if you put Balsam oil on your hand and let the sun warm it, then the oil drops will trickle because of their quality.

SIMURGH IN WORKS OF RUMI
Simurgh, which sometimes appears as Anqa, plays a significant role in mystic works of Rumi. Simurgh and Anqa have a special position in Rumi’s viewpoints and works. First we will consider their position in Masnavi and then his other works.

Simurgh in masnavi manavi
1. Simurgh of the Soul: The first time Rumi used Simurgh in Masnavi he assimilated the soul into Simurgh. The reason for this simile is both the complexity of humans’ soul based on Quran: “the soul is one of the commands of my lord”, and the ambiguity of Simurgh in myths. In other words, both of them are obscure and vague in a sense.

Simurgh whose habitation is whether Qaf or Alborz Mountain is a good simile for human soul. This Simurgh cannot stand being far away from Highest Heavens and always craves for reaching Qaf summit to get near to Divinity. Therefore, the soul of a spiritual soul is high-flying like Simurgh and his shadow on earth is just like Qaf Mountain: His shadow on earth is as that of Mount Qaf, His spirit is as a Simurgh soaring on high.
2. Thirst for God: Rumi differentiated between one who is needy of God with thirst for Him and one who is destitute of God and thirsts for other things. He talks about souls who overlook their body and selves (signs of materiality) and are ignorant of the universe, those who pay attention to their Divine souls. Rumi compared this group of people to Simurgh and the other group, those who love materiality and make no efforts for reaching Spirituality, are compare with house-bird:“He looks a dervish but the truth is known — Don’t throw this image of a dog a bone! ….. She eats sweet treats not food sent from on high”

3. Anqa of the Heart: In Sufis’ opinion heart is the core of Godly mysteries and source of connection between God and servant of God, so paying attention to heart feelings can guide one to Heaven Lights. Rumi poetically named the worldly passion as “crow” and the righteous feelings of heart as “Anqa”, and he reminds us not to follow the crow of this world but to obey the Anqa of our heart: “Beware! Do not run in pursuit of the crow-like fleshly soul, If thou go, go in pursuit of the ‘Anqá of the heart,

4. All people are physically the same, but certainly not their inward personality. Some of them are of great wisdom and common sense and ready to achieve inward knowledge. Therefore, they should be informed about privileges and benefits existent in personal growth and progress and should be told of this path. In this regard Rumi addressed language of the birds and said:
Keep the patient bird happy and free from harm;
To the bird (resembling the) ‘Anqá recite the descriptions of (Mount) Qáf.
In fact, those who are superior to others are similar to Simurgh and God has told them the mysteries of the universe, and the others similar to home-birds. It seems that Divine knowledge light is nested in their souls, just like a heavenly bird : “Where is the Solomon who knows the birds' song?
The demon in the likeness of Solomon stood (in Solomon's place):
He knows how to deceive, but he does not possess (the knowledge denoted by the words) we have been taught. From (your being deceived by) that bird of the (common) air, Apprehend that you have not beheld the esoteric birds.
The home of the Simurghs is beyond (Mt) Qáf: It is not (like) a hand-loom (easily accessible) to any imagination.
But only to the imagination that beholds it by chance and then,
After the vision, is parted (from it)”
And in describing Ibrahim ibn Adham, he said:
“When he disappeared from his own and people’s eyes,
He became renowned in the world, like the ‘Anqá.
Whenever the soul of any (spiritual) bird has come to (Mount) Qáf,
All the world boast and brag on account of it.”

In these verses, Rumi took Anqa for the accomplished gnostic wayfarer and Qaf for the Heavens. If one finds the way through High Heavens, every other one will talk about him and his spiritual journey and will believe in him, even if he isn’t known widely. In other part of Masnavi, Rumi made an equivocal description that both refer to God and perfect man who is a symbol of all Godly attributes. Since Godly nature and perfect man both of them surround and siege the whole
universe and creatures and also both of them are invisible, Rumi simulated them as Qaf and Anqa. Here are the verses:

O thou whose attributes are (those of) the Sun of Divine knowledge,
While the sun in heaven is confined to a single attribute.
Now thou become the Sun, and now the Sea;
Now the mountain of Qáf, and now the ‘Anqá.

It must be noted that imputing a bird (like Simurgh) to Godly attributes or human soul is common in mystic texts. For instance, Lahiji attributed Simurgh to Heavenly essence, as we mentioned earlier his interpretation of Shabestari’s line:

“Tell me what was Simurgh and Qaf Mountain?
What was heaven, hell or purgatory?”

According to Estelami, one of exegetes of Masnavi, in these verses Rumi did not compare God with the Sun or sea, rather he saw God attributes in these. He saw God’s greatness and brightness in the Sun and His limitlessness in the sea. Tod encompasses the universe just like Qaf Mountain which is supposed to embraces the world like a wall. And besides, God is incomprehensible like Simurgh. Another exegetics, Ismail Ankaravi, in his interpretations believed that in these verses Rumi addressed the perfect man, and he added that Rumi called the perfect gnostic “Qaf” since Heavenly nature has emerged in him and called him “Anqa” since he sacrificed himself in this path (Zamani, 2007). Possibly the secret of this equivocal simile of Rumi for commentators is that the perfect man has completely effaced in God and is all Him. As we observed in the Conference of the Birds that the thirty birds (Simurgh), all mortal and worldly, were able to meet the Simurgh through Simurgh’s glow. There is Simurgh and they are simurgh (thirty birds). In other words if they look at themselves disregarding Simurgh, they just see thirty Birds; but if they look at themselves through Simurgh, they see themselves as Simurgh. So all have effaced in Simurgh and found eternality after sacrificing themselves for God. It turned out that the gnostic wayfarer must sacrifice himself and ignores materiality in order to achieve eternality.

A Guide for Spiritual Journey: It’s acknowledged that in “Conference of the Birds”, hoopoe is an allusion to the spiritual preceptor or guide. Further, we are aware of the fact that not everyone is able to guide others. One can guide the others who have reunited with God himself. In Rumi’s verses, Anqa stands for God, as it can be seen in below line. In this line, Anqa signifies the matured spiritual guide as well. This meaning is hidden in the line so poetically and brilliantly. It seems that Rumi borrowed this line from Suhrawardi’s works:

“Her body saw him as a hoopoe, (but) her spirit saw him as the ‘Anqâ;
Her senses saw him as a fleck of foam, (but) her heart saw him as the sea.”

This line is taken from the narration of hoopoe and his messengers who heralded the tidings of Belqis, the queen of Sheba. Rumi said that in small figure of hoopoe, Belqis saw the greatness of Simurgh. A hoopoe with the greatness of Simurgh? But what does it mean? Suhrawardi in his “incantation of Simurgh” said that: “the enlightened intellectuals believe that whenever a hoopoe leaves its nest in spring season, and plucks its feathers via its beak, and then set off toward Qaf Mountain, the shadow of Qaf Mountain would cast on it. This would last about thousand years if we consider it via our time, according to Quran “Verily a Day in the sight of thy Lord is like a thousand years of your reckoning”. These thousand years is equal to one morning in High
Heavens times. During this period, that hoopoe would change into a Simurgh who would awake the asleep, and whose dwelling is Qaf Mountain. “This incantation would reach everyone but not everyone listens to it, all are with it and most lives without it”. This hoopoe is the same one as in the Conference of the Birds, the one with a Heavenly Spirit that like a mature guide leads devotees and wayfarers towards Simurgh place to unify them with Simurgh. And the followers mingled with their Eternal Love or in other words become a part of Him. And the point that the birds chose the hoopoe as their leader signifies that their journey is a journey from people towards Heavens, a Sufism journey, which cannot be progressed without the help and advice of an authentic guide.

5. Rumi has widely mentioned Qaf Mountain as the dwelling place of Simurgh, especially in the fourth book of Masnavi. There, he recounted the story of Dhul-Qarnayn’s journey towards Qaf Mountain and his talking with the Mountain. The purpose of this story is demonstrating God’s Greatness and Majesty. By telling this narration Rumi wanted to draw the readers’ attention from cause to the cause of cause, so that whenever they observe a material event it reminds them of The One and Only Creator who is in control of all events and destinies.

6. Dhu‘l-Qarnayn went towards Mount Qáf: He saw that it was made of pure emerald, And that it had become a ring surrounding the whole world,...Expound to me the Attributes of God.”

In this narration “snowy mountains” are symbol of the negligent and those unaware of The Truth, “Qaf Mountain” the signifier for perfect man, and “Dhu‘l-Qarnayn” for a devotee wayfarer who is appetent for Divine Mysteries. (Zamani,2006)

**Simurgh in divane shams**

7. In Divane Shamse Tabrizi, Simurgh or Anqa has been mostly used for describing mystics and Sufis who has kept from their true origin and eagerly yearn for reunion with it. The best example of it is the following quatrain:

In this example Simurgh is an allegory both for God and humans’ soul which is a grace of God as well. In another sonnet Rumi said that humanity is like a Simurgh or Anqa for whose flight this world is not vast enough; so they needed to fly towards Qaf, which stands for reunion with Divine imminence. In below verse Rumi mentions that if your flight is not fit for this world, then you should fly towards Qaf Mountain, since you are a Simurgh yourself.

