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# IMMIGRATION IN THE POSTCOLONIAL ERA: MIMICRY AND AMBIVALENCE IN CHIMAMANDA NGOZI ADICHIE'S THE ARRANGERS OF MARRIAGE

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## Abstract

It is well established that immigration brings about fundamental changes and the immigrant faces significant challenges in the new culture. This research uses Homi Bhabha's critical theories of *mimicry* and *ambivalence* to determine the effects of 'state of mimicry', and to pinpoint the 'site of identity' in the immigration experience in Chimamanda Ngozi Adichie's *The Arrangers of Marriage* (2009). The results indicate that antagonist's (Ofodile) 'state of mimicry' continuously grows him apart from his wife *Chinaza* (protagonist) and intensifies gender inequality against her in their relationship. In addition, the results indicate that protagonist's 'site of identity' is fluid and not fixed, and this placelessness of identity is because of the never-ending comparison between her past with the present situation she experiences as an immigrant.

**Keywords:** African literature, Postcolonial theory, Immigration, Gender inequality

## I INTRODUCTION

There are serious questions about immigration, "What can we ask of immigrants once they arrive? Should they be expected to assimilate, or can they properly demand that we make room for the different cultures they bring with them? And so on" (Miller 2016, p. 1). Immigration is of leaving the familiar for the unfamiliar; of giving up what one has to achieve what one desires. It is undeniable that the immigrant leaves behind a part of his identity in his homeland and feels its absence at the new home. And when he returns to his homeland, he again leaves behind another part of his identity. Immigration is where the absence of something is always present as the immigrant lives 'in-between' his past and present. Immigration is the crossroad of fear and hope where the immigrant can neither forget his past nor look at the future with certainty. Perhaps the greatest lesson of immigration for humanity is that "Living is bathing in the pool of the 'now'" (Sepehri 2013, para. 56). The immigrant learns to choose 'here and now' between his past that is gone and the ambiguous future that is still to come. Yes. Immigration is the story of 'Now'.

Nigerian-born Chimamanda Ngozi Adichie (b.1977) is one of the leading African literary figures who belong to what is generally known as the third generation of African writers. A generation "born and educated after 1960, who never personally experienced the colonial period, and whose writings began to appear in the mid-1980s. They include Ben Okri, Helen Oyeyemi, Sefi Atta, Chris Abani, Helon Habila, Okey Ndibe, Uzodinma Iweala, and now also Adichie" (Kurtz 2012, p. 24). Adichie's first novel, *Purple Hibiscus* (2003) received critical acclaim and brought her fame across literary circles. As a prominent writer, she "takes up her pen in order to present a 'true image' of African people and the African past in order to contest racist misrepresentations and erasures" (Eisenberg 2013, p. 9). Her works has been translated into over thirty languages, and she also has received numerous awards and honors including MacArthur Fellowship known as the "Genius Grant" (2008), and honorary doctorate degrees from the University of Edinburgh, Duke University, Yale University, and etc. "All this has placed Adichie prominently among a group of young Nigerian writers whose efforts are revitalizing West African writing" (Kurtz 2012, p. 24). Adichie's works focus on different concerns such as identity, race, gender inequality, and otherness that are in line with postcolonial issues.

*The Arrangers of Marriage* is a short story in the collection *The Thing Around Your Neck* (2009). It is about a Nigerian girl named *Chinaza* who lives in Lagos with her Auntie Ada and uncle Ike. They have found Chinaza a new husband named Ofodile who is "a doctor in America" (Adichie 2009, para. 11). They get married in Lagos and move to New York. Ofodile, fully absorbed in American culture, has changed his name to Dave Bell. From day one, he starts correcting Chinaza's speaking and reminds her to act like a local, not a foreigner. He even changes Chinaza's name to Agatha Bell for her green card application. Chinaza is shocked when Ofodile tells her about his prior marriage. She feels disrespected

by Ofodile's behavior and befriends their downstairs neighbor named Nia who seems to be supportive. Chinaza feels frustrated and decides to start a new life for herself in America.

The present research applies Homi Bhabha's theories of mimicry and ambivalence reflected in his seminal work *The Location of Culture* (1994) to investigate the cultural issues in *The Arrangers of Marriage* (2009). Therefore, this study answers the following questions: First, In the postcolonial era, what is the effect of 'state of mimicry' in the immigration experience? Second, where is the 'site of identity' in the immigration experience?

## II MATERIALS AND METHOD

### II.1 Mimicry

Mimicry, an important concept in postcolonial studies, describes "the ambivalent relationship between colonizer and colonized" (Ashcroft, et al., 2013, p. 154). Mimicry discloses the colonial goal of 'making the colonized to be like the colonizer', and crystalizes the postcolonial situation that is nothing but to-the-end-of-time conflict between colonizer and colonized; between those who recklessly struggle to fulfill their boundless desires versus those who speak out against the colonial rationale. Authority is the keyword in this cultural process. Imposing the colonial rule over the colonized, the colonial hegemony soon or late will be disappeared because when the colonized imitates \_or is encouraged to imitate\_ the colonizer, the boundary between the two starts to blur. In result, difference gives its place to similarity. In this process of cultural struggle, colonial authority is constantly challenged: Fighting the colonized, the colonizer is, in fact, denying his own colonial authority because colonized has become roughly identical with the colonizer. Mimicry empowers the colonized to elude the self-defeating authority of the colonizer. In this regard, Gandhi (2019) says,

mimicry is also the sly weapon of anti-colonial civility, an ambivalent mixture of deference and disobedience. The native subject often appears to observe the political and semantic imperatives of colonial discourse. But at the same time, she systematically misrepresents the foundational assumptions of this discourse by articulating it. . . . In other words, 'mimicry' inaugurates the process of anti-colonial self-differentiation through the logic of inappropriate appropriation. (pp. 149-150)

Mimicry is an ambivalent site in which both colonizer and colonized give and take qualities from each other. As the colonized is encouraged to adapt to the dominant culture, both sides become almost the same. This cultural process opens a space for the colonized to mimic the colonizer exaggeratedly. The result is not "a simple reproduction of those traits. Rather, the result is a 'blurred copy' of the colonizer that can be quite threatening. This is because mimicry is never very far from mockery, since it can appear to parody whatever it mimics. Mimicry therefore locates a crack in the certainty of colonial dominance, an uncertainty in its control of the . . . colonized" (Ashcroft, et al., 2013, p. 155). In other words, when the colonized is encouraged to imitate the colonizer, the difference between them diminishes gradually. As a result, the colonial superiority is challenged. Ergo, the colonized has the power to affect the dominant culture and ultimately resist the colonial discourse. Bhabha (1994) states, "colonial mimicry is the desire for a reformed, recognizable Other, as a subject of a difference that is almost the same, but not quite. Which is to say, that the discourse of mimicry is constructed around an ambivalence; in order to be effective, mimicry must continually produce its slippage, its excess, its difference" (p. 86). This uncertain situation makes the colonizer anxious since he realizes when both sides are alike, then, the colonial power does not have exclusive authority over the colonized anymore. "Mimicry is ambivalent because it requires a similarity and a dissimilarity. It relies on resemblance, on the colonized becoming like the colonizer but always remaining different. . . . With mimicry the authoritative discourse becomes displaced as the colonizer sees traces of *himself* in the colonized: as sameness slides into otherness" (Childs & Williams 1997, pp. 129-130). Mimicry, as Huddart (2006) states, "examines the ways that the colonized retain their power to act despite the apparent domination of the colonizer" (p. 6). What is undeniable is that mimicry overturns the seat of power and finally discredits the colonizer's cultural superiority. Huddart (2006), elsewhere asserts, "a further consequence of mimicry is the undermining of the colonizer's apparently stable, original identity. . . . The identity of the colonizer is constantly slipping away, being undermined by effects of writing, joking, 'sly civility', and repetition" (p. 51).

## II.2 Ambivalence

Ambivalence is another keyword in Bhabha's thinking that "signifies the condition produced through the discourse of mimicry, whereby . . . there is produced, says Bhabha, a difference, slippage or excess. Thus, the colonial other is produced as almost, but not quite, the same, thereby producing disquiet in the colonialist, and thus a renewal of the fear of the other" (Wolfreys, et al., 2006, p. 7). Ambivalence, in other words, spotlights the fact that culture is not a one-way path where only one participant affects others. Culture is a circle where every participant has the potential to affect others. That is why culture is already an ambivalent condition, a land belonging to no one. Consequently, the theory of ambivalence exposes the inherent contradictions in the colonial discourse where the authenticity of the colonizer is questioned. Bhabha believes, "object of colonial discourse is marked by ambivalence because it is derided and also desired, like the colonial fantasy to be in 'two places at once', to be colonizer and colonized. Ambivalence thus involves a process of identification and of disavowal" (Childs & Williams 1997, p. 124).

## III RESULTS AND DISCUSSION

### III.1 Mimicry in the Immigration Experience

In *The Arrangers of Marriage*, Ofodile is a true incarnation of imitation since he abandons his own name, language and identity to feel included in the American society. For example, when Chinaza calls her family in Nigeria, Ofodile asks "Did you get through?" . . . 'It's engaged,' I said. 'Busy. Americans say busy, not engaged,' he said" (Adichie 2009, para. 13). He is desperate to assimilate into the American culture as he only uses English (and not Igbo language) with Chinaza at home. "You have to speak English at home, too, baby. So you can get used to it" (para. 41). Ofodile's cultural alienation from his roots is to the extent that he rejects any sign linking him to his Nigerian identity. Ofodile's behavior reveals his will to subjugate Chinaza when he buys an American cookbook for her and justifies his action by saying "I don't want us to be known as the people who fill the building with smells of foreign food" (Adichie 2009, para. 43). Ofodile's will to power in companionship with Chinaza's lack of power indicates their exact opposite situations at the same home, at the same time. For Chinaza, to cook familiar food evokes a sense of homeland, a sense of belonging, a sense of home. McLeod (2010) elaborates on the concept of 'home',

a valuable means of orientation by giving us a fixed, reliable sense of our place in the world. It is meant to tell us where we originated from and apparently where we legitimately belong. As an idea it stands for shelter, stability, security and comfort (although actual experiences of home may well fail to deliver these promises). To be 'at home' is to occupy a location where we are welcome, where we can be with people we may regard very much like ourselves, where we are not at sea but have found safe harbor. (p. 142)

It is true. Home is where we are ourselves with no need to hide our identities. Home is the safe harbor where inclusion overpowers exclusion. On the contrary, Ofodile's cultural alienation prompts him to pretend he is unfamiliar with his Nigerian roots. All he desires is to feel included in the American society at all costs. Thus, Culinary tradition, as a point of commonality between them, acts as a point of divergence where they have grown distant from each other. Ofodile's cultural alienation is a cul-de-sac, beginning with egotism and ending with relationships falling apart. That is, he uses others to achieve his desires. The circle of Ofodile's selfish thinking even extends to his relationship with Chinaza, humiliating her for being herself and forcing her to behave following his instructions. Needless to say, his self-centered worldview harms his relationships. And, of course, the results of these relationships are unpleasant. For example, when Chinaza says, "I thought I would have my work permit by now" (Adichie 2009, para. 52). Ofodile responds, "The American woman I married to get a green card is making trouble, . . . 'Our divorce was almost final, but not completely, before I married you in Nigeria. Just a minor thing, but she found out about it and now she's threatening to report me to Immigration. She wants more money'" (para. 54). Chinaza is shocked hearing what she hears. She asks Ofodile, "You were married before?" (Adichie 2009, para. 55). Ofodile answers, "It was just on paper. A lot of our people do that here. It's business, you pay the woman and both of you do paperwork together but sometimes it goes wrong and either she refuses to divorce you or she decides to blackmail you" (para. 55). Regarding Ofodile's behaviour, it should be mentioned that egotism and boundless desires are two sides of the same coin. When Chinaza asks, "Why did you marry me?" (Adichie 2009, para. 57).