Describing the ones who are kept away from their true origin and expressing the reason of this farness, Rumi said: Or in other verse, he said: And sometimes Rumi himself is the Simurgh:

1. Another simile is observable in other verses, in which Rumi used Simurgh and Anqa as an image for soul and spirit. We mentioned this simile in the section about Masnavi, too. It was stated that the reason for such a simile is the vagueness and abstruseness of soul and Simurgh.
   a. The Soul Anqa: In these lines Rumi said that he comes from Qaf Mountain, although in figure he looks like a pigeon but in reality he is an Anqa, and when he passes away then his soul Anqa would fly high, back to Qaf. That’s a sign of reunion with god after death.
   b. Soul Simurgh: in this simile, Simurgh is used, signifying the Soul:
c. Spirit Simurgh: Here, Rumi is complaining that physical, material side of spirit like the body cage, but the Spirit Simurgh yearns for flying out of this cage:
Again in this line Rumi emphasizes that we are Spirit Simurgh and our true origin is Qaf Mountain:
d. In another image Rumi used Anqa for describing souls kept away from their true origin who crave for reunion eagerly, and a voice invites them toward Qaf which stands for Divine vicinity:

2. Simurgh as Shams: one the most striking and appropriate Simurgh images in Diwane Shams is using it in reference to Shams Tabrizi. Shams were a valuable and cherished being for Rumi. In Shams absent and then in his short return, Rumi described his own feeling caused by Shams absent and presence in the form of a sonnet, depicting his sad and sweet feelings. In this sonnet he talks about a Simurgh whose dwelling is Qaf, demonstrating farness from Rumi and vicinity to Divinity:
And in continue he describes what he means by Simurgh:
The reason for this simile is that Shams is a perfect spiritual man as well, one who desires arriving at God’s imminence in Qaf, the true origin:

One similarity between epic Simurgh and the one in Rumi’s thought is that both of them are cultivator. In Shahname, Simurgh was the one who brought up Zal, and like a kind father took care of him to grow up and become a mighty hero, and then became the father of Rostam. In Rumi’s thought Simurgh has a similar role. Here the cultivator Simurgh is Shams Tabrizi. Shams guided Rumi in Divine Love and showed him the way towards Qaf, God’s imminence. Shams educated Rumi and made him a mature lover of God. He learned Rumi how to fly in Qaf vicinity, which is an endless flight. That’s why Rumi describes the advent of Shams as follow:

And then, Rumi demanded Shams to take him to God’s neighborhood, and offered his physical body as a gift for Anqa:

Rumi is flourishing and maturing under Shams concern and considerations. In this line Rumi feels grateful about Shams considerations and imagined himself under his shadow, a shadow huge as Anqa’s shadow, so huge that even the sun can take refuge under it:

So Rumi just thinks about Qaf, God’s vicinity, and he demands Shams, the Simurgh of this Qaf, to talk to him about that and lead him towards that. That’s the same role Simurgh plays in epic as well. In Faramarz-nameh Simurgh leads the lost and is known as a wise, sage bird.

Rumi believed that Spirit Simurgh of Shams deserves dwelling in Qag, his real origin, and calls him a Simurgh with thousands feathers:

Rumi never stopped seeking for the Simurgh. He looked for that with true love and passion. This Simurgh might be whether God or Shams. Mysticism Simurgh can be both God and the perfect man, just like Garshaspnemeh, in which Simurgh appeared with such features and characteristics that could be attributed to Succor, Provider God or a mature sage man who has spent his whole life for helping, guiding and feeling compassion for people in need.
CONCLUSION

The word “Simurgh” has been defined differently in Persian and Arabic Dictionaries. Etymologically, Simurgh was “Sin Morook” or “Sin Murgh”, in ancient India it was called “chi na” and in Avesta it was named as “the bird Saēna”. The reaserchers have translated the word “Saēna” to eagle or falcon. There is a relation between the word “Saēna” in Avesta, which was the name of a sage medicine man, and the word “Simurgh” in Persian, which is the name of a famous mythological bird. In ancient times Zoroastrian clergies undertook medicine tasks besides their religious responsibilities. It is believed that one of these wise clergies whose name was “Saēna” and who had a significant religious position, as it was mentioned in Avesta, was also famous for his medical skills and healing the sick. Later “Saēna” (the name of mentioned clergy) literally took as the name of the bird, and the medical aspect was related to a tree which was the nesting place of that bird. Also, Simurgh was the name of a sage man who taught and educated Zal.

Although in Shahnameh Simurgh has depicted as a material creature, but it enjoyed from supernatural qualities and potentials. Simurgh has no connection material world except through Zal. Simurgh is similar to one of Amesha Spentas or angels or gods whose rare connection with physical world is not due to their attachment to the material world. In other Persian epic works, such as Asadi’s Garshaspnameh, Simurgh does not take any celestial or metaphysical aspects.

Sometimes Simurgh is mixed up with other mythological birds such as “Anqa”. Etymologically, the root of “Anqa” is “onoq”, which means “neck”. And so the word Anqa literally means “one whose neck is long”. In general it can be said that mythology and epic play a significant role in Simurgh narration, a narration happened in an athletic atmosphere, along with symbol and allegory, in close relation with the folk believes. Accordingly, it seems as if it is narrated according to the history and cannot be considered as a legend. But in mysticism literature Simurgh’s position changed completely and it’s totally based on symbols and allegories. In mysticism mythological believes play a minor role, instead of that ethics and morals is considered as the significant matter. Here, Simurgh took a symbolic position in the folks’ opinion and changed in to a legend. Therefore, this position cannot be regarded as a historical one since Simurgh is not a material creature anymore, rather a celestial one, and its existence is based on symbol and allegory.

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THE IMPACT OF BRAIN DOMINANCE ON ORAL TASK AMONG IRANIAN EFL LEARNER

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ABSTRACT
A tremendous amount of works have been conducted by psycholinguistics to identify hemisphere processing during second/foreign language learning, or in other words to investigate the role of the brain hemisphere dominance in language performance of learners. The present study examined the effect of brain dominance on oral task. The participants were 78 English foreign language (EFL) Students from Kish institute in Tehran, Iran in intermediate level. They were selected from available classes in intermediate level. There are 48 females and 30 males between the ages of 21 to 40 years old. The instruments were used including Edinburgh Handedness questionnaire (EHQ) and the speaking test which includes oral questions and evaluation rubrics. The design of the study is quasi-experimental design in terms of using one experimental group and one control group. All the recorded material was transcribed by trained research assistants and the transcriptions were checked by the researchers. The collected data was analyzed through SPSS software and its mean and standard deviation in descriptive statistics and ANOVA in inferential statistics were run. The result will be useful for teachers and instructors to know how are the reaction of each learners toward their learning regarding to their brain dominance.

KEYWORDS: Left hemisphere, Right hemisphere, speaking test, Oral tasks

INTRODUCTION
In general, people typically are interested the use of one side of their brain over the other. Some, however, are more whole-brained and equally adept at using both hemispheres. Colleges are eager to examine the left-brained modes of learning, emphasizing on logical thinking, analysis, and memorization rather than right-brained modes such as feeling, intuition, and creativity.

Traditional teaching techniques should be reexamined and extended new teaching techniques made "new" information about how the brain plays its role. The biggest problem that encounters college graduates is their inability to see the whole picture and to comprehend patterns in new information introduced to them. The left-brain/right-brain distinction provides a simple basis for asking our education system and for aiding students learn. Whether each hemisphere is accountable for a certain type of thinking and learning is not the point. The point is that people naturally think and learn in different ways. According to Williams (1983), students come to class
with a "two-sided mind." Instructors must encourage them to utilize it, to extend both types of thinking (left and right brain) so that they have access to the most possible range of mental abilities. The role of the instructor and the classroom atmosphere he/she creates is to motivate and enhance student learning.

Therefore, it is significant to comprehend the notions of brain lateralization and styles of learning (multiple intelligences). It is also vital to understand the advantages and disadvantages of each learning style as they relate to individual learners and the different teaching techniques required enhancing learning. This knowledge can help teachers in becoming more flexible and effective in teaching in the classroom. Graham-Mar (2004) asserted that the significance of teaching speaking skills related to the fact that human beings have been acquiring language through speaking and listening long before they began reading and writing. Our brains are well programmed to learn language through sound and speech. Brown and Yule (1983) believed that many language learners consider speaking skills as the criteria for knowing a language. They identified fluency as the ability to interact with others much more than the ability to read, write, or comprehend oral language. They investigated speaking as the most important skill students acquire. Students examine their progress due to their accomplishments in spoken communication.

The researcher suggested using a procedure based on the use of tasks as the central unit of planning and instruction in language teaching called Task-Based language Teaching (TBLT) to promote the speaking ability of EFL learners. TBLT puts tasks at the center of the methodological focus. It investigates the learning process as a set of communicative tasks that are directly connected to the curricular aims they serve (Brown, 2001).

Statement of the Problem
The left-brain/right-brain distinction also prepares simple teaching methods for assisting students learns. Again, whether each hemisphere is accountable for a certain kind of thinking and learning is not the point. The point is that people naturally think and learn in various ways. Williams (1983) discussed that the brain has two hemispheres but too often the education system operates as though there were only one. In education, there are different methods in which to teach the same subject. The problem arises when teachers can’t match his or her teaching methods with the students learning styles and because of this mismatch, learners are not getting the most of his or her educational experience.

LITERATURE REVIEW
Introduction
This chapter will review topics related to brain lateralization (right- and left brain thinkers), and the concepts of oral tasks

Brain Lateralization
When discussing its mass, scientists divide the brain into four areas called lobes. They are occipital, frontal, parietal, and temporal. The occipital lobe is in the middle back portion of the brain. It is primarily responsible for vision. The frontal lobe is the area around the forehead. It is
involved with purposeful acts like judgment, creativity, problem-solving, and planning. The parietal lobe is the top back portion of the brain. Its duties include processing higher sensory and language functions. The temporal lobes are on each side, above and around the ears. These are primarily responsible for hearing, memory, meaning, and language.

Generally, the brain contains two cerebral hemispheres, the left and the right, that are linked by some nerve fibers known as the corpus callosum. The corpus callosum has about 250 million nerve fibers and permits each side of the brain to exchange information more freely. In general, the left hemisphere is involved with analytical, logical thinking, especially in mathematics and verbal functions. Its mode of operation is mainly linear and sequential; it moves from one point to the next in a step-by-step manner. If the left hemisphere specializes in logical thinking, the right hemisphere is more holistic. This hemisphere is primarily responsible for visual and special processing, our orientation in space, body image, and recognition of faces, artistic endeavor, and creativity.

Weisenberg and McBride (1935) carried out a study on nearly 200 patients with brain damage using both verbal and non-verbal tests. The results represented that left-brain damaged patients did poorly on tests that used verbal ability, while right-brained damaged patients did poorly on non-verbal tests. Some right-brain damaged patients had difficulty comprehending distance relationships and mental images of maps and forms. This study scaffolds the dispute that the left hemisphere of the brain is analytical and more responsive to the messages and details of printed word, while the right hemisphere supports distance, space and visual aspects of recognition.

While each side of the brain processes things differently, some of these earlier assumptions about the left and right brain are obsolete. For example, experienced or "natural" musicians process music in their left hemisphere, not right as a novice would. Among left-handers, almost half use their right hemisphere for language. Higher-level mathematicians, problem-solvers, and chess players have more right hemisphere activity when involved in these tasks, while beginners in those activities usually are left-hemisphere active. For right handers, the right hemisphere controls gross motor function while fine motor is usually more of a left hemisphere activity. The right comprehends negative emotions faster; the left notices positive emotions faster. Suffice it to say that the old biases about music and arts being "right-brained frills" are outdated (Ornstein and Sobel, 1987).

Brain lateralization refers to the activity of using one side (hemisphere) of the brain more than the other. However, the term "relative lateralization" has been used, because a person is usually using at least some of the left and right hemisphere at the same time (whole brain mode). Therefore, it is important for instructors to have knowledge of brain hemisphericity in order to identify the advantages and disadvantages in their teaching techniques and understand when and how to develop and use certain techniques. Furthermore, knowledge of brain hemisphericity can help them in becoming more flexible and effective in teaching in the classroom.
Oral Task
From a practical outlook, tasks are not so much seen as units of learning treats as methodological building blocks to be used as the systematic basis for syllabus organization. Used in this sense, ‘tasks’ usually refer to communicative language activities in which purposeful communication, authentic situations and active learner engagement are key issues. Willis (1996) discusses that task-based learning ‘links the best views from communicative language teaching with an organized focus on language form’ (p. 1) and Skehan (1998b) expresses that ‘instruction in which learners are given tasks to complete in the classroom makes the hypothesis that transferring tasks in this way will occupy naturalistic acquisitional mechanisms, cause the underlying interlanguage system to be developed, and drive development forward’ (p. 95).

Therefore, task-based research has been one of the most dynamic research areas in the L2 field during the 1990s, with the most studies of a cognitive (e.g. Skehan, 1998b) or an instructional design paradigm (e.g. several studies in Crookes and Gass, 1993a, 1993b). Because of the prominent cognitive and educational dimensions of L2 learning, it needs little rationalization that both these approaches are central to the comprehending of L2 task treatments. Advances in task-based research, however, have also displayed many directions in which the task framework can be more developed.

RESEARCH QUESTION
Q: Is there any significant difference between the brain dominance and oral tasks carried out by Iranian EFL learners?

RESEARCH HYPOTHESIS
H0: There is not any significant difference between the brain dominance and oral tasks

METHODOLOGY
Participants
The participants were 78 EFL Students from Kish institute in Tehran, Iran in intermediate level. They were selected from available classes in intermediate level. There are 48 females and 30 males between the ages of 21 to 40 years old. Among the participants, there were 36 right-handed and 42 left-handed as determined by Edinburgh Handedness Inventory.

Instrumentation
In order to answer the research questions, two instruments were used. Although the participants were studying English in intermediate classes, to have an integrated sample, a homogeneity test was performed.

Edinburgh Handedness questionnaire (EHQ)
Edinburgh Handedness Questionnaire (EHQ), a handedness Inventory, was used to measure the brain dominance in subjects of the present study. Grimes (2003) claims that 90% of right-handers have left-hemisphere dominance for language. Many researchers have estimated that over 95% of
right-handed people and 70–80% of left-handers show language lateralization to the left hemisphere (Annett & Alexander, 1996; Kimura, 1983; McKeever, Seitz, Krutsch, & Van Eys, 1995; Rasmussen & Milner, 1977, as cited in Gonzaleza & Goodale, 2009).

The speaking test
The speaking test was designed and developed by the researcher, and includes oral questions and evaluation rubrics. The oral questions consisted of three types of questions:
- Biographical such as "where do you live?" and "How large is your family"?
- Guided questions such as "What is your favorite subject? Why? "Do you like to study English only? Why?
- Open questions such as: "In your opinion, what should the school do to help you study English? "Why do you think most Arab students do not like English?

The purpose of the speaking test was to assess the participants' speaking skills before and after the implementation of the instructional program in order to detect the effect of the program on the participants' speaking skills. The participants were pre and post-tested orally, and were then tape-recorded by two EFL teachers who evaluated them after each session according to an evaluation scheme presented by the researcher. The evaluation rubrics for the speaking test were adopted from Ur (2006) and validated by a panel of experts to suit the local context.

The Specifications for the Speaking Skills Test

Accuracy
Little or no language production
Poor vocabulary, mistakes in basic grammar, very strong foreign accent
Adequate but limited vocabulary makes obvious grammar mistakes, slight foreign accent
Good range of vocabulary, occasional grammar slips, slight foreign accent
Wide vocabulary appropriately used, virtually no grammar mistakes, native like or slight foreign accent.

Fluency
Little or no communication
Very hesitant and brief utterances, sometimes difficult to understand
Gets ideas across, but hesitantly and briefly
Effective communication in short turns
Easy and effective communication uses long turns

The following procedures were carried out for the preparation and administration of this test:
1. The test was prepared by the researcher and validated by a panel which consisted of EFL teachers, instructors and lecturers in the institute for Teacher Education.
2. The researcher and the EFL teachers who carried out the test held a training session in which they discussed the questions in the speaking test and the evaluation rubrics and agreed on the content and the procedures of the test and its evaluation.
3. The teachers held individual sessions with the students who participated in the study. The teachers met with each student for ten minutes, during which they asked questions from the speaking skills test. Each session was tape-recorded. After each session the teachers evaluated the
student's speaking performance according to the evaluation scheme. This procedure was conducted before and after the implementation of the instructional program.

The oral task was tested on a pilot group. This group consisted of ten students randomly selected from the section of the target grade at the assigned schools who were not members of two specified groups who participated in the study. A technique of a test-retest was used to ensure the reliability of the research instruments. The period between the test and the re-test was two weeks. The correlation coefficient of the test was calculated using Pearson's Correlation Coefficient and was found for the speaking skills test, which was considered statistically acceptable for the current study.

**The Agreement Percentage of the Speaking Skill Test**

**Oral Test Stability Index**

(Pearson)

<table>
<thead>
<tr>
<th></th>
<th>Accuracy</th>
<th>Fluency</th>
<th>Overall</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0.85</td>
<td>0.89</td>
<td>0.87</td>
</tr>
</tbody>
</table>

**Design of the Study**

The current study adopted the quasi-experimental design in terms of using one experimental group and one control group. These groups were chosen randomly from eleventh grade classes from the two schools. They were judgmentally random.

**Data Analysis**

All the recorded material was transcribed by trained research assistants and the transcriptions were checked by the researchers. We used one measure of the quantity of learner engagement: fluency and accuracy produced by the participants because it was assumed that the successful completion of a problem-solving, negotiation-based task such as the one we had used would require a considerable amount of turn-taking to take place. The collected data was analyzed through SPSS software and its mean and standard deviation in descriptive statistics and ANOVA in inferential statistics were run.

**RESULTS AND DISCUSSION**

<table>
<thead>
<tr>
<th>Group</th>
<th>Pretest of Speaking Test</th>
<th>Posttest of Speaking Test</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N mean Std.Dev.</td>
<td>Mean Std.Dev.</td>
</tr>
<tr>
<td>Left hemisphere dominant</td>
<td>78 4.654 1.25</td>
<td>5.077 1.33</td>
</tr>
<tr>
<td>Right hemisphere dominant</td>
<td>78 6.083 1.52</td>
<td>7.292 1.27</td>
</tr>
</tbody>
</table>

Table 1 shows that there are observed differences between the adjusted means of both groups according to the mean and standard deviation. Mean and standard deviation of right handed
learners in pretest of speaking is more than left handed learners. In addition, their mean and standard deviation in posttest is better than left handed learners too.

Table 2: Mann-Whitney Test Statistics for brain dominance on the oral task

<table>
<thead>
<tr>
<th>Summary Statistics</th>
<th>U</th>
<th>Wilcoxon W</th>
<th>Z</th>
<th>Asymp. Sig. (2-tailed)</th>
<th>Exact Sig. [2*(1-tailed Sig.)]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mann-Whitney U</td>
<td>121.05</td>
<td>914.5</td>
<td>-1.576</td>
<td>.183</td>
<td>.178</td>
</tr>
</tbody>
</table>

As table 2 pointed out Z value is -1.576 with a significance level of p=.178. The probability value (p) is not less than .05, so the result is not significant. Thus, it is stated that there is not any significant relationship between brain dominance and Iranian EFL learners’ performance in the oral task.