Ofodile answers, “‘I was happy when I saw your picture,’ . . . ‘You were light-skinned. I had to think about my children’s looks. Light-skinned blacks fare better in America’” (para. 59). This self-explanatory conversation reveals Ofodile’s worldview. For him, Chinaza is only a tool of satisfaction and nothing more. Everyone should be there for Ofodile and nothing more. This conversation is a perfect reflection of his thoughts that is nothing but manipulating others for his own benefit. In his relationships, Ofodile thinks only of himself and considers his wife and others only as a means to achieve his goals even at the cost of upsetting them. There is no sense of equality, commitment, or even respect, and this is the beginning of the end of morality in human relationships.

One of the consequences of displacement is the struggle to fit in the new environment. Ofodile is desperate to be accepted in America. His attitude is contrary to what Chinua Achebe, in *The Novelist as Teacher*, wishes for his society, to “regain belief in itself and put away the complexes of the years of denigration and self-abasement” (Achebe 1976, pp. 58-9). Ofodile and Chinaza are from the same society, but they have different worldviews; two sides of a binary of which Chinaza cherishes her roots while Ofodile is ashamed of his origin. And mimicry nestles in the crossroads of self-humiliation for one’s origin and desperation to fit in with the new culture.

### III.2 Ambivalence in the Immigration Experience

*The Arrangers of Marriage* is more than anything else the narrative of assumption versus reality. At the beginning of the story, Chinaza’s words expose her frustration after arriving at Ofodile’s apartment with “musty smells hung heavy in the air” (Adichie 2009, para. 3). The way Chinaza narrates her first encounter with the new home is nothing but mixed feelings of an immigrant with very high expectations. “When he told me about our home. I had imagined a smooth driveway snaking between cucumber-colored lawns, a door leading into a hallway, walls with sedate paintings. A house like those of the white newlyweds in the American films that NTA showed on Saturday nights” (para. 2). Facing unwelcoming atmosphere such as “both rooms lacked a sense of space, as though the walls had become uncomfortable with each other, with so little between them” (Adichie 2009, para. 4). And “airless hallway with frayed carpeting” (para. 1) make Chinaza disappointed. In the case of human immigration, understanding (looking at) something from a faraway position is what I call ‘immigration overestimation’. That is, imagining the immigration as it should be, not as it really is, to flee here and now.

To pinpoint ambivalence in the colonial discourse, we should acknowledge that immigrant’s background is as equally important as his present situation. Minh-Ha (2010) comments,

I am a stranger to myself and a stranger now in a strange land. There is no arcane territory to return to. For I am no more an “overseas” person in their land than in my own. Sometimes I see my country people as complete strangers. But their country is my country. In the adopted country, however, I can’t go on being an exile or an immigrant either. It’s not a tenable place to be. I feel at once more in it and out of it. Out of the named exiled, migrant, hyphenated, split self. The margin of the center. . . . The fragment of Woman. . . . Here too, Their country is My country. (p. 34)

Immigration is a challenging decision since the immigrant experiences feelings that if he had not immigrated, he might never have experienced. Feelings like being ‘in-between’. That is, being an insider and outsider simultaneously and feeling alone in a group. The immigrant’s attitudes change after immigration because he does not look at the concepts such as home, homeland, friendship, family, loneliness, and nostalgia the same as he did in the past. Lubecka (2012) states that the “identity dilemma implied by immigrant stories often additionally results in making the narrator experience his/her strangeness in a more acute way as they make him/her aware of a gap between the mother culture values s/he cherishes but which might be neither understood nor approved of in the new country and the host culture values s/he cannot fully identify with” (p. 139). And this is because culture is gradually institutionalized over time. Thus, culture should not be expected to be immediately forgotten or accepted.

Chinaza criticizes the traditional arrangement of marriages where elders of the family decide who one should marry. For example, when Ofodile snores, Chinaza finds it disturbing and talks to herself, “they did not warn you about things like this when they arranged your marriage” (Adichie 2009, para. 6). This phrase shows her criticism toward traditional marriages. When Aunty Ada told her “‘You will have plenty of time to get to know each other before the wedding’” (para. 11). Chinaza said “‘Yes,

Aunty.' 'Plenty of time' was two weeks" (Adichie 2009, para. 11). Two weeks is not enough time. To be respectful, she says "I did not remind them that I wanted to take the JAMB exam again and try for the university, that while going to secondary school I had sold more bread in Aunty Ada's bakery than all the other bakeries in Enugu sold" (para. 13). She again criticizes Aunty Ada and uncle Ike for the arrangement of her marriage that her feelings were of no importance and she had no right to interfere in her own marriage. As an immigrant, Chinaza needs to stick to familiar experiences such as culinary traditions and to use the Igbo language to ease the culture shock she is going through. Unsurprisingly, Ofodile's presence and behavior echo his cultural alienation and he does not support Chinaza in the process of culture shock. Chinaza feels the ambivalence when she finds out that Nia, their black American neighbor who lived three years in Tanzania "had chosen an African name, while my husband made me change mine to an English one" (Adichie 2009, para. 47). Chinaza's lack of power is evident. She has been treated as an object in her family where she has no right to express her feelings about the arranged marriage. Even Ofodile changes Chinaza's name for the Green Card application.

In the immigrant's life, the clash of assumption versus reality gives birth to ambivalence. Chinaza's life is riddled with struggles. She is stuck between her past in a patriarchal society and the present where she is again colonized at home. She could not go back to Nigeria because her family would be disappointed. On top of that, there could be no future with Ofodile since he is the colonizer at home. As a woman, Chinaza is doubly colonized. She has lived all her life according to the wishes of others, especially her family. As a woman, she has always been forced to ignore her wishes and feelings. As a woman in exile, she has to stay in a destructive relationship suppressing her emotions so that her family and 'new husband' would not be disappointed. As a human being, this is a sad story. After immigration, although her location changed, her circumstances did not. No feelings, no freedom, no future. Another point to note is that Ofodile is a self-colonizer character because forgetting one's own culture and mimicking the new one at all costs is a self-colonizing behavior. That is why their neighbor Nia nudges Chinaza to lead her own life and to be independent, "'You know, my sister's a manager at Macy's,' she said. 'They're hiring entry-level salespeople in the women's department, so if you're interested, I can put in a word for you and you're pretty much hired. She owes me one.'" (Adichie 2009, para. 49). This conversation offers a ray of hope for Chinaza, "Something leaped inside me at the thought, the sudden and new thought, of earning what would be mine. Mine" (para. 49). In quest of freedom and prosperity, Chinaza realizes that being independent is better than being in a destructive relationship where the colonizer only believes in the mirror in front of himself. This crossroads of past and present gives birth to 'ambivalence'.

#### IV CONCLUSION

With the help of Bhabha's theories of mimicry and ambivalence, this article scrutinized the immigration experience in *The Arrangers of Marriage* (2009). Answering the first question of the research, the results indicate that Ofodile's self-alienation pushes him away from Chinaza. They grew apart from each other due to the fact that Ofodile constantly denies his Nigerian roots and desperately struggles to fit in the new society. This 'state of mimicry' intensifies gender inequality and discrimination against Chinaza. As the protagonist of the story, Chinaza's voice has been silenced for God-knows-how-long in a patriarchal culture. And unfortunately, this silence is considered absolutely normal by her family. Needless to say, Ofodile's offensive behavior with Chinaza is the result of this state of mimicry.

Answering the second question of the research, the results indicate that the place of immigrant's identity in this context Chinaza is placeless. That is, it is fluid and not fixed. Mentioning two points would be clarifying: First, the impact of the immigrant's past on the immigrant's today, and the impact of the immigrant's current situation on her future is an undeniable fact. Secondly, the immigrant always compares her different experiences: What has happened to her in the past, and what she experiences now. And the fluidity and place-less-ness of the immigrant's identity originates from this perpetual comparison. As the result of this comparison (past versus present), ambivalence is born that is crystal clear in Chinaza's behavior throughout the story. The immigrant can neither forget his past nor deny the present situation. The immigrant's past and present live together but never become one, like two oceans side by side. Although they go to the point of unification, they never become one and their difference remains eternal. Therefore, the identity of an immigrant is repeatedly in the process of formation. And comparing the past with the present situation is an integral part of this process.

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# THE EMERGENCE OF AN “INTERSECTING CIRCLE” IN KACHRU’S THREE CONCENTRIC CIRCLES OF WORLD ENGLISHES: A CASE OF ETHNO-LINGUISTIC NEUTRALITY IN CENTRAL NIGERIA

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## Abstract

There is evidence that contemporary Nigeria is drifting towards a society of monolingual English users, a component of which could be defined as lacking in ethno-linguistic identity. This trend is found among a generation of young Nigerian urban dwellers (between the age bracket of (12 and 25) who can neither communicate in their parents’ native language(s) nor in any other Nigerian indigenous language; their only medium of communication is English. Although based on their childhood exposure to the English language and their relative competence in it, English can be described as their “mother tongue” but the fact that they are not native speakers given the socio-geographical circumstances of their birth excludes them from Kachru’s (1988) Inner Circle classification of native speakers. Consequently, these Nigerians are left without a clearly defined ethno-linguistic affiliation. This paper interrogates this emerging sociolinguistic phenomenon in especially Central Nigeria, with the aim of stimulating scholarly consciousness on the ethno-linguistic identity of this category of Nigerians, and its implications for English usage among them. The submission of the paper is that another circle, “the intersecting circle”, be created for them since they bestride both the inner circle in having English as their “mother tongue” and yet they are not native speakers of the language.

*Keywords: Mother Tongue, Ethno-linguistics, Ethno-linguistic Identity, Nigerian English*

## I INTRODUCTION

The connection between language, culture, and identity is a widely researched theme in sociolinguistic scholarship (John, 1956; Trudgil, 1971; Kramsc, 1993; Uderhill, 2015). Most of the scholarly postulations on these variables situate language in between the two, and consider it as only the verbal expression of culture, but also a vital component of it as well as an index of identification among ethno-linguistic groups. Adegbite and Akindele (1999) explain this connection in three ways: first, language, according to them is an aspect of culture, one of its very many objects and institutions. Second, language is an instrument of thought, helping to concretise thought and to explore and record the experiences of culture. Finally, language expresses culture, and serves as the only means by which the social experiences and values of a group of people are perceived and understood.

The significance of language to its owners is further underscored by the Sapir-Whorfian hypothesis of linguistic relativity which describes the connection between the structure of a language and a people’s worldview. A people’s language, according to the hypothesis, conditions their conceptualisation of the world and influences their cognitive processes and behaviour. Language in this connection is critical to both how the individual members of an ethnic group define their identity vis- a - vis their role within the group, and how the group in turn is able to project their cultural worldview and heritage among other ethnic groups and on the global stage. It is in the light of such a pivotal role of language to the ethno-linguistic uniqueness of the people that, in spite of the increasing linkages among the nations of the world being facilitated by globalisation, a cross section of sociolinguists has continued to advocate the need for linguists and governments of nations to do something drastic in order to reverse the threat of endangerment and death faced by most languages in Africa (Mufwene, 1995; Kraus, 1992, Stiglitz, 2002). The general thinking among such linguists is that whenever a language goes extinct an entire way of thinking is lost.

The current enquiry springs from the above orientation and is rooted in the hypothesis that a generation of Nigerians is currently emerging whose language behaviour makes it difficult for them to be classified under any existing ethno-linguistic group in Nigeria. This category of Nigerians whose existence in Central Nigeria also suggests the possibility of their existence in other parts of the country is within the age bracket of 12 and 25 years. Apart from their inability to speak their mother tongue, the only language they speak is English. However, the fact that they are not native speakers of English, based on Kachru’s concentric circle theory of world Englishes, coupled with the Nigerian content of the variety of English they speak makes it difficult to consider English as their mother tongue, even though

English is their first language. The complexity of their ethno-linguistic identity is further deepened by their inability to speak any other indigenous Nigerian language. The goal of this study is to interrogate this emerging linguistic phenomenon by stimulating scholarly conversations on the ethno-linguistic identity of the category of Nigerians that manifests this language behaviour, and its implications for English language usage among them, the Nigerian society and the global community of English language users.

## II MATERIALS AND METHODS

### II.1 Review of Related Concepts

One of such concepts is ethno-linguistics which is the scientific study of the relationship between language and culture. Uderhill (2015) describes it as cultural linguistics, a subfield of linguistics that studies the way perception and conceptualisation of people influences their language. Uderhill (2015) further considers it to be how language relates to culture especially in relation to how meaning is politically and culturally influenced; how language shapes the thoughts of ethnic groups and how their thoughts in turn shape their language. In ethno-linguistics, language is considered as an integral part of culture. In relation to identity, Gile et al. (1977) define ethno-linguistic identity as what makes an ethnic group “likely to behave as a distinctive and active collective entity in intergroup situations. It is a sociolinguistic necessity borne out of ethno-linguistic diversity. This perhaps is why Tafel (1978) views it as an aspect of social identity which informs an individual’s self concept and is derived from his knowledge of his membership of an ethnic group. The three aspects of social identity- cognitive, evaluative and emotional- outlined in Ellermers (1999) are, according to Ehala (2009) significant components of ethno-linguistic identity in that they enable the members of an ethnic group to act collectively as one. The pervasive impact of globalisation on the world’s languages which manifests as “cultural imperialism” makes the question of ethno-linguistic identity not only a necessary way of ensuring the survival and perpetration of the diverse but rich cultural heritage contained in the over 7000 languages of the world, but also significant for individual ethno-linguistic groups as a means of defining and projecting their distinctiveness amidst other language groups.

Another of such concepts is mother tongue/ first language. The terms mother tongue (MT) and first language (L1) are often used interchangeably. Akindele and Adegbite (1999) support such usage and consider the two terms not just to have the same? meaning technically, but to also both have shades of other meanings and applications. First, the two terms according to Akindele and Adegbite (1999) refer to the only language of a monolingual person which is acquired naturally in his native environment, and is able to meet all his linguistic needs. Hebrew Language to a child born and bred in Israel will be the child’s mother tongue/ first language because that is the only language he has in his speech repertoire and the only means of communication available to him. Akindele and Adegbite (1999) also consider a mother tongue/ first language to be the sequentially first language of a bi/multilingual person. Such a language usually fully identifies with the personal or native culture of such a person. A Nigerian, for instance, who is competent in Idoma, Hausa and English will be said to have Idoma as his mother tongue/L1 if Idoma is the language he acquires first among the three. Finally, Akindele and Adegbite (1999) consider a mother tongue/ first language to be the language in which a bi/multilingual conducts his everyday activity and which he has the greatest facility or intuitive knowledge. He uses such a language at both formal and informal settings and does not have to resort to texts in order to understand the phonology or syntax of the language. This is certainly what the English language is to an educated English man.

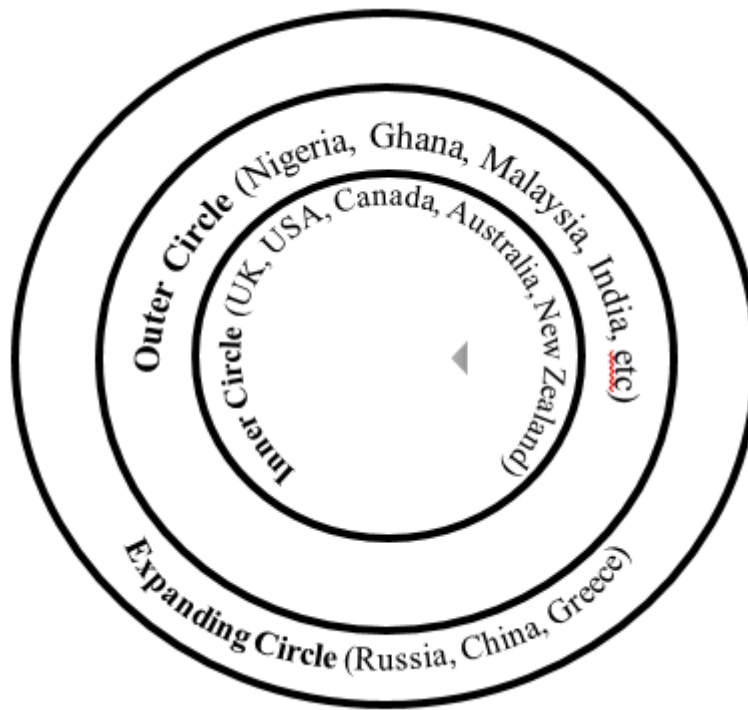
Language Acquisition is an unconscious process, very much a part of the entire developmental process of humans, by which a child internalises the linguistic behaviour of his environment (Chomsky, 1965; Shatz, 2007). Through language acquisition the young human acquires the capacity to perceive and comprehend language, as well produce and use words and sentences to communicate. Unlike language learning, language acquisition is usually informal and a product of social interaction in the linguistic environment of the child. Chomsky’s Acquisition Theory explains how infants are born with a language acquisition device (LAD), an area in their brain which makes language acquisition a natural event. Based on the theory, a normal child naturally acquires the language of his environment by the time he is six. Language learning on the other hand is a conscious exposure of humans (who have assumedly acquired a first language) to the rules of a language. Unlike language acquisition which is motivated by the need to communicate and which occurs informally, language learning is borne out of official necessity and usually occurs within a formal institution such as a school where the learner is

instructed on the rules of correct usage in the target language, which is usually a second language to the learner.

Another related concept is Nigerian English, which Jowitt (1991: x) metaphorically describes as “an English that has England as its first mother and Nigeria as its second, and has defied nature by undergoing a gynaecological reprocessing”. Adeniyi (2006: 25) considers it to be the variety of English spoken and used by Nigerians. Jowitt (1991) considers it as being different from Nigerian Pidgin on the one hand and Standard British English on the other. One of the earliest postulations in favour of the existence of a variety of English known as Nigerian English is captured by Walsh (1967, p. 88) “the varieties of English spoken by educated Nigerians, no matter what their first language, have enough features in common to mark off a general TYPE, which may be called Nigerian English”. Because of the varying sociolinguistic and educational backgrounds of Nigerian users of English, scholars on the subject have devised a couple of descriptive terms to qualify it. Banjo (1981) proposes “Standard Nigerian Spoken English”, Bamgbose (1982) speaks of “Educated Nigerian English” and Jowitt (1991) contains these descriptive terms, and also has another descriptive label, “Popular Nigerian English”. The foregoing are efforts by scholars interested in the phenomenon to conceptualise a “prestigious” variety of Nigerian English that will serve as its Standard form, and whose canonical parameters in the areas of syntax, phonology, semantics and lexis will form the basis for determining the non-Standard form of Nigerian English. Although the above does not seem to exist in a formal/ official sense, evidences of its consciousness abound in practice, in that the variety of English spoken by children of educated Nigerians is likely to be more “prestigious” (tending more towards Standard British English) than the variety spoken by their counterparts from illiterate backgrounds.