Table 3. ANOVA Results on each Dimensions of the Speaking Separately According to the Teaching procedure

<table>
<thead>
<tr>
<th>Dependent variables</th>
<th>Source</th>
<th>Sum of Squares</th>
<th>Degree of Freedom</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accuracy</td>
<td>Right hemisphere dominance</td>
<td>6.654</td>
<td>1</td>
<td>6.654</td>
<td>36.417</td>
<td>0.000</td>
</tr>
<tr>
<td>Accuracy</td>
<td>Left hemisphere dominance</td>
<td>1.124</td>
<td>1</td>
<td>1.124</td>
<td>6.149</td>
<td>0.015</td>
</tr>
<tr>
<td>Fluency</td>
<td>Right hemisphere dominance</td>
<td>0.864</td>
<td>1</td>
<td>0.864</td>
<td>6.716</td>
<td>0.011</td>
</tr>
<tr>
<td>Fluency</td>
<td>Left hemisphere dominance</td>
<td>7.074</td>
<td>1</td>
<td>7.074</td>
<td>54.965</td>
<td>0.000</td>
</tr>
</tbody>
</table>

Table 3 represented that there is a statistically significant difference (Sig = 0.05) between the two adjusted means of the students’ scores on the two dimensions (accuracy and fluency) due to the dominant brain. In addition, the table shows that there is a statistically significant difference (Sig. = 0.05) between the two adjusted means of the students’ score on the dimension of fluency due to the students’ gender. Finally, the results show that there is a statistically significant difference (Sig. =0.05) between the means of students’ scores on the dimension of accuracy due to the interaction between the teaching procedure and students’ dominant brain. Therefore it is concluded that there is not any significant relationship between brain dominance and Iranian EFL learners' performance in the oral task. In addition, the results of table 3 revealed that the distribution of scores in the left-handed group in accuracy is more significant than right hand group but significant difference of right hand group is more than left hand group.

The findings of the present study is not generally consistent with some research studies in the field (Atchley et al, 1999; Coney & Evans, 2000; Faust et al, 1995; Faust & Chiarello, 1998; Anaki et al, 1998; Arzouan et al, 2007; Faust & Mahal, 2007; Rapp et al, 2007; Kacnik & Chiarello, 2007 cited in Vance, 2009). These researchers have conducted large-scale studies to
show the relationship of brain dominance and language learning processes and had revealed activation of right hemisphere for metaphors and the advantage of left hemisphere in terms of literal text on the basis of single words and word pairs.

CONCLUSION
The current study investigated the effect of brain dominance on oral task among Iranian EFL learner. In fact, the major purpose of the study is to find out the individual differences of learners and their different feedbacks on oral tasks. The findings and results of the current study displayed that mean and standard deviation of right handed learners in pretest of speaking is more than left handed learners. In addition, their mean and standard deviation in posttest is better than left handed learners too. In order to investigate whether there is any significant difference between brain dominance and oral task, it is used two-independent sample Mann-Whitney test. The distribution of scores in the right-handed group is not normal and in left-handed group, also scores are not normally distributed. In addition, the results of table 3 revealed that the distribution of scores in the left-handed group in accuracy is more significant than right hand group but significant difference of right hand group is more than left hand group. The result will be useful for teachers and instructors to know how are the reaction of each learners toward their learning regarding to their brain dominance. In addition, there had been some limitations in the study which were mentioned in the following.

Limitations of the Study
The current study has the following limitations:
1. The study was limited to 78 students enrolled in Kish Institute. A total of 87 participants were approached to participate. However, 12 did not complete the questionnaire in its entirety and were not included in the data.
2. The study was limited to Iranian EFL students in Kish institute.
2. The study was limited to the use of Task-Based Language Teaching.
4. The time limit of the study may affect the oral production of the students. If the study time had been longer, the results might have been different.

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The EFFECT OF GROUP-DYNAMIC ASSESSMENT ON LEARNING PASSIVE STRUCTURE BY IRANIAN EFL LEARNERS

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ABSTRACT
Group-dynamic assessment (G-DA) grounded in Vygotsky’s sociocultural theory (SCT) is believed to have the potential to provide a context for capturing a group of learners’ real level of knowledge and to assist to act beyond the capability of each individual member. The present study attempted to examine the effect of G-DA on learning the passive structures offered by a mediator during the teachers’ G-DA interactions with a group of L2 learners. To this end, two intact Iranian EFL classes at the low-intermediate level were randomly assigned to two experimental groups, namely, concurrent (n = 25) and cumulative (n = 25). They included two groups of L2 learners ranging in age from 16 to 18. Both groups had been taught for 6 sessions. The first session was devoted to administration of the pre-test, while the last one was devoted to the administration of the post-test. The other sessions, covered the presentation of the passive structures based on concurrent and cumulative approaches. The material used in the pre- and post-tests sessions was a 35-item passive structures teacher-made test. Results of the study revealed that learning of passive structures by means of concurrent and cumulative G-DAs was significantly increased, and there is no significant difference between them. Moreover, the findings from the interviews showed that the two approaches were effective and had a crucial role in learning the passive structures. Among the implications of this study, one can find recommendations to executive officials. They can contribute to this innovative approach in Iran by granting financial aids to schools for professional on-the-job training. Teachers, in turn, can contribute to DA by increasing their knowledge and experiences.

KEYWORDS: Dynamic assessment, Group dynamic assessment, Cumulative group dynamic assessment, Concurrent group dynamic assessment, Passive structures

INTRODUCTION
In review of the literature some works on group-dynamic analysis (G-DA) were identified for involvement of a group of EFL learners mediated by their teachers collectively (e.g., Donato, 1998; Gibbon, 2003). The results of the studies that were majorly on EFL learners to examine the role of collective assistance showed that during collective activity, the members coordinated with each other to achieve a common comprehension of the goals and co-construct the collective scaffold progressively to reduce the distance between task and individual abilities.
Despite the fact that there is a rich literature in the area of psychology and general education and in L1 and L2 studies on human cognitive functioning (e.g., Lantolf & Thorne, 2006), the main body of literature in studies on second language acquisition has mainly focused on traditional approaches to teaching and learning processes studying the impact of both DA and G-DA on learning of passive structures in English has still remained a little-studied phenomenon.

G-DA offers a unique perspective for both teaching and assessing the passive sentences on the basis of L.S. Vygotsky’s socio-cultural theory (SCT). One of the reasons to this study is that, in Iran, up to now, the effects of G-DA on passive structures learning and assessment have not been investigated. So, the present study tries to apply the G-DA to the learning of passive structures through concurrent and cumulative G-DA approaches. The purpose of this study is to find out whether or not the application of the principles of group-dynamic assessment (G-DA) affects the learning of passive structures in English by Iranian EFL learners at the intermediate level, which according to the formal educational system in Iran, includes students who are in their third year of studying in high school.

LITERATURE REVIEW

Dynamic Assessment

Various definitions of DA have been presented by different writers:

1. “DA is an interactive approach to conducting assessments within the domains of psychology, speech/language, or education that focuses on the ability of the learner to respond to intervention.”

According to this definition, the response of a learner is the most important component of DA.

2. “DA is an interaction between an examiner-as-intervener and a learner-as-active participant, which seeks to estimate the degree of modifiability of the learner and the means by which positive changes in cognitive functioning can be induced and maintained” (Lidz, 1987, P. 4).

According to this definition, the interaction is the most important component of DA.

Since there are different definitions of DA, it follows that there are different methods and procedures for the practical implementation of Dynamic Assessment. Depending on his or her approach, each teacher has a unique and specific presentation of DA.

The present study emphasizes that DA should be distinguished from the traditional non-dynamic evaluations which used to be considered as “the source of information for making decisions” (Bachman, 1990, P. 54).

The DA tries to obtain information on the potential level of abilities of learners, a goal which cannot be achieved by the traditional non-dynamic evaluations. Poehner and van Compernolle (2011) maintain that the traditional assessment tries to measure a learner's development and it is not able to enhance his or her development (P. 183). Moreover, the traditional evaluation methods ignore a learner’s ability which is still in the course of development (Poehner & Lantolf, 2010).
During a DA program, whether group DA or one-to-one DA, the teacher follows the same procedure: He or she presents mediation in order to help learners to develop. G-DA sees the group as a social entity which can be assisted to act beyond the capability of each individual member. Therefore, the teacher should pave the way for an interaction which cannot be performed or completed by any individual in the group alone, but all members feel that they need mediation. Individuals might be at different levels, and each learner may need a different mediation at a certain time. So, the teacher might shift his or her attention to a given individual, and engage the whole group in the interactions. The teacher offers mediation to the entire group, and at the same time, to individuals, although every action of the teacher is directed to the group.

There are two types of interactants in G-DA; primary and secondary. When the teacher’s mediation is a reaction to the errors of a specific student, the primary interactants are the teacher and that specific student. However, other students are watching the interaction between the teacher and the student, and they are indirectly taking part in the interaction as the secondary interactants.

As Poehner (2009) said, there are two types of G-DA: Concurrent G-DA and cumulative G-DA. In the concurrent G-DA, the teacher addresses the whole class, although he or she might mediate to help or guide a specific learner once in a while. The point is that the emphasis is not on a thoroughgoing one-to-one interaction during the concurrent G-DA. In the cumulative G-DA, the teacher provides one-to-one interactions, and each individual learner is directly engaged as a primary interactant, knowing that each interaction is based on previous interactions, and also knowing that the whole class has seen every interaction.

To be sure, these two distinct types of G-DA follow the same principle: They both provide learners with mediation in order to guide them to work cooperatively and learn from their teacher and from their peers. The present study emphasizes that no type is more efficient than the other, and that neither is preferable to the other, although there are more studies in the literature on the cumulative G-DA.

Empirical studies on G-DA and grammar
Although 25 studies conducted in the domain of L2 dynamic assessment (DA) in recent years, three studies have focused on grammar itself, two in writing and three in speaking also purposed grammar. So, a total of eight (32%) studies actually dealt with grammar knowledge (Qinghua & Di, 2015). They reported that G-DA can be an adequate method to learn the L2 competence development for both individual and all the learners as a group.