## II.2 Kachru’s Concentric Circles of World Englishes

Kachru’s (1988) Concentric Circles of World Englishes proposed one of the most significant frameworks for classifying the varieties of English in the world. In the framework, Kachru conceptualised the spread of English in terms of three concentric circles, which are representative of “the type of spread, pattern of acquisition and the functional domains in which English is used across cultures and languages” (p. 12). The Inner Circle, according to the model, represents the traditional roots of English occupied by mother tongue varieties, where English has the status of a first language. Members of the Inner Circle are the UK, the USA, Canada, Australia, New Zealand. The varieties used among the members of this Circle are said to be the “norm- producing” varieties. The Outer Circle, according to Kachru, comprises earlier phases of the spread of English in non-native settings where the language has become part of the country’s chief institutions, and plays an important second language role in a multilingual setting. Most of the members of the Outer Circle are former colonies of the USA and the UK, and include Malaysia, India, Singapore, Ghana, Kenya, and Nigeria. The varieties of English used by the members of this Circle, according to the theory, are “norm- developing”. In the Expanding Circle are found countries where English occupied the status of a foreign language in terms of teaching and learning. They have no history of colonisation by members of the Inner Circle. Members of this Circle include China, Japan, Greece, Poland, among others. The varieties of English they speak are “norm-dependent”. These three circles are represented in the figure below:



*Fig. 1: Kachru's Concentric Circles of World Englishes*

### II.3 Methodology of the Study

This study is a pilot study and so the methodology adopted for it is a tentative reflection of the bigger study which is still ongoing. Although the target area for the bigger study is Central Nigeria, comprising Kogi, Kwara, Niger, Nasarawa, Plateau, and Benue, attention is currently being focused only on Kogi and Benue States. Kogi is chosen because of not only its strategic placement in the country's geo-sociopolitical history, but also because the researchers currently reside and work in Lokoja, the state capital. Benue's selection is informed by the fact of being the researchers' state of origin where they have had considerable contact with members of the target group in question. A total of 150 people between the age bracket of 12 and 25 years old from these states are being engaged with regards to their spoken English. The mother tongues of the parents/ guardians of these people are Igala, Epira, Okun, Idoma and Tiv. The instruments of data collection are observation, informal interaction in the form of participant observation where the subjects are unaware of the purpose of the interaction. The interactions bothered essentially on some of the social and political issues that were prevalent in Nigeria at the time of the research. The purpose of such informal interactions was to elicit a plethora of linguistic forms from the subjects which provided a sociolinguistic framework to classify them. The semi-structured interviews were administered to both the subjects and their parents/guardians. The interviews were designed to obtain information on their biodata and sociological / sociolinguistic issues bothering on the language of their highest proficiency, the mother tongues of their parents (if parents are from different ethnic groups), etc. From the outcome of these dimensions of engagement with the subjects, they can be tentatively classified into three sociolinguistic groups.

GROUP A: Those whose parents/guardians are from the same ethnic group, yet their indigenous languages are hardly ever used in communication between the parents, nor by such parents to their children. Consequently, English is the only medium of communication in such homes.

GROUP B: Those whose parents /guardians are from the same ethnic group (like in Group A above) and use their indigenous language to communicate between each other and to their visiting relatives, but resort to English when they want to interact or communicate with their children/wards. The children in turn use English in communicating with their parents and interact with their siblings.

GROUP C: Those whose parents /guardians are offspring of mixed marriages (e.g. one of the partners is from Kogi State and the other, the indigene of another state). This group, like the first two, is hardly ever communicated to in either of their parents' languages; thus they are left with only English as the medium of communication especially as the parents themselves necessarily have to rely on English for interpersonal communication between each other.

For a better understanding of the above classification, none of the youths in the three groups above, during the period the researchers interacted with them and based on the authority of their parents’ statements, produced code switching or code mixing during their conversations in English.

## II.4 Theoretical Orientation

The theoretical framework underpinning this study is the Languages in Contact Theory which provides a basis for a comprehensive investigation of the changes experienced by languages when they interact in multilingual contexts. According to Moumine (2020), there has been an unprecedented growth in the study of languages in contact. Thus, given the influence of multilingualism as a result of globalisation, Clyne (2003 as cited in Moumine, 2020, p.1) LIC is “a multidimensional multidisciplinary field in which interrelationships hold the key to the understanding of how and why people use language(s) the way they do. This includes interrelations between the structural linguistic, sociolinguistic and psycholinguistic; between typology and language use; between macro- and micro dimensions; between variation and change; ... between the linguistic, sociological, demographic and political”. Clyne posits further that a direct consequence of LIC is bi/multilingualism in which the implication of any analysis of contact situations may stand in support of the sociolinguists’ assumption which argues for the existence of a patterned interaction between language and its users. Consequently, the study of LIC has become a fresh frontier for research where the synchronic and diachronic analyses of languages converge and offer further evidence for the dynamic nature of language (Martinet, 1955; cf. Thomason, 2001; Winford, 2003, as cited in Moumine, 2020). This theory is therefore suitable in undertaking this study because of the new insight being investigated by the phenomenon of non-native mother-tongue English monolingual speakers in Central Nigeria.

## III RESULTS AND DISCUSSION

### III.1 Indicators of Subjects’ Ethno- linguistic Neutrality

The first and most prominent indicator of the neutrality of the ethno -linguistic identity of these Nigerians is their inability to communicate neither in their parents’ indigenous languages nor in any other Nigerian indigenous language. Ethno-linguistic identity is a consciousness rooted in ethno-linguistic group membership, and since a cardinal feature of this membership is the ability to communicate in the language of the group, subjects in this category are without a clearly defined ethno-linguistic membership, as they are unable to lay claim to any Nigerian language as their mother tongue. The potentiality of language as the vehicle of culture and marker of identity gives these Nigerians out as being short of the Nigerian culture sociolinguistically. Consequently, although their parents may be affiliated to certain Nigerian ethno-linguistic groups, they themselves cannot be said to share their parents’ linguistic identity, especially as language is not genetically transmitted.

Another indicator of the ethno-linguistic neutrality of the subjects in all three groups is the circumstance of their nationality and their consequent placement within the framework of Kachru’s three concentric circles. Granted that English is their first language, and could in a technical sense be regarded as their “mother tongue” especially as it was, like every other mother tongue, naturally “acquired” by them, the fact that they are nationals of Nigeria excludes them from the Inner Circle of native speakers where nationals of countries such as the USA, the UK, Canada, Australia, and New Zealand belong. Consequently, they cannot be given the Inner Circle status (because they are not native speakers), neither can they be accurately described as belonging to the Outer Circle (because they “acquired” and did not learn’ the English language).

The ethno-linguistic neutrality of the subjects in Groups A, B and C, is further revealed by the variety of English they speak. The varying nature of their sociolinguistic and educational background when situated against the efforts of some Nigerian linguists to conceptualise a “standard” or “educated” or “popular” variety of Nigerian English further deepens the difficulty of associating them as a group with one singular variety of Nigerian English. There are varying degrees of perfection/ imperfection in their spoken English which can only be reflective of their sociolinguistic and educational backgrounds. Thus, their variety of English has a “fluid” and an emerging nomenclature, neither clearly collectively defined as “Standard Nigerian English”, nor anything close to the variety spoken by Kachru’s Inner Circle members. Recorded samples of their oral communication, for example, reflect phonological patterns of the language of the dominant ethnic group in the area where they are domiciled as well as syntactic and lexico-semantic manifestations.

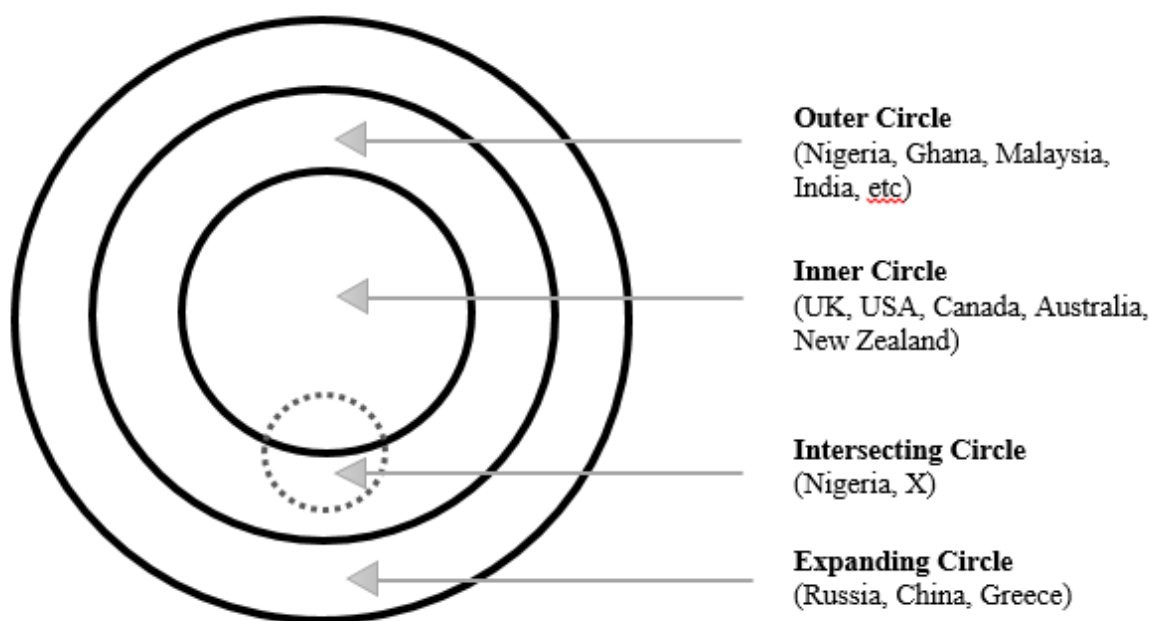
From the methodology adopted for the study, it was observed that at the phonological level, the subjects display some mastery and a degree of proficiency beyond the various ethnic Englishes across Nigeria such as Hausa English, Yoruba English, Igbo English, Epira English, Igala English, Idoma English, Tiv English, and so on. Their accent is relatively unmarked at both segmental and suprasegmental levels, cutting across a large spectrum of the Nigeria speech community. It is quite difficult from their articulation to pin them to a particular ethnic identity. The general features at segmental level manifest in vowel reduction where tense (long) vowels are made lax (shortened), systematic substitution of certain consonants, reduction of consonant clusters while at the suprasegmental level observable patterns include bisyllabification of monosyllabic words, a tendency to overgeneralise the rules of stress patterns, and general realisation of only the falling and rising tone in intonation pattern. Features predominant at the syntactic level include noun subject copy, pluralisation of non-count nouns, omission of obligatory articles, morphological processes such as reduplicatives, etc. Lexico-semantic features of English include their use neologisms, semantic extension, semantic restriction, etc.

### **III.2 The “Intersecting Circle” as the Fourth Circle in Kachru’s Three Centric Circle: A Proposed Modification**

The analysis made so far already demonstrates the complexity of the ethno-linguistic identity of the category of Nigerians in question and the difficulty to situate them in any of Kachru’s three concentric circles of World Englishes. Clearly, the foregoing hinges on the dynamic interplay between language contact and language change. And so nearly three decades now after Kachru propounded his three concentric circles of classifying World Englishes, the English Language has interfaced with more climes across the world and undergone radical transformations as a result of these contacts, such that new varieties are constantly emerging, some with ethno-linguistic roots which Kachru did not envisage when he conceived his model. In what follows we attempted a modification of Kachru’s three concentric circles in order to create a space for the group we have described in this study as being ethno-linguistically neutral. In our proposed framework, there is a fourth circle which bestrides both the Inner Circle and the Outer Circle. We name this new circle “the Intersecting Circle”. It is “intersecting” because it overlaps and bestrides both the “Inner and Outer circles”, and by so doing it appropriately captures and accommodates the multiple ethno linguistic- characteristics of its members such as:

- i English is their “mother tongue” (a characteristic of Inner Circle members), yet they are not native speakers of the language.
- ii. They (as Nigerians) are nationals of a former colony of Britain (a requirement for belonging in the Outer Circle), yet English is their first language.

Against the backdrop of their sociolinguistic characteristics above, a way to define the paradox of their ethno-linguistic identity and characterise their placement in Kachru’s three Concentric Circles framework will be to conceptualise an overlapping space for them among the first two circles of world Englishes, which is what has been proposed in this paper. This is diagrammatically represented below:



*Fig. 2: A Modified Version of Kachru’s Concentric Circles of World Englishes*

(X in the Intersecting Circle represents other countries in West Africa and elsewhere, which might be experiencing similar sociolinguistic developments)

#### IV CONCLUSION

Language and language contact is critical to ethno-linguistic identity and also constitutes the lens by which ethno-linguistic groups conceptualise the world. The study examined emerging indices of ethno-linguistic neutrality among a group of English users in Central Nigeria, with Kogi and Benue State as pilot study which constitutes a microcosm of the wider group of similar Nigerian English users across other parts of the country. Findings revealed the complexity of their ethno-linguistic identity and the difficulty of locating them in Kachru’s (1988) concentric framework of World Englishes. Consequently, the study proposed a modification of Kachru’s framework to include a fourth circle which bestrides the first two circles in the original framework, and consequently defines a space for this group of Nigerians in the global community of English users.

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# ENCOURAGE STUDENTS' AFFECTIVE VALUE IN EFL CLASS THROUGH COOPERATIVE LEARNING

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## Abstract

In this modern era, education is required not only to be able to create intelligent students but also to be able to create students who have good attitudes. The attitude that is needed when they are in the midst of society such as tolerance, respect for the opinions of others, mutual cooperation and the others. Considering that these attitudes have begun to decrease by the times and the advancement of civilization. Therefore, an educator is expected to be able to develop the ability of students not only in the cognitive domain but also in the affective domain. In this case, the lecturer as educator can give directly positive suggestion or creating a good teaching and learning that contain some valuable meanings. Implementing cooperative can covered both cognitive aspect and affective aspects. The method of this study is qualitative approach which descriptive design. This paper aims to describe what attitudes can be developed by applying cooperative learning methods and what strategies in cooperative learning can be done to encourage affective values of students. To Achieve the aims of this study, the researcher conducts the research in State Islamic Institute of Madura (IAIN Madura). The subject is the students of English Department in the first semester. The result showed that cooperative learning can improve respect, tolerate and solidarity value of the students. The model of cooperative learning that create those values is *Number Head Together*, *Jigsaw*, and *Think Pair-share*

**Keywords:** *affective value, cooperative learning*

## I INTRODUCTION

Recently, Indonesia is plagued by a crisis of morals in which disputes, mutilation and self-righteousness have plagued all sectors of human life, including the world of education. The harmony between religions is disturbed by the existence of radical ideology. Even the harmony between Moslems is disturbed by the existence of different faith. It must be immediately addressed. In this case the world of education as a place to produce knowledgeable and good personality people must be able to provide solutions to these problems. The students should be taught Islamic moderation. So that the goal of national education is truly realized. In line with this statement Alvionita and Arifmiboy stated that the general orientation of the 2013 Curriculum is to increase and improve both soft skills and hard skills which include some competencies like attitudes, skills, and knowledge (Alvionita & Arifmiboy, 2021). Especially an educator, in this case it is requested not only to create students who are intellectually smart students, but also have good attitude. In other words, the process of teaching and learning in the class should cover both cognitive and affective domains. The term "affect" refers to emotion or feeling, the aspects of our emotional side of human behavior, and it may be juxtaposed to the cognitive side. Richards & Schmidt (2002:169) in Sugirin define affective domain as objectives that have as their purpose the development of students' attitudes, feelings, and values (Sugirin, 2010). While according to Boom (Walter, 1987) in Rumbaugh stated that affective doimain includes objectives that describe a change in interest, attitude, and value and the development of appreciations and adequate adjustment. Based on humanistic psychology, learners should be treated as the whole person with both intellectual and emotional needs (Rumbaugh, n.d.).

From the objectives above, actually where the direction of Indonesian education is clear. But in practice, it has not been realized or reached. Lecturers as implementers in learning activities not only play a role in transferring knowledge but also as educators who instill good values to students or directing students to have good manners and courtesy. According to Dewey that is cited by Syahraini Tambak stated the classroom should mirror the large society and be a laboratory for real-life learning (Tambak, 2017).

Concerning such conditions above, it is necessary to think of alternatives or ways that can be done by lecturers in creating students who are not only reliable in science but also have good morals. One way that can be done by lecturers is by applying the cooperative learning method. Where this method students learn in groups to achieve the objectives of the learning. But today the use of this method is only used to create a competitive spirit among students. Looking for who is the best among the other

groups. not in the realm of exploring values of attitudes such as respecting the opinions of others, correlating to differences, and how students interact with each other in the group.

Cooperative learning is a model of group learning that has certain rules. According to Wena the basic principle of cooperative learning is that students form small groups and teach each other to achieve common goals, even in this learning smart students teach students who are less clever students without feeling disadvantaged (Wena, 2011). Cooperative learning is also a model that prioritizes cooperation among students to achieve shared goals. Basically, the cooperative learning method is in line with human nature as a social creature who needs others.

According to Johnson et al (2011). that cited by Singh and Agrawal cooperative learning is an educational tool in which small groups of students work together to increase individual, as well as, group member learning. Cooperative learning exists when students work together to achieve joint learning goals (Singh & Agrawal, 2011).

Positive dependence on cooperative learning will motivate students to take responsibility for the success of their learning process. In this case, students will learn to help their weak friends and learn to respect one another. Besides that, they will respect the efforts of each member of the group. Students will work well together as a consequence to ensure that each participant in the group understands the material they are discussing. The ability to influence each other in making reasons and conclusions, social modeling, social support, and suppressing each other's ego is the impact of cooperative learning methods. In cooperative learning students are required to have interaction skills such as submitting opinions, listening to the opinions of friends, displaying leadership, compromise, negotiation and classification on a regular basis to complete their tasks.

In line with the cooperative understanding above, the Qur'an has been explained as contained in Surah al-Maidah verse 2

وَتَعَاوَنُوا عَلَىٰ الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَىٰ الْإِثْمِ وَالْعُدْوَانِ ۗ إِنَّ اللَّهَ بِالشَّهِيدِ الْعَقَابُ

And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe a penalty (Q.S Al-Maidah:2) (<http://www.alquranenglish.com/quran-surah-al-maidah-2-qs-5-2-in-arabic-and-english-translation>).

Similar research has been done by Muslih. He found that Cooperative Learning has some advantages not only in boosting student academic achievement, but can also encourage the social aspects of treatment such as respecting others, empathy with others, cooperate with others and reduce the various negative aspects of competition, as well as able to give impressions on some other positive behaviors (Muslih, n.d.). Most of the researches on the issue have concluded that student's attitude is an integral part of learning and that it should, therefore, become an essential component of second or foreign language learning pedagogy (Getie, 2020).

Another research that also studied about improving students' affective value through cooperative learning is done by Martati. He found that one of the modelsof learning which includes a learning process that reflects value moral is cooperative learning. Because in student cooperative learning learn to respect friends and work together in small groups. Furthermore, Slavin in Martati stated that cooperative learning has many different forms (types), but all of them involve students working in small groups or teams helping each other in learning academic material. In the cooperative learning model, moral value education can be found, namely: students learn something, there is respect for groups, individual responsibility, equal opportunity to succeed, learning is fun, working in pairs, working in groups, and so on (Martati, 2018).

## II MATERIALS AND METHODS

This study is a qualitative approach. It uses decriptive design and it is classified into a case study. Bogdan and Biklen in Wafi , elaborate that a case study is a detailed examination of one setting, or one single depository, or one particular event (Wafi, 2019). Where the goal is to describe the researchers' experiences in encourage students' affective value through cooperative learning. The scopes of this study were on implementing cooperative learning method to encourage students' affective value. To reach the goal the researchers is applying cooperative method to promote students' affective value. The researchers conducts the research in State Islamic Institute of MADURA (IAIN MADURA) especially in the first semester of students of English department. The number of the subject is 36 students. Observation and interview are used as instrument. Observation is a technique that observes the students' or subjects' attitude (Sugiono, 2012). While Agrosino, M.V in Latief defined as a process of fieldwork

by which people interacting in their natural setting are studied so that their behavior and words can be put into their proper context (Latief, 2012). While interview Borg et al in Latief (2012) defined interview is a data-gathering instrument that involves direct verbal interaction between individuals (Latief, 2012). In this case, the researchers use unstructured interview. It means that the interview is not planned in detail ahead of time; the researchers ask a question as the opportunity arises and listen closely and use the subjects' responses to decide on the next question.

Some steps were done in doing the research. The first is preparation, in this step the researcher makes a lesson plan, making an observation sheet, making an interview guide line. After all the instruments to get the data were done then the researcher conducted the teaching and learning process by using some cooperative learning. To gain the data the researchers did some activities. For the first, the researchers conduct the teaching and learning process by implementing cooperative method. Here, the researchers use various techniques or types in cooperative learning namely jigsaw, NHT and think pair-share. The second, the researchers are doing observation while the students work in a group. The researchers observe how the students interact each other and how the students' attitudes in a group. The researchers used an observation sheet to observe the activity. In the teaching and learning process, the researcher observed the phenomena that appear in the class. The researcher tick the affective value that come up during teaching and learning process.

The third, the researchers are asking some question related with the study. In this case, the researchers conduct an interview. Here, the researcher used an interview guide line to interview the students. All of the students in every group were asked about what attitude which is treated by implemented cooperative learning. To answer the second question of this study the researchers were implementing the various techniques in cooperative learning and then analyse them. The last step is presenting the data. Here the researchers present the result of her research after conducting some various techniques in gaining the data. In presenting the data the researchers show the data in every meeting result. In analyzing the data, the three steps were done. They are data condensation, data selection, and data display. Data condensation means reducing unsuitable data that got from interviews and questionnaires. This step was followed by data selection. In this step, after data is reduced the researchers choose the data that answer the two research objectives only. The last step was presenting the data clearly and systematically.

### III RESULTS AND DISCUSSION

The researchers conducted the research during three meetings. In each meeting the researchers implemented different techniques or types of cooperative learning. As stated before, that the aim is to encourage students' affective value. Here, the researchers presented the data in every meeting. In the first meeting, the researchers conducted the teaching and learning process by implementing the Jigsaw technique. The result showed that while discussing the lesson the students presented a good interaction among students. They discussed the topic nicely. The leader explained the topic. It trains the students' responsibility. While the member of the group was showing a good attention. They took a part in group discussion equally. It indicates that they respect to his or her friend. Besides that, the researchers found empathy value. It occurs when the capable student helped the others who are lower. This data was gained through observation.