Lantolf and Poehner (2011) examined the interaction between an elementary school teacher of Spanish as a foreign language and her students. The teachers applied DA as a framework to provide feedback to their students. The interactionist procedures were employed by the teacher in order to encourage the students to engage the features of language they were discussing about. In order to see the students’ development, she offered the mediations from the most implicit to the most explicit ones. Responding to the implicit mediations on the part of students indicated to gain
over the language. In fact, students were supported by gradual mediation to go beyond their current level of their performances. Findings showed that as the teacher’s mediation directed to a student, all members of the classroom benefited from such interaction. Although the teacher’s mediation varied from a student to a student, she engaged the classroom’s ZPD as she pushed students to their independent performances.

Davin and Donato (2013) investigated the effect of classroom dynamic assessment in collaborative writing task focusing WH-question formation. The participants underwent five days of DA procedures; then, they collaboratively worked in small group to form WH-question in Spanish. The results showed that the teacher’s mediations differed from peers’ mediations in DA classroom. The participants scaffolded their peers through using their first language and repetition. Although, peers’ mediations varied in types, they supported that DA classroom and collaboration in small group can complete the teacher’s mediation implemented by DA procedures.

Davin (2013) reported the differential effect of DA and instructional conversation on the grammatical and lexical errors. According to a list of pre-determined prompts framed in DA procedures, the teacher responded to the students’ errors learning Spanish as a foreign language. Additionally, instructional conversations were utilized to construct a group of zone of proximal development. The findings demonstrated that DA blended with instructional conversation paved the ground for active and passive learners to encourage their developmental learning.

Van compernolle and Williams (2013) investigated the role of a passive participant in a small-group collaborative task. They traced one of secondary interactants during the collaboration task. The class was working on an awareness-rising task of French personal pronouns. The micro genetic analysis of the targeted participation showed that although she was not active during the task performance, she gained an understanding towards the problems discussed in the small-group task performance. It revealed that the embodied actions are as one of the form of important participations in the classroom context.

Barzegar and Azarizad’s study (2014), involving the impact of DA of speaking on five tenses: simple present, simple past, present continuous, past continuous, and present perfect, showed that the experimental group outperformed the control group as a result of applying DA procedures. 60 EFL learners randomly assigned to an experimental group and a control group. The experimental group went through DA during the mid-term exam, mediating through explicit feedback; however, the control group sat for the conventional mid-term exam. The results of the post-tests of two groups revealed that there was a significant difference between the results of the post-tests. The experimental group was benefited from the DA procedure and outperformed significantly the control group.

Alavi, Kaivanpanah, and Shabani (2012) examined an inventory of Mediation Strategies for Teaching Listening. They applied G-DA as a method to identify the meditational strategies by a mediator in his G-DA interactions with a group of L2 learners in the context of listening. In
addition, they investigated the effects of G-DA based instruction on the co-construction of knowledge among L2 listeners. The findings showed how collective scaffolding could assemble the way for distributed help among learners, within the social space of the class of which secondary and primary interactants mutually benefit from each other’s assistance.

RESEARCH QUESTIONS
In order to meet the objectives of the current study, the following research questions were addressed:
1. Does the cumulative G-DA affect the learning of passive structures?
2. Does the concurrent G-DA affect the learning of passive structures?
3. Do cumulative and concurrent G-DA have differential effects on learning passive structures?
4. How is the learners’ attitude to concurrent and cumulative G-DA approaches in learning passive structures?

METHODOLOGY
Participants
In this study, a total of 50 female Iranian low-intermediate EFL learners functioning as participants (twenty five in each group) in one of Khorramabad’s high schools during the spring of 2015 took part. The sample was within the age range of 16–18. They were selected according to the pre-test held by the researcher.

Table 1: Descriptive Statistics of Scores of Learning the Passive Structures among Subjects in Pre-Test

<table>
<thead>
<tr>
<th>Index</th>
<th>Class</th>
<th>SD difference</th>
<th>Standard Deviation</th>
<th>Mean</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>0.31</td>
<td>1.55</td>
<td>7.20</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>0.39</td>
<td>1.93</td>
<td>6.96</td>
<td>25</td>
<td></td>
</tr>
</tbody>
</table>

As Table 1. indicates, the mean of class A for the passive structures learning in pre-test was 7.20, and the mean of class B for the passive structures learning in pre-test was 6.96. Therefore, it can be concluded that almost the mean of two classes A and B were equal.

Table 2: Paired Independent T-Test Results for the Passive Structures Learning in Pre-Test for Classes A and B

<table>
<thead>
<tr>
<th>Test</th>
<th>Number</th>
<th>Significance</th>
<th>df</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Test of Passive</td>
<td>25</td>
<td>0.22</td>
<td>48</td>
<td>0.49</td>
</tr>
</tbody>
</table>

As Table 2. shows, results of the paired independent groups t-test from the mean comparison of pre-test for the passive structures learning in pre-test for classes A and B indicates that there was no significant difference between the mean of pre-test of the class A and the class B (0.22 > 0.05). Therefore, the students were assumed to have the same English proficiency level. They were regarded as homogeneous with respect to the pre-test administered. So, they were divided into two low-intermediate level English classes including 25 participants in each class randomly. The EFL learners were attend the classes two sessions a week receiving a total of six sessions of
Instructio. Their teacher was an experienced English teacher holding a B.A. in English literature. She felt responsible for cooperating with this study.

**Instruments**

**Pre and post-tests**
The tests used in this study, was a 35-item passive structures teacher-made test which was used as the pre-test and a 35-item passive structures teacher-made test including the passive present perfect tense, passive past perfect tense, passive form of to be going to and, passive modals, which was used as the post-test of the study. It is necessary to point out that the items on the post-test are similar to those on the in terms of the content and form. In fact, the pre- and post-tests are parallel forms.

**Translation tasks**
In this study, the researcher assigned translation tasks to instruct the four different types of passive structures. When the passive structures had been taught, the teacher used the tasks to assess the learners. She assigned three translation tasks for each of the passive structures and then used them to assess their learning. So, in this study the researcher used twelve translation tasks in each group for teaching and assessing the four passive structures.

**Interviews**
Another instrument used in this study to answer the qualitative question was an interview containing three questions. In each group three learners were randomly selected to answer the questions. It is worth mentioning that the questions were the same for the two groups. In this way, the present study managed to find out the learners’ attitudes and viewpoints about the two approaches of learning and instructing the passive structures.

The questions of the interview are as follow:

1. Does this method have effect on the learning of passive structures?
2. Did you have any problem with the learning of passive structures?
3. What is your attitude and idea about this method for learning passive structures? Or how do you assess this approach for learning passive structures?

**Procedures**
First, two homogeneous EFL classes (n = 25) were selected. They took part in a grammar learning course. There were six sessions of instruction including one session for administering the pre-test, four sessions for presenting the lessons on the passive present perfect tense, passive past perfect tense, passive form of to be going to, and passive modals, and the last session for administering the post-test. Classes being met twice a week, and each session was about 60 minutes. Based on the results of the pilot study conducted before the actual study, 35 teacher-made items extracted from 50 items given to 5 high school English teachers. Also, three university instructors verified the reliability and validity of the tests and selected 35 items from the 50 items. 35 passive structure items were given before the treatment as the pre-test. These thirty five items were those which the students could not answer before the study. In the two classes, the passive structures were taught through concurrent and cumulative group-dynamic
assessment. Step by step, the teacher applied G-DA to help the participants learn and retain the passive structures through various stages. First stage was pre-test; second, mediation (as concurrent and cumulative), and third, post-test. The outcome of the pre-test and post-test were analyzed based on the t-test and then, they were compared with each other. Thus, the process of the treatment would be followed concurrently and cumulatively as the below chart: (adopted from Davin & Donato, 2013)

Table 3: The Mediation Prompts

<table>
<thead>
<tr>
<th>Level of Explicitness</th>
<th>Mediation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prompt 1</td>
<td>Pause with skeptical look</td>
</tr>
<tr>
<td>Prompt 2</td>
<td>Repetition of the entire sentence by the teacher</td>
</tr>
<tr>
<td>Prompt 3</td>
<td>Repetition of the specific site of error</td>
</tr>
<tr>
<td>Prompt 4</td>
<td>Forced choice option</td>
</tr>
<tr>
<td>Prompt 5</td>
<td>Correct response and explanation provided</td>
</tr>
</tbody>
</table>

Finally, we had an interview including 3 questions in which the views of learners were asked about the efficacy of concurrent and cumulative approaches to learning the passive structures.

Data analysis
Data were collected during 3-weeks, each week having 2 sessions, that is, a total of 6 sessions. Since the present research was intended to evaluate the efficacy of concurrent and cumulative G-DA approaches to the teaching of passive structures. The collected data were calculated and analyzed by means of the quantitative data analysis technique called the t-test, which compared the means of the concurrent and cumulative G-DA of this study. We ran a pre-test to come up with homogenous EFL learners. After the administration of the pre-test to the participants, the items were corrected by the researcher herself. Then, the mean scores of pre-tests and post-tests of the two classes were separately compared and contrasted through the t-test statistical technique so that the two approaches were evaluated in terms of their effects on learning the passive structures. In this way, the research questions could be answered. To answer the first research question, the mean score of the pre- and post-tests in concurrent G-DA were compared with each other by the t-test technique, and to answer the second research question, the mean score of pre- and post-tests in cumulative G-DA class were compared by another t-test, and in order to answer the third research question, there was a comparison of mean scores of just the post-tests in concurrent and cumulative G-DA classes. Finally, the answers of learners, reflecting their viewpoints and attitudes of the two teaching approaches, were studied and analyzed in order to deal with the research question for which asks about the learners’ attitudes of the approaches.

RESULTS AND DISCUSSION
The following table shows the descriptive statistics of scores of learning the passive structures among subjects in G-DA.
As shown in Table 4, the mean score of passive structures for the concurrent G-DA group was 6.96 in the pre-test stage, and it was 21.16 in the post-test stage. For the cumulative G-DA group, it was 7.20 in the pre-test and 20.80 in the post-test.

And the table below indicates the confirmation of normality of the research variables in the pre- and post-test stages.