While for interview result showed that for about 35 % students stated that the activity could improve students respect each other when they face diverfication of opinion. 36 % students stated that jigsaw technique could encourage students' mutual cooperation. The rest stated that the activity could improve students' responsibility. In line with this finding Trianto that cited by Rijal stated that in cooperative learning students are not only as learners but also as teachers who give information or explain the material to their friends in their group (Rijal, 2015).

In the second meeting, the researcher taught the students by using Number Head Together (NHT) technique. This technique includes cooperative learning. The result of observation showed that most of the students in a group were enthusiastic in discussing the topic. They cooperated happily. The students became confident to deliver their opinion. They tried to receive the differences among them. They tried to take conclusion about the lesson wisely. In the NHT technique, the students were trained to be hard workers. It happened when they were eager to finish their work. While for the result of the interview showed that 55% of the students agreed that the NHT technique increased their tolerance among the students. It occurred when they had different ideas or opinions. 30% of students said that the NHT technique could increase their motivation in solving the problem. The rest of the students for about 15% said that this technique could increase their competitive value.

In the third meeting, the researchers conducted the teaching and learning process by setting the students in face-to-face form. It is called by think-pair-share. Think pair share is a collaborative learning strategy where students work together to solve a problem or answer a question about an assigned reading. Think pair share prompts students to think together with their partner in group to solve their work. Think pair-share supports higher-order thinking (Sumarni, 2016). Therefore, the result of observation indicated that treating the student with a think-pair-share technique could improve students' affective value such as solidarity, helpful and the most important the students have experienced how to interact with other people. This is supported by Rosita and Leonard (2015) they argued that two heads are better than one head, which can be interpreted that with the cooperation, students can develop self-confidence, add life experiences and enhance social interaction that will help students to live in their real life in the future (Rosita & Leonard, 2015).

For the result of the interview, the students delivered that they enjoyed the learning process because they could share their idea each other. Besides that, the students also had the same opportunity to deliver their idea or statement. It meant that the students could participate in learning equally.

In instilling the values of goodness or in other words fostering students' attitude values can be done directly and indirectly. Directly is giving advice, provide direction in the form of words. Whereas, the indirect way is by giving examples or by applying methods that can encourage the students' affective value. In this case the researchers implement cooperative learning especially jigsaw, HNT, and think-pair-share to encourage students' affective value. From the result above, it can be summarized that jigsaw can increase students' responsibility, cooperation, and respect. This strategy makes students more active in participating learning process. In line with this, Rusman (2012) stated that there are two advantages using cooperative learning; they learn to understand or solve the problem and also help each other in their small group (Rusman, 2012).

In line with Islamic moderation, those effective value is really needed by the students. For example; respect, this affective value will help students when they face the diversity of opinion, people, and religion. The students can cooperate with other people without looking at the religion, ethnic and tribe.

In Number Head Together (NHT) students learn to tolerate the opinions of his/her friend in the group. The students is understanding each other during the discussion. Cooperative learning offers a pleasant learning situation for all students, all students have equal opportunity, competition is amended as friendship, the spirit of cooperation and participation is reinforced, and all students are entitled to be thoughtful and creative (Laguador, 2014). This affective value is crucial for the students' concerning Indonesia has six religions as a faith of Indonesian citizens. The students have to be used to with diversity.

The last is in think-pair-share. The students learn to be wise and have a good solidarity between the students. It is also needed by the students when they are in real life. They should be wise in deciding the problem.

From the explanation above, it can be concluded that the first research problem of this study has been answered. It means that there are many affective's values that can be developed through cooperative learning. And for the second research problem is also answered. In this case, jigsaw, NHT, and think-pair-share can encourage students' affective value. There are some principles of cooperative learning that proposed by Jacobs are (a) Heterogeneous Grouping, (b) Collaborative Skills, (c) Group Autonomy, (d) Simultaneous Interaction, (e) Equal Participation, (f) Individual Accountability, (g) Positive Interdependence, (h) Cooperation as a Value (Baidawi et al., 2021). Some of those principles can be build by applying some techniques in cooperative learning as researchers did in their research. Think pair share prompts the students to act wisely when making decision. While Number Head Together treats students to be tolerant in their life. The last is jigsaw. Jigsaw encourages the students in equal participation.

#### IV CONCLUSION

Based on the research finding and theories, the researcher concluded some points concerning with this study. The first cooperative learning such as Jigsaw, Number Head Together and Think pair-share could encourage students' affective value. For instance; responsibility, respect, empathy and helpful. These values appeared in the Jigsaw technique. Whereas for Number Head Together could encourage students' motivation in learning and competitive value.

The second, think-pair-share type could increase the students social interaction and generous value. It is because they could share their knowledge equally. Think pair-share also created an enjoyable condition for the students because they could discuss the lesson in face-to-face form.

Therefore, teaching and learning process is not only emphasized in the cognitive domain but also in affective domain. So that the students will be ready to associate with the society after graduating from university. They can appreciate the diversity of opinion, religion, tribe, and ethnicity. They can live peacefully. It is suitable with the principle of Islamic moderation that is justice and balance.

The last, the researcher suggested for all educators to use cooperative learning to encourage students not only for the cognitive domain but also affective domain. Cooperative learning is proper for developing both of them.

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# THE INTERPERSONAL MEANINGS OF WORDS AND IMAGES IN ADS: AN INTERSEMIOTIC COMPLEMENTARITY VIEW

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## Abstract

This study is to find out the interpersonal meaning and the intersemiotic complementarity in selected public service advertisement of violence against children prevention campaign. The ads were found in social media of Pinterest; they were used in the campaign in June 2014 by Amnesty International. Another ad is from UNICEF which posted in its website in the same periode. Employing Royce's intersemiotic complementarity framework (2001), it analyzed how the visual and verbal signs work together to create common messages sent to the public as viewers/readers. Based on the analysis, it is found out that the five aspects of visual features --visual contact, social distance, involvement, power relation, and modality--have worked together to construct the interpersonal meaning. The close up shot showing the detail of the bruises on the nose emphasizing a high modality; it represents a high naturality. The boy in bruises looks directly at viewers' eyes, demanding a help from them. The equal frame on the picture tells the readers that the boy can be part of every one's life. It may happen in any place and the readers are asked to do take an action. In terms of verbal features, the declarative sentences are used to inform the facts. It is to highlite the clear message in the image, saying that such a violence may be taken by a mother who inherits the boy's nose--the one who actually loves him very much, but the situation has changed her a lot. Both visual and verbal modes contribute to convey interpersonal meaning. The intersemiotic complementarity in the advertisement is realized interpersonally through the meanings projected in both modes through the reinforcement of address.

**Keywords:** *interpersonal meaning, ads, multimodality, image, text, complementarity framework*

## I INTRODUCTION

Advertisements are progressively entering people's daily lives and playing a larger part in their lives. It has a powerful ability to convince and influence people. There are two kinds of ads from their purposes, i.e. commercial and public service ads. The former has an objective to make a profit, as they usually promote products and/or sevicees. Meanwhile the latter is made to serve public information--its orientation is for public interest (Shuting Liu, 2019). In the recent pandemics, there are so many public health ads to campaign the practices of health protocols, preventing the spread of the virus.

Public Service Advertisement (PSA) has an important role to deliver message any public issue to the society. PSA will usually relate to educate, and to raise public awareness on certain issues over the publics as the main target audience (Martiniuk et al., 2010). Among issues of public interests, a violence on children obtains a particular priority from the related institutions. The fact has shown that up to 1 billion children aged 2-17 years in the world have experienced physical, sexual, or emotional violences. For this reason, some organizations, like Amnesty International and UNICEF, display PSA for campaign fighting against the cases to deliver the urgent and critical message to the society.

Such ads usually contain two forms of signs, visual and verbal. The visual content is more prominent than the verbal one. Visualization in ads is more effective than words like an old saying that "a picture is worth a thousand words" which is originally coined by Barnard (1921). It means a picture can tell a complete story, and even it may better than a verbal story, as in a Chinese proverb, saying "one picture is worth ten thousand words" (<https://www.phrases.org.uk/meanings/a-picture-is-worth-a-thousand-words.html>). Thus, a verbal sign only functions to lock up the intended meaning to lead potentially multi-interpreted pictures.

Thus, visual and verbal elements in such ads need more exploration to access its comprehensive meaning. For this purpose, Royce (2001) has proposed a descriptive framework to analyze multimodal texts, especially those combining words and images. He adopts Halliday's three metafunctions (1994) and visual grammar (Kress and Leeuwen, 1996). Royce concludes that both images and texts in a piece of text tend to work together to evoke a single meaning for the readers/viewers. He refers to this as an intersemiotic complementarity (Royce, 2001). This study will limit its analysis on the interpersonal meaning by exploring the image and the text employed in PSA.

## II MATERIALS AND METHOD

This research employed a qualitative method. It is applied to explain how the data in the forms of visual and verbal texts are constructed to evoke an interpersonal meaning. The primary data are the digital posters of PSA on violence against children prevention campaign. An ad can be found in two websites of Ads of the world ([https://www.adsoftheworld.com/media/print/amnesty\\_international\\_nose](https://www.adsoftheworld.com/media/print/amnesty_international_nose)), while another is no longer displayed. They belong to two international organizations, Amnesty International and UNICEF. The data were taken on February 9, 2021. This applied Royce's intersemiotic complementarity framework (2001), which combine Halliday's SFL (1991) and visual grammar (Kress and Leuween, 1996).

## III RESULTS AND DISCUSSION

The description of findings is broken into two sections: interpersonal realization of visual and verbal signs and their complementarity. The first part presents how each sign manifest its interpersonal exchange between the image/text and the viewers/readers, and another part focuses on how the two works on the same line to achieve the same goal.

### III.1 Visual Signs

On the side of visual code, there five aspects identified to have contributed in building an interpersonal interaction between the image and the viewers. Those are visual contact, social distance, involvement, power relation, and modality. Each of them will be addressed, based on the features of the images seen from Kress and Leeuwen's visual grammar theory (2006).

#### III.1.1 Visual contact

Seen from this aspect, the picture in figure 1 shows a picture of a boy with broken nose. His eyes look directly at ours as viewers. His gaze means that he demands something from us. All of the viewers are encouraged to take an imaginary relation he offers (Kress and Leeuwen, 2006). In other words, the represented participant demands a service; he begs the audience to take some efforts to help him. He really asks them to release himself from his miserable situation. At a closer look, viewers can see that the bruises are quite new; the violence may occur in one or two days before. An alert comes with the fact, i.e., it may recur today or in near future, unless somebody among the viewers do some real measure to prevent the violence. Thus, the image can be said to be a "demanding picture", which seriously beg the audience to take some urgent actions.

Another picture represents many people in the scene. They are busy doing their own activities. They seem to be preoccupied by the daily work, focusing on making or repairing foot wares. Meanwhile, a lady looks very upset on a little girl, making her ready to kick the girl with her high-heeled shoe on. Here, the participants do not look at the viewers. They are displayed as a scene to be observed. They are impersonal and detached from eye-contact with viewers. Compared to the figure 1, it represents the actors, not the victims. The participants are positioned at the third party for the audience and the producer of the image (Kress and Leeuwen, 2006). It informs to the viewers that such incidence can happen and people there easily ignore it. They may take it easy as it is not their business. In fact, they can do something to help the victim in the situation. The viewers is indirectly persuaded not to behave like the people in the picture.



Fig1. Amnesty International's PSA



Fig 2. UNICEF's PSA

### **III.1.2 Social Distance**

The represented participant in figure 1 is shot in a close-up mode (Kress and Leeuwen, 2006), where the head and the shoulders of the subject are visible; this way facilitates the audience to capture detail facial expressions. The audience, then, can understand how the represented is feeling and thinking. The close-up shot is to tell a scary story of the represented participant that make the audience feel something. With this shot, a close personal distance is built up, making an intimate relation between the looked and the on-lookers. The boy in the picture is represented as someone very close; he is not anybody. He becomes a part of the people among the audience. He can be a close neighbor, a friend, and even a family to them. In sum, the image of boy in a close up shot creates a close relation to the viewers.

Meanwhile, figure 2 employs a very long shot on many people working in a complete setting and background, not only the characters. It does not only focus on the people, but also on the background. The shot frames the subject from a distance and focuses on its surroundings but the subject is still noticeable in it. This kind of shot implies a public distance (Kress and Leeuwen, 2006). It also proves no contacts between the audience and the represented individuals, making them to be strangers, as other people. In contrary to the first picture, it establishes a distancing gap from the viewers.

### **III.1.3 Involvement**

Figure 1 adopts a frontal angle to indicate an involvement of the viewers. The viewers and the represented boy are at the same eye line, putting both parties in the same circle. Here the audience is made to look instantly at the subject, implying a strong and clear involvement. Thus, their high degree of involvement with the subject in the image is established (Kress and Leeuwen, 2006).

The represented participants in another image are put at oblique position; the viewers do not share the eye line with any characters there. This way detaches them from all the represented participants and their world. They are people out there, to whom the viewers are not a part. This kind of angle surely creates a feeling of detachment, that the person depicted is of less importance. It has lured a feeling that the viewers should not do what the subjects do.

### **III.1.4 Power Relation**

In both images the represented participants are seen from an eye level angle (Kress and Leeuwen, 2006). This has created a neutral perspective (not superior or inferior). It was taken to convey equality among the subjects in the image and the audiences. There is no power differential between the viewers and the participants depicted. This angle also connects the viewer to the emotions of the portrayed participant on the screen. This functions to imply that the incidences of violence are parts of the social life where every body should anticipate.

### **III.1.5 Modality**

In figure 1 the background has lesser degrees of detail indicating lower modality. The image's background is a black. The colors are not vibrant, and the depth is natural. Dark colors convey a sad and miserable atmosphere. Some of the finest details of the boy was shown in a degree of representing or abstracting detail, and the use of texture, lighting, and tone increases its modality. The image does not use bright colors to emphasize the seriousness of the situation. The image has varied degrees of realism or credibility. The picture creator may be implying to the viewers that the participant's identities is real. Thus, seen from the most salient object, the image has a high level of modality or naturality (Kress and Leeuwen, 2006). It is a real subject who just experienced a severe violence, committed by some adult, supposed to be his own mother, as mentioned in the text.

In figure 2 in terms of contextualization, the background is depicted in great detail, it depicted as being inside an empty house with broken walls, doors and roofs. The image has fully saturated colors. In terms of being real or credible, the visual modality is high (Kress and Leeuwen, 2006). This advertising is honest and trustworthy in presenting reality to the viewers. However, as a real incidence, the scene is surely artificial. It has been hyperbolized to create a strong feeling of people's ignorance on the violence incidence. This is to stimulate an awareness on the audience's mind that any kind of ignorance should not be there. The victim can be easily prevented if we can spare our little care.

## **III.2 Verbal Signs**

In analysis verbal interpersonal features, the clause as exchange and the range of choice provided in the Mood and Modality (Halliday, 1994). Based on the finding the analysis of mood system in Public



Service Advertisement of selected violence against children prevention campaign from Amnesty International and UNICEF, the clauses used in figure 1 and 2 are declarative sentence.

He	has	his mother's nose
S	F/P	C
MOOD		Residue

Your salience	makes	you	an accomplice
S	F/P	C	C
MOOD		Residue	
MOOD			

Report	abuse
P	C
Residue	

**Table 1. Declarative Mood and Imperative Mood in the Ads**

This table shows that the clause is a statement, as realized by their declarative mood system, subject comes before finite. In the declarative mood, a sentence actually offers a statement of fact about things that people have really experienced (Halliday, 1994). As it is also proved in another study (Faidah, 2018) that the statement deals with giving information. Here the text maker provides information to the reader about the implications of child abuse and person's attitude if they are unconcerned about the problem.

The use of pronoun is also found in the clauses such as “he”, “his”, “you” and “your”. The third person pronouns “he” and “his” tell the viewers that the participant is not the author, but someone else. Second person pronouns “you” and “your” are a face-to-face way of establishing friendly relationships and shortening the distance between the speaker and the readers. There is the imperative sentence found in the advertisement such as: Report abuse. The use imperative is commonly used in advertisement to persuade readers to take certain actions or to a ‘call for action’ to stop the abuse. In the lower part of the ad, logo and website of the institution also listed for identification of organization, which clearly shows that the advertisement is from a reliable source.

In terms of modality, there is no usage of modal among the clauses there. This means that the propositions are facts with an absolute truth. Modality is used to portray the judgements and attitudes toward the messages they communicate (Halliday, 1994). There is no argument about the probability or frequency of a proposition, and any comments that may also be made in the clauses. All of the clauses in the commercial are mostly statements, which are declarative sentences that provide information.

Yet, with images the propositions do not only inform the facts, but provoke more on the audience's minds to do something. “He has his mothers' nose”, with nose image broken down has brought up a feeling of deep concern and anxiety that it should not happen again. “Your silence makes you accomplice” are threatening the readers with a prison, saying that people who remain silent, as they see a violence, can be sued in the court. Besides, the image of an excessive ignorance among the people has made the viewers to detach from.

Thus, it has been shown here that images and texts can be analyzed at once and result in more comprehensive meaning than an individual analysis of each. Discussing the intersemiotic complementarity in the interpersonal meaning of the advertisement, the study found out that both advertisements show an intersemiotic Reinforcement of Address. It shows Athat the maker addresses

their readers by making statement. Reinforcement of address is an identical form of address where visual and verbal modes, utilizing the methods inherent in their modes, ask questions or make statements in the exchange of information (Royce, 1999). In our case, each ad here informs an information to persuade and to elicit some urgent and critical measures to prevent the incidences of violence among the children in the world. This demanding function is obviously seen from the emergence of imperative mood, asking the readers to do an action of reporting “the abuse” over the children.

High modality with their naturalities in the represented participants in the images functions to represent that violence incidences are true facts. This is in line with the selection of declarative propositions in the main clause in each ad. The factuality of the information in the clauses are emphasized more by the absence of modal operator or any kinds of modality meaning realization in them. Here this presents a clear and strong message that the depictions are really true. The congruent realization of command in an imperative mood supports this tendency of the high modality or high naturality in the images.

Though the ads belong to different organizations. They seem to complement each other. The first emphasizes the information from the victim perspective, by presenting the boy in a close up shot, showing details of the bruises on his nose. His gaze surely elicits a strong feeling of sadness on the viewers. With the anchor of the clause, “...his mothers’ nose”, the ad successfully touches every viewer’s deep feeling. Meanwhile the second puts the same issue from the perpetrators, seen as third parties. A clause quotes the idea from the law and it makes a real threat for any ignorance over the child abuse. This creates a demanding proposal, promising something negative toward the readers. The picture positions the viewers detached from the represented participants, depicted to have an excessive ignorance, like the people who have lost their humanity. This puts on the audience a feeling of anger on such a behavior—making them aware that the negation over the violence will obviously increase many more victims. Thus, both ads have done their functions well in the public minds.

#### IV CONCLUSION

The images are generally of high modality to ensure that the depictions are true and reliable. The high modality has been proved in terms of contextualization, representation, illumination, and color saturation with detailed environment description and well-made background setting. High-modality images are more genuine and can make a stronger impact on viewers, thus increasing the possibility of influencing viewers’ behaviors. In verbal interpersonal features, declarative sentence is used in the advertisements’ verbal text. The clauses used in the advertisements are mostly declarative, informing the readers about the impact of child abuse and the attitude of those who are apathetic about the issue. The intersemiotic complementarity is realized interpersonally through the meanings projected in both modes through the reinforcement of address. The high naturality of the images and the use of declarative without any modality meaning function to highlight the truthful representation about the violence. The dramatic representation in the images also touches the feeling of audience and moves them to take actions, which are mentioned clearly in the imperative mood applied in one of the ads, urging them to do something very important.

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# GENDERIZED IMPLICATIONS OF BRIDE PRICING CULTURE IN IGBO LAND: A SOCIOLINGUISTIC STUDY

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## Abstract

The study aims at ascertaining the actual implication of bride pricing system in traditional marriages in Igbo land. A total of fifty respondents (thirty women and twenty men) from the five states that make up the southeast zone in Nigeria were selected for the study. With qualitative research, the study adopted ethnographic research design and employed a purposive non-probability sampling method in selecting the respondents. The study made use of focused group discussions, unstructured interview and participants' observation method as instruments of data collection. The collection of data lasted for a period of six months from June 2020 to November 2020. The research is anchored on Radical and Snail sense Feminism theories and data for the study were analysed using descriptive thematic method. Findings from the study reveal that payment of bride price does not reduce women to mere commodities in Igbo land. It also reveals that it gives undue privileges to men in Igbo land among other findings. Finally, it was shown that Igbo men and women still regard bride price payment as an important aspect of their culture which should not be abolished.