<table>
<thead>
<tr>
<th>Groups</th>
<th>Variables</th>
<th>Pre-test Statistics</th>
<th>Pre-test df</th>
<th>Pre-test significance</th>
<th>Post-test Statistics</th>
<th>Post-test df</th>
<th>Post-test significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learning the passive structures</td>
<td>Cumulative Approach</td>
<td>0.956</td>
<td>25</td>
<td>0.32</td>
<td>0.911</td>
<td>25</td>
<td>0.378</td>
</tr>
<tr>
<td></td>
<td>Concurrent Approach</td>
<td>0.828</td>
<td>25</td>
<td>0.499</td>
<td>0.803</td>
<td>25</td>
<td>0.539</td>
</tr>
</tbody>
</table>

As the table indicates, it is confirmed that the variables of the present study have a normal distribution both in the pretest and in the posttest for the group membership. Given the interval scale of measurements and the random selection of subjects, this does not impose any limitation for using the parametric t-test (Hatch & Farhady, 2002).

In order to test the presupposition of equal variances of scores of dependent variables, the Levin Test was used. The results showed that there was significant difference between the variances of groups in the post-test and in the pre-test (P>0.05), and therefore, the presupposition of equal variances was confirmed.

Additionally, to investigate if the cumulative G-DA had any effect on the passive structure learning, the researcher used the paired-simple groups t-test. Results have been presented in the following table.

<table>
<thead>
<tr>
<th>Index Source</th>
<th>SD Difference</th>
<th>df</th>
<th>Mean Difference</th>
<th>t</th>
<th>significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Passive structures learning</td>
<td>0.832</td>
<td>24</td>
<td>-13.60</td>
<td>16.33</td>
<td>0.0001</td>
</tr>
</tbody>
</table>

As Table 6 shows, results of the paired t-test showed that the mean difference of passive structures learning was significant (p<0.0001, t=-16.33) before and after the administration of
cumulative G-DA. Therefore, it can be concluded that the passive structure learning was increased significantly by means of cumulative G-DA.

Next table presents the results obtained from the paired-simple groups t-test to answer this question which if the concurrent G-DA had any effect on the passive structures.

<table>
<thead>
<tr>
<th>Index Source</th>
<th>SD Difference</th>
<th>df</th>
<th>Mean Difference</th>
<th>t</th>
<th>significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Passive structures learning</td>
<td>0.846</td>
<td>24</td>
<td>-14.20</td>
<td>16.77</td>
<td>0.0001</td>
</tr>
</tbody>
</table>

As Table 7 indicates, results of the paired t-test for the above question showed that the mean difference of passive structure learning was significant (p<0.0001, t= -16.17) before and after the administration of concurrent G-DA. Therefore, it can be concluded that the learning of the passive structures was significantly increased through the administration of concurrent G-DA. Similarly, the independent groups t-test was used for examining the significance between the cumulative G-DA and the concurrent G-DA in terms of their effects on the learning of passive structures. Table 8 shows the results of the test.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Cumulative Approach</th>
<th>Concurrent Approach</th>
<th>df</th>
<th>t</th>
<th>significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Passive structure learning</td>
<td>mean</td>
<td>Standard deviation</td>
<td>mean</td>
<td>Standard deviation</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>20.80</td>
<td>4.30</td>
<td>21.16</td>
<td>3.53</td>
<td></td>
</tr>
</tbody>
</table>

The results of the independent groups t-test showed that there was not a significant difference (t(48)= -0.32, p=0.748) between the concurrent G-DA and the cumulative G-DA in terms of their effectiveness in the learning of passive structures. Therefore, one can conclude that none of these two teaching approaches was superior to the other.

As mentioned before, in this study there was an interview about the attitudes and opinions of the learners about the concurrent and cumulative approaches of learning the passive sentences.

The analysis of answers to the first question indicated that both two approaches were helpful to understand and realize the passive structures. For example, Mona said that she had managed to comprehensively understand the passive sentences. She also emphasized that DA mediations had positive effects on her fully comprehension of passive structures. In other words, the answer given by students confirm the sociocultural theory.
Analysis of the second question in the two groups showed that learners could generally learn the passive structures more effectively by means of the two methods. As the students pointed out in their interviews, they had some problems with the passive structures formerly, but using these two methods, they could learn the structures better. One of the students, Sara, said that she did not have any knowledge of the passive structures although she had managed to pass the tests on passive structures in the past. Sepideh, another learner who had participated in the instruction said that she did not know the difference between transitive and intransitive verbs, but this method helped me to know them.

Finally, the analysis of the third question in the two groups revealed that all the attitudes toward the two approaches of G-DA were positive and that the learners had positive views about them. The learners believed that the new innovative DA approach was very appealing to them. Both the concurrent and the cumulative approaches of G-DA created a very positive atmosphere for the students in a way that all the students said that they had positive attitudes about the G-DA.

**CONCLUSION**

Although DA can be fit into the learning process as part of classroom instruction, it can also provide important information about individual learners. The findings of this study were similar to those of Kozulin and Garb (2002) in that there was a wide range of development among learners. Sternberg and Grigorenko (2002) believe that DA can be used to make offers for learners, not just to describe a student’s performance. Garb (1997) said that learners who do well on the pre-test and represent high learning potentials during the DA program should be given more difficult matters. Learners with low learning potentials should be given more chance and time for learning. DA is a powerful technique for helping instructors determine how their teaching should be differed for different students.

This study investigated the implementation of G-DA in two Iranian third-grade classrooms studying passive structures use and formation. The analysis of the data showed that the students had different levels in relation to noticing and developing the grammatical rules and performed much better on passive structures on the post-test than on the pre-test. The results of the study also revealed that the teacher’s mediation in the form of explicit feedback was the most effective hint in the two DA approaches. Hence, it can be discussed that G-DA can help to shape the cognitive development of the learners and help them reach from other-regulation to self-regulation.

Given the sociocultural theory, the results can reiterate that what the learner is able to do with the help of the teacher is what he can do in the future alone. DA, compared with the static ways of assessment, is communicative by nature and can prepare learners for the real world communication and as Mardani and Tavakoli (2011) asserted, by adopting the DA procedure, learners will no longer look at testing as something disgusting or frightening; rather, they consider it as a learning opportunity.
All, either students or teachers have experimented situations in which we knew something, but because of some destroyer factures such as stress or test anxiety, our mind went blank. Having this in mind, if we can make through DA a stress-free situation in which students are confident that there is someone who notes about them if they get stuck, their performance will increase extremely. This matter is important for Iranian students who often lack strategies for affording grammar tasks and easily fall behind in completing the demanding task of grammar. As a result, teachers’ behavior plays an important role in the real performance of students. Through their interaction and communication, they will facilitate and assist students in selection of the right choice.

REFERENCES


ON THE CAUSAL CONTRIBUTION OF SELF-EFFICACY AND EMOTIONAL INTELLIGENCE OF TEACHERS TO THE STUDENTS’ ACHIEVEMENT

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ABSTRACT
Quite recently, research on English as a foreign learning (EFL) teachers’ variables in explaining the success or failure of students in EFL contexts has gained momentum. Actually currently there is an accumulated research base, mainly in conventional education, admitting that the EFL teachers have the most and the highest influence on students' achievement results. In this line, the purpose of the current study was to consider two teacher-related variables, i.e. teachers' emotional intelligence (EI) and teachers’ sense of efficacy to explore how they are correlated to students' achievement gains in English Language Teaching (ELT) contexts. In so doing, the two questionnaires of the variables under investigation were administered to 75 English teachers. Moreover, the mean scores of the achievement tests administrated to the 125 students of the participant teachers in the previous term were considered as the criterion of students' achievement. The results of multiple regression analysis indicated that the investigated two variables will significantly predict the degree of students' achievement. In other words, it was revealed that there were significant positive correlations between teachers' self-efficacy opinions and EI with their students' achievement. The findings of current research highlight the role self-efficacy, emotional intelligence of EFL teachers on the students’ achievement.

KEYWORDS: achievement, emotional intelligences, self-efficacy

INTRODUCTION
Quite recently, teachers have increasingly become the focus of attention in mainstream education, because they have a very fundamental role in the achievement or defeat of each educational system. Galluzzo (2005, p. 142) stated that “one of the most often-expressed statements about teaching is that nothing is more central to student learning than the quality of teacher”.

According to Wright, Hom, and Sanders (1997, p. 63), "more can be done to improve education by improving the effectiveness of teachers than by any other single factor". However, this has not been the case in the ELT field, and unfortunately, English language teachers have not received sufficient attention even though their substantial role has been acknowledged in the field (Brown, 2001, 2007; Harmer, 2001).

Therefore, one way to compensate for the inadequate attention to the ELT practitioners is conducting research on various teacher-related variables which affect teachers' behavior or performance in the classroom. Such variables' effects on students’ achievement are "additive and
cumulative with little evidence those subsequent effective teachers can offset the effects of ineffective ones" (Sanders & Horn, 1998, p. 32). One of these significant teacher variables which has been studied extensively in mainstream education is teacher efficacy (Ashton, Olejnik, Croker, & McAuliffe, 1982; Chacon, 2005; Tschannen-Moran & Woolfolk Hoy, 2001). According to Tschannen-Moran et al., (1998) sense of efficacy for teachers has been defined as the teachers' belief in his or her proficiency and ability in order to establish and perform courses of action needed to successfully accomplish a particular teaching task in a specific context. In 1994. Bandura has defined perceived self-efficacy as “people's beliefs about their capabilities to produce designated levels of performance that exercise influence over events that affect their lives” (p. 2).

The assumption of teacher efficacy is one of the vital factors that has demonstrated to be “powerfully related to many meaningful educational outcomes such as teacher persistence, enthusiasm, commitment and instructional behavior, as well as student outcomes such as achievement, motivation, and self-efficacy belief” (Tschannen-Moran & Hoy, 2001, p.783).

Bandura (1994) provided that “the task of creating learning environment conducive to the development of cognitive skills rests heavily on the talents and self-efficacy of teachers” (p. 11). Teachers with good sense of efficacy about their capabilities can encourage their students favor a "custodial orientation that relies heavily on negative sanctions to get students to study” (p. 11). One of the suitable topics in many educational scholars has been teachers' attitudes towards themselves and their effect on their cognition. Teachers' self-efficacy proved to have a significant influence on their life and their students (Klassen et al., 2009). Teachers who have a strong sense of self-efficacy are more receptive of new opinions, have more tendency to experiment with new methods and offer students new and different learning experience (Tschannen-Moran et al., 2001).

In the other hand, over the last two decades, emotional intelligence (EI), as an operant variable, has found its way in studies on teachers since it was believed to be an influential factor on teachers' performance in the classroom (Chan, 2007). Primitively Thorndike (1920) revealed that EI has its root in the notion of “social intelligence” and defined “social intelligence” as the capability to understand and manage people and to perform intelligently in different relations. The notion of EI as an individual difference variable is significant as far as teachers are concerned. Hawkey (2006) indicated that Nowadays it is obligatory for teachers to explicitly address emotion in education.

Emotionality lies at the intersection of the person and society, for all persons are jointed to their societies through the self-feelings and emotions they feel and experience on a daily basis. This is the reason the study of emotionality must occupy a central place in all the human disciplines, for to be human is to be emotional (p. 139).

In summary, given the undeniable significance of self-efficacy and EI as teacher-related variables, the purpose of the current study is to explore the relationship among self-efficacy, EI
and students' achievement. In other words, the purpose was to see how self-efficacy and emotional intelligence predict student's achievement of Iranian EFL students.

REVIEW OF LITERATURE

In 1986, Bandura developed the social cognitive theory and defined the self-efficacy (one of the components of social cognitive theory) as people’s opinion and belief about their capability in creating desired performance which applies impact on their feeling, thinking and motivating themselves. He added that people with a high sense of self-efficacy have a tendency to do the challenging goal and have stronger commitment than lower level of self-efficacy.

Dembo and Gibson (1985) argued that teacher efficacy is as teachers’ belief about their effectiveness in student learning. More self-efficacious teachers even among difficult and unmotivated students are confident of their capabilities to bring about desired outcomes of student engagement and learning (Tschannen-Moran & Woolfolk Hoy, 2001, p. 783).

Later in 1998, Tschannen-Moran et al., explored that teacher’s self-efficacy has an essential role in a wide range of teaching and learning outcomes. Because all teachers’ activities in the classroom, i.e. behavior, effort and goal-setting, eagerness to new ideas and desire in the classroom will be affected. Moreover, teacher self-efficacy can influence student achievement, attitude and emotional growth.

Admittedly the study of teacher efficacy has been very effective. Through concerning its meaning and assessment tool, teacher efficacy is the subject of current debate (cf. Tschannen-Moran et al.,1998). The debate has centered on two subjects. Firstly, based on the theoretical nature of the self-efficacy construct as defined by Bandura (1997), researchers have discussed that self-efficacy is most suitably measured within context regarding specific behaviors (Pajares, 1996). Secondly, the construct validity of scores from the primary instruments claiming to measure teacher efficacy has been severely questioned (Coladarci & Fink, 1995; Guskey & Passaro, 1994). Accordingly, teacher efficacy is presently on the peak of inquiry; it is ready to either move forward or fall to the wayside as a good idea that finally had little substance.

Chacon (2005) investigated self-efficacy beliefs among ELT teachers in some selected schools in Venezuela. One hundred teachers were under the investigation of this survey. In order to measure the efficacy for management, engagement and instructional strategies the Teacher Sense of Efficacy Scale (Tschannen, 2001) was used. The results demonstrated that teachers' perceived efficacy had correlation with self-reported English proficiency. Also, teachers' efficacy for instructional strategies was higher than efficacy for management and engagement.

In a similar study, 88 pre-college teachers were under the investigation by Ross (1994). He tried to show the relations between teachers' sense of efficacy and their behaviors. He presented that teachers who have a tendency to learn, to use new approaches and strategies for teaching and to provide special assistance to weaker students have high level of self-efficacy.
In another study, Gibson and Demo (1984) showed that there is a high correlation between teachers’ performance in the classroom, i.e. presentation of lessons, feedback and scaffolding for low achieving students and teachers’ self-efficacy. Equally, Pajares (1992) discovered a strong correlation between teachers' educational beliefs and their planning, instructional decisions, classroom practices, and subsequent teaching behaviors. He completed that" beliefs are far more influential than knowledge in determining how individuals organize and define tasks and problems, therefore they are stronger predictors of behavior"(Pajares, 1992). On the other hand, teachers with low sense of efficacy have been explored to be doubtful about their own, their students and even their colleagues’ capabilities (Siebert, 2006). Additionally, they subvert students’ judgments of their own abilities as well as students’ cognitive development (Pajares & Schunk, 2001, as cited in Siebert, 2006).

Tournaki and Podell (2005) in order to investigate how the interaction between student and teacher characteristics affects teachers’ predictions of students’ academic and social success, collected data from three hundred and eighty-four general education teachers. The results of their studied indicated that high efficacious teachers made less negative prediction about their students and based on changes in student personalities modify their predictions, on the other hand low efficacious teachers usually made their predictions just to a single characteristic. Moreover, teachers were more likely to tolerate students who are friendly and inattentive than aggressive ones. Considering these powerful submissions, the question of how much self-efficacy contributes to the prediction of occupational stress becomes pertinent.

In another study Atay (2007) recommended that students’ instructional activities, attitudes and achievements can be affected by teachers’ self-efficacy. Teachers with strong sense of self-efficacy have more control on his/her behavior, classroom discussions, creating teaching practices, rendering more feedback (Bandura, 1997; Tschannen-Moran et al., 1998). Yet, little research has been carried out which examines the EFL teachers’ self-efficacy.

Emotional intelligence has been the subject of considerable research, mainly in relation to management and job performance (Carmeli, 2003; Duncan, 2002; Koman & Wolff, 2008; Law et al., 2004; Wong & Law, 2002). However, there has been some research carried out to investigate the teachers’ EI, in particular that of the EFL teachers. Chan (2004) among 158 teachers of secondary school, measured the relationship between perceived EI and self-efficacy. The results showed that teachers scored most highly on different components of EI, also findings indicated that there was a positive relationship between EI and self-efficacy. However, this study provided no support for gender differences.

Iordanoglou (2007) among 332 primary education teachers in Greece investigated the relationship between EI, job commitment, leadership and satisfaction. Results showed that not only EI has a positive effect on leadership effectiveness, but also strongly related to teachers’ commitment and satisfaction, as determined by self-report measures. The findings recommended that to ensure adequate performance of educators we should consider the cognitive abilities as well as the emotional competencies.
Although the effects of teacher efficacy and EI on their performance in the classroom have been well researched, there have been few pieces of research, if any, describing or correlating the teachers’ sense of efficacy and emotional intelligence and student's language achievement among Iranian English language teachers at intermediate level. The researcher therefore decided to fill this gap by investigating the relationship of EFL teachers' self-efficacy and EI with their students' achievement.

RESEARCH QUESTIONS
Based on the research objectives, the following questions were proposed:
Q1: Is there any significant relationship between teachers' self-efficacy and students' achievement?
Q2: Is there any significant relationship between teachers' emotional intelligence and students' achievement?
Q3: Do teachers' self-efficacy and teachers' emotional intelligence predict Iranian EFL students' achievement?

METHODOLOGY
Participants
The participant of the current study contained of two groups: the first group entailed of seventy-five teachers in Tehran, Iran and based on the placement test, they were upper-intermediate teachers. They were both male (N=30) and female (N=45). The majority of teachers reported to have a B.A degree in English majors (literature, translation). The mean age of the participants was 28.72 and their average years of experience was 7.12. The second group of participants consisted of 125 students of the aforementioned students.

In fact, both students and teachers of these classes contributed to this study. In fact, the mean scores of the achievement tests administrated to these students in the previous term were considered as the criterion of students' achievement. Among the completed questionnaires by the teachers those which included multiple responses to individual items were treated as unanswered, and were deleted from further investigation.

Instruments
In order to collect the data to fulfill the purpose of the current study, two questionnaires were administered to 75 EFL teachers. First, an emotional intelligence scale (EIS) which was developed by Schutte et al., (1998), measures emotional intelligence based on self-report responses. It contains 33 Likert-scale items ranging from 'strongly agree' to 'strongly disagree'. Second, a self-efficacy questionnaire developed by Tschannen-Moran and Woolfolk Hoy (2001), based on general personality disposition assesses self-efficacy. It includes 24 items, using a nine-point scale of 1 (nothing) to 9 (a great deal). Concerning the students' achievement, the teachers were required to specify the mean scores of the final achievement tests which they had administrated to their students in preceding semester.
Procedure
To specify useful information on an event, a belief, or an opinion, questionnaires is one of the most widely used ways of collecting data in social sciences (Cohen et al., 2007). Therefore, this study was a non-experimental, correlational study. The instruments which were used for collecting data were self-efficacy and EI questionnaires and also students' achievement mean scores.

The data collection was carried out in July 2014. During the data collection session, after a comprehensive explanation to the teachers on how they were expected to fill out the questionnaire, they were asked to write down their personal information, however, they were assured that all the collected data will remain anonymous. Then the self-efficacy and EI instrument were distributed among the teacher participants who were seventy-five practicing teachers in Tehran and they were asked to complete them. While some of the instruments were returned instantly after completion, the rest were collected about two weeks later. Moreover, the teachers were required to specify the mean scores of their own students on the achievement tests which they administrated last term.

Data analysis
After the collection of the data via the administration of the instruments, the collected data from questionnaires were analyzed through SPSS, version 20. In order to answer the first and the second research questions, Pearson Product Moment correlation was run. To answer the third research question which was the major focus of the current study, multiple regression was run.

RESULTS AND DISCUSSION
Research Question 1
In order to answer the first research question, a Pearson Product Moment Correlation was run. Table 1 indicates the results of Pearson Product Moment Correlation between teachers' self-efficacy scores and students' achievement scores. The significant level was set at .01 level. As indicated in Table 1 the result shows that there was significant positive correlation between teachers' self-efficacy and students' achievement. (r = 0.75, p < 0.01) (as shown in Table 4-1). Accordingly, there was statistically significant relationship between teachers' self-efficacy and students' achievement. Regarding the outcomes of this question it seems logical to conclude that the higher the level of teachers' self-efficacy, the higher the students' achievement.

Table 1: Correlations between Teachers' Self-efficacy and Students' Achievement

<table>
<thead>
<tr>
<th></th>
<th>Self-efficacy</th>
<th>Achievement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-efficacy</td>
<td>Pearson Correlation</td>
<td>1</td>
</tr>
<tr>
<td>Achievement</td>
<td>Pearson Correlation</td>
<td>0.75**</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the 0.01 level (2-tailed).
Research Question 2

Another Pearson Product Moment Correlation was run to find the answer for second research question. Table 2 indicates the outcomes of Pearson Product Moment Correlation between teachers' emotional intelligence and students' achievement. The significant level was put at .01 level. As indicated in Table 2 the result shows that there was significant positive correlation between teachers' emotional intelligence and students' achievement. ($r = 0.48$, $p < 0.01$) (See Table 2). Consequently, there was statistically significant relationship between teachers' emotional intelligence and students' achievement. Concerning the findings, it can be indicated that the higher the level of teachers' emotional intelligence, the higher the scores of students on achievement test.

Table 2: Correlations between Teachers' Emotional Intelligence and Students' Achievement.

<table>
<thead>
<tr>
<th></th>
<th>EI</th>
<th>Achievement</th>
</tr>
</thead>
<tbody>
<tr>
<td>EI</td>
<td>Pearson Correlation</td>
<td>1</td>
</tr>
<tr>
<td>Achievement</td>
<td>Pearson Correlation</td>
<td>0.48*</td>
</tr>
</tbody>
</table>

*. Correlation is significant at the 0.01 level (2-tailed).

Research Question 3

To answer the third research question, a multiple regression analysis was run. In Table 3, a Model Summary of regression analysis for self-efficacy and emotional intelligence total scores in predicting students' achievement is presented. According to the results shown in Table 3, the correlation coefficient between total score of dependent and independent variables is 0.77 and Squared R is 0.59, that shows the prediction degree of variance and the degree of changes in students' achievement by self-efficacy and emotional intelligence.

Table 3: Model Summary for self-efficacy and emotional intelligence of teachers in predicting students' achievement.

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.77*</td>
<td>0.59</td>
<td>0.58</td>
<td>11.26</td>
</tr>
</tbody>
</table>

In Table 4, the results of ANOVA test to measure the regression model in predicting students' achievement by self-efficacy and emotional intelligence of teachers is presented. As shown in Table 4, F-value is (53.07, $p < 0.01$) which is significant at $\alpha=0.01$. Based on the results of Table 4 the accuracy of regression model is substantiated and based on the results of Table 3, it is revealed that self-efficacy and emotional intelligence could strongly predict the students' achievement.
Table 4: ANOVA

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>13477.95</td>
<td>2</td>
<td>6738.97</td>
<td>53.07</td>
<td>.000</td>
</tr>
<tr>
<td>Residual</td>
<td>9141.43</td>
<td>72</td>
<td>126.96</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>22619.38</td>
<td>74</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5 shows the results of multiple regression analysis for predicting students' achievement by self-efficacy and emotional intelligence of teachers. As indicated by Standardized Beta coefficients in Table 5, both self-efficacy ($\beta = 0.73, p < 0.05$) and emotional intelligence ($\beta = 0.15, p < 0.05$) could strongly predict achievement of Iranian EFL students. Regarding t value of each variable which are significant at $\alpha = 0.05$, it can be concluded that self-efficacy and emotional intelligence could strongly predict the students' achievement. Beta coefficients also show that the relationship between self-efficacy of teachers and students' achievement ($B = 0.73, p < 0.05$) and the relationship between emotional intelligence of teachers and students' achievement ($\beta = 0.15, p<0.05$) are positive and significant. The beta values indicate comparing the contribution of each independent variable. In this case, the larger beta coefficient is 0.73, which is for teachers' self-efficacy. This means that this variable makes the stronger unique contribution to explaining the dependent variable which is students' achievement, when the variance illuminated by all other variables in the model is controlled for. The Beta value for emotional intelligence was significantly lower (0.15), indicating that it made less of a contribution. Finally, considering the last research question, teachers' self-efficacy and teachers' emotional intelligence predict Iranian EFL students' achievement.

Table 5: Coefficients

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>T</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>(Constant)</td>
<td>72.54</td>
<td>27.80</td>
<td>8.98</td>
<td>.000</td>
</tr>
<tr>
<td>1</td>
<td>Self-efficacy</td>
<td>1.70</td>
<td>0.73</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>EI</td>
<td>0.18</td>
<td>0.15</td>
<td>.03</td>
</tr>
</tbody>
</table>

a. Dependent Variable: Students' Achievement

Discussion

The current study examined the relationship between Iranian EFL teachers’ sense of self-efficacy and their emotional intelligence with their students’ achievement. According to the extracted data from participants’ responses, teachers’ self-efficacy and teachers’ emotional intelligence is highly correlated with students' achievement. This finding is in line with the results of lots of studies, mostly in mainstream education, which have stressed the affirmative effects of a teacher’s sense of efficacy on student success and achievement (Caprara et al., 2006; Ross, 1994) and studies
that have proved students of efficacious teachers generally outperform those in other classes (e.g., Ashton & Webb, 1986; Anderson, Greene, & Loewen, 1988; Midgley et al., 1989; Good & Brophy, 2003; Tschannen-Moran & Hoy, 2001; Tournaki & Podell, 2005; Wolters & Daugherty, 2007).

Besides, the results of this study revealed that teachers with higher levels of emotional intelligence, could increase student performance. It might be concluded that teachers who have a high emotional intelligence might appropriately interact with students, leading to higher achievement of students. Ang (2005) indicated that positive teacher-student relationships will be effective to student achievement.

To justify the relationship between the student achievement and emotional intelligence, EI construction can be taken into account. Bar-On (2004) suggested that people with high level of emotional intelligence are proficient in handling personal, social and environmental changes through solving problems of an interpersonal nature. This is ratified by a teacher self-efficacy study by Fabio and Palazzeschi (2008) who found that there is a connection between the EFL teachers’ emotional intelligence and teachers’ self-efficacy in controlling the classroom and motivating the students.

Chan (2004) and Penrose et al., (2007) indicated that among the primary and secondary school teachers there was a positive relationship between EI and teacher self-efficacy. Similarly, Moafian and Ghanizadeh (2009) found that by increasing the EFL teachers’ emotional intelligence, the students’ sense of efficacy beliefs will be increased. Good and Brophy (2003) believed that high efficacious teachers are more committed in teaching and spend more time in academic issues as well as in their areas of perceived inefficacy. It shouldn't come as a surprise that these behaviors will result in students’ better performance on achievement tests.

Moreover, self-efficacy might affect teachers’ methodology, decision making in classrooms, degree of devoted effort, persistence with students as well as teachers’ performance, commitment and professional retention (Tschannen-Moran & Hoy, 2001). It might be recommended that teachers with upper level of self-efficacy tend to make lesson plans more effectively, feel more responsible for student achievement, and search extensively for suitable strategies and materials to improve student achievement.

Furthermore, more self-efficacious teachers are more pledged in their teaching and try to overwhelm challenging situations in teaching. Such teachers are confident and take the responsibility for their failure or success. Actually teachers with higher level of self-efficacy employ effective management strategies which encourage student independency, reduce custodial control, keep students on task and finally cause student to have a higher level of achievement (Woolfolk, Rosoff, & Hoy, 1990).
CONCLUSION

The overall purpose of this study was to explore the relationship between Iranian EFL teachers’ sense of self-efficacy and their emotional intelligence with their students’ achievement. The data from the present study demonstrate that the higher the level of teachers' self-efficacy and emotional intelligence will result the higher the students' achievement. Also, considering the last research question, teachers' self-efficacy and teachers' emotional intelligence predict Iranian EFL students' achievement. It can be claimed that teachers with high sense of efficacy can motivate their students and develop their cognitive development (Bandura, 1994). Nevertheless, those who possess a low sense of efficacy favor a "custodial orientation that relies heavily on negative sanctions to get students to study" (p. 11).

According to Motallebzadeh (2012)'s study, Iranian EFL intermediate learners' emotional intelligence is positively correlated with their scores on reading comprehension and structural abilities. Besides, Rouhani (2008) claims that cognitive-affective nature of reading comprehension is related to learners' EI. This also shows that learners' EI can have an important role in the acquisition of the rules of language as well as their ability to grasp meaning through reading comprehension.

Considering the shift of attention to teachers as the key players in justifying success or failures of students in ELT contexts, this study adds new information about the existing relationship of teacher-related variables and students' achievements. It also might have implications for the studies conducted on other types of teachers' characteristics such as reflection, classroom management, burn out, creativity, teaching style, job satisfaction, teacher anxiety and stress, and teacher research engagement.

Despite all the efforts that have been made in conducting this study, there were some limitations on the way. First of all, the participants were Iranian, so the results may not be totally generalized to the learners of other nationalities. Secondly, the limitation of participants may influence the generalizability of this study.

REFERENCES