**Keywords:** *bride price, culture, gender, commodification, Igbo land, women*

## V INTRODUCTION

Over the years, the nature, advantage and disadvantages of bride price payment in marital culture of Africans has provoked series of scholarly debates and personal opinions. While proponents of bride price payment (Bishai, Falb, Pariyo, & Hindin, 2009, Ego-Alowes, 2018) advocate for its sustenance as a unique mode of traditional marriage in African culture; the opponents of this system of marriage (Kaye, 2005, Ezeifeke, 2016, Lowes & Nunn 2017) are of the view that it not only leads to objectification and commodification of the woman, but equally constitute unnecessary economic burden on the man. They contend that marriage should be contracted only the basis of love and agreement between the two individuals coming together supported by their families.

Indeed, the culture of bride pricing is one of the most commonly accepted system of marriage in Nigeria and most African countries and which is usually based on custom, religion and tradition of the people. Bride price simply refers to an obligatory payment made by a groom to the family from whom he takes a bride in marriage (Falana, 2019, p.132). In Igbo land, bride pricing is a very crucial rite of marriage without which it is believed that marriage has not taken place. According to Oguli (2004) a typical bride price consists of contract where material items often cattle, pigs, other animals or money are paid by the groom to the bride's family in exchange for the bride for the labour and her capacity to produce children. Anderson (2007) traces the history of bride price to at least as far back as 3000 BCE, and was used by the Ancient Egyptians, Mesopotamians, Hebrews, Aztecs, and the Incas.

Notwithstanding the importance of this popular practice in Africa, the culture of bride pricing has come under intense criticisms in recent times. The rise of feminism perspectives and the persistent push for gender balancing has given birth to a school of thought (Kaye, 2005, Ezeifeke, 2016, Lowes & Nunn 2017, Adichie, 2018, Chitu et al 2019) that criticizes the idea of bride price payment in African marital culture. Their objections according to Lowes & Nunn (2017) stem from the view that the transactional nature of the practice results in the commodification of women and has adverse consequences. For example, husbands may feel they can maltreat their wives because they have paid for them, leaving women in marriages prone to physical violence and conflict. The women's rights group *Mifumi* in Uganda reports cases where men say 'I am beating my cows' when they hit their wives, women are denied ownership of property, and women may be expected to be sexually available to their husbands at any time and without protection (Eryenyu 2014).

The implication of the above instances is that not only does the culture of bride pricing in the views of the anti-bride pricing scholars commodify women; it also sets the stage for incidences of gender-based violence. With issues of gender equality ranking among crucial global development goals, it is imperative to closely examine the gender implication of the bride pricing culture and discover whether it should be encouraged or discouraged. Consequently, this study intends to assess the opinions

of Igbo people about bride pricing culture in marriage; do they consider it a catalyst for debasement and endangering of women or are there other factors beyond bride pricing that are responsible for the genderized challenges faced in marriages in Igbo culture? The study will focus more on women who are the alleged victims of the controversial culture and seek to know their views about bride pricing culture in marital union. In all, the intent of this study is to establish whether the opposition against bride pricing culture in Igbo land is just an attempt to further the neo-colonialistic agenda of the west in Africa or whether there are actual merits in the claim that the practice of bride pricing contributes to the problem of gender inequality in Africa.

### V.1 Archival Consideration and Problem Identification

In Nigeria and other African countries, some scholars have conducted researches on bride price. Such scholars including Princewill et al. (2018) who investigated bride price payment and women autonomy in Nigeria used Ikwerre women as a case in point. The study revealed that patriarchy and a culture of absolute respect for men and not the bride price is the reason for women's diminished autonomy. Similarly, Oniyangi et al. (2020) examined high bride price as determinant of marital stability among Akwa-Ibom People in Surulere Area of Lagos State, Nigeria. The findings of the research prove that marital stability of married Akwa-Ibom people is affected because of high bride price which is a significant determinant of domestic violence and emotional problems among married Akwa-Ibom people in Surulere. The study recommends that high bride price should be reduced in order to avoid domestic violence which leads to marital instability among Akwa-Ibom people in Surulere Area in Lagos State, Nigeria.

More so, Nwoke (2009) examines bride price and its implications for women's rights in Nigeria from a psychological perspective. The work advocates that conflicting issue or value system that does not allow for growth and development of the individuals should be reconciled with reasons. It further maintains that the terminology/notion bride price appears to be misconstrued. The paper, therefore, recommends the restructuring of the term bride price with some new terminology options. Also, Nwatu and Nwogugu (2018) surveyed the constitutionality of bride price and the validity of the decision against the background of Nigerian constitutional law. The paper agreed to a nuance change in the practice but argue that the change must be authentic and not dictated by western typology.

Beyond the shores of Nigeria, Adjei and Mpiani (2018) studied bride price, cultural and gender identity, and husband-to- wife abuse in Ghana. Their work explored the subjective interpretations and contextualized discoveries around the custom of bride price and how it shapes cultural and gender identity and husband- to- wife abuse in Ghana. Despite the abuse women are subjected to due to the bride price paid on them, the paper holds that payment of bride price serves as a material condition necessary for accomplishing desired masculinity and femininity legitimizing husband's exercise of matrimonial authority over their wives and apparently presenting them as objects and commodities in marriage. Their paper further concludes that the marked and continued saliency of the practice of bride price results from its significant role in conferring cultural identity status on both men and women in Ghana.

In addition, Mbaye and Wagner (2016) provide evidence about the relationship between bride price payments and fertility decisions in Senegal. According to them higher bride price payment reduces the fertility pressure for women with results being robust to confounding socio- economic and contextual factors. The study espouses that fertility reducing impact is greater for women who are economically dependent on their husbands. Their work further reveals that in polygamous households and for arranged marriages, lower bride price increase fertility pressure but does not affect fertility in monogamous households and for non-arranged marriages.

In a similar vein, Bishai, Falb, Pariyo, and Hindin (2009) explore the angle of westernization which is seemingly tied to most opposition to bride price payment. In a study testing the connection between bride price payment and sexual risk in Uganda, they discovered that the view of bride price as a purchase price of a wife is consistent with Western media who obviously do not fully comprehend the ways of Africans. They note that the views of the media are very different from the general interpretation of the practice made by anthropologists. Furthermore Bishai et al. (2009 p.147) point out that 'almost all of what is known about the potential harms of bride price is based on small qualitative studies or anecdotal recollection'.

Lowe and Nunn (2017) in their research conducted in Kananga, Democratic Republic of Congo discovered that wife's education is the only robust predictor of the bride price payment at the time of marriage. Their findings are in line with Asraf et al. (2016) who equally discovered that wife's

education is a strong predictor of the value of the bride price in Indonesia. They further note that why parents encourage their daughters to be married at a younger age is to obtain the bride price payment especially if the parents are credit constrained and need funds immediately which may even be at the cost of their daughter's future welfare.

There is no doubt that the extant studies provided the background for the current study, however, from the works reviewed, no study has been carried out on genderized implications of bride pricing culture in Igbo land. To fill this gap some questions become apparent: What are the genderized perceptions of Igbo women about bride price? Are there some traces of western radical feminism influence behind the opposition of bride price payment in Igbo land? Should the bride price payment culture be retained or abolished in Igbo land? The current study therefore intends to fill these gaps in knowledge. Findings from the study will also validate or refute extant knowledge on the implications of bride pricing culture in Igbo land.

## V.2 An Overview of Gender and Bride price

The concept of gender is one of the most misconstrued concepts in cultural discourses. According to Eckert & McConnell-Ginet (2003) gender is embedded so thoroughly in our institutions, actions, beliefs, and desires, that it appears to us to be completely natural. The world swarms with ideas about gender – and these ideas are so commonplace that we take it for granted that they are true, accepting common adage as scientific fact. West and Zimmerman (1987) clarify that gender is not something we are born with, and not something we have, but something we do. A common misconception about gender is its confusion with sex. Sex is a biological categorization based primarily on reproductive potential, whereas gender is the social elaboration of biological sex (Eckert & McConnell-Ginet, 2013). People often associate sex with nature; that is the biological identity of a person. However, gender is seen as a product of nurture; that is the environment which accounts for the social upbringing of a person. Writing on the intertwined nature of gender and sex, Fausto-Sterling (2000, p.3) elaborates ‘... labeling someone a man or a woman is a social decision. We may use scientific knowledge to help us make the decision, but only our beliefs about gender – not science – can define our sex. Furthermore, our beliefs about gender affect what kinds of knowledge scientists produce about sex in the first place.’

According to UNESCO (2003), gender refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. By extension, the study of gender also focuses on the social behaviour expected from both women and men. This is otherwise known as femininity and masculinity. Eckert & McConnell-Ginet, (2013) opine that gender roles and expectations are learned factors which can change over time with regards to cultures and environment. As such, varied modes of social stratification like political status, class, ethnicity, physical and mental disability and age, all function as modification to gender roles. Through the study of the nature and workings of gender, one gets to understand how certain attitudes and dispositions held by individuals of varied sexes are constructed. The moment a child is born, what follows next is that the parents in tandem with their socio-cultural beliefs and expectations begin to raise the child to fit into his or her respective genderized roles and responsibilities. In African society, boys are raised to learn how to hunt, farm, make baskets and other tasks expected from the male child. The girls, on the other hand, are trained to embrace domestic responsibilities like cooking, sweeping, washing and other female associated chores.

Furthermore, bride price is that ‘first and compulsory payment either in cash or in kind that a man pays to the parents of a girl or lady he intends to marry in order to be granted permanent traditional legitimate relationship with the girl’, which will in turn, bring about his own family (Falana, 2019 p.132). Payment of bride price is the singular most important aspect of marriage rite in Igbo culture and other African cultures. Without bride price, marriage is said not have taken place and thus the couple living together are said to be merely in amorous relationship without proper recognition in the traditional scheme of things. According to Sambe, & Avanger (2013), bride price is the payment made in kind, cash or material as demanded by custom of a group by a groom or his family to the family of the bride who in order to make the union legitimate. The emphasis on legitimacy in this definition implies that without bride price, a marriage is said to be illegitimate in Igbo culture and Africa. The parents of the couple, as well as their entire community cannot give their consent to a union unless a bride price is paid.

The importance of bride price in Igbo culture can be best witnessed in situations of divorce in traditional setting. Generally, in Igbo culture once a man and woman agree to end their marital relationship, an important step which lends legitimacy to such development is the retrieval of bride price from the bride's family by the groom. Once a man takes back the bride price, the marriage is officially

deemed to have ended. In the research carried out by Sessou, Tenebe, Abasifiok & Okonkwo (2018), it was discovered that while bride price payment varies from tribe to tribe in Nigeria, there is a common agreement that the practice of bride price payment helps in solidifying marriages. Some of the respondents opined that bride price removes shame from the face of a woman and elevates her from the status of the single to married.

On other hand, the practice of bride price payment has come under serious criticisms in recent times from scholars who believe the practice demeans and places women in a disadvantaged position. The inability of parents especially from poor families to return the bride price in the case of a failed marriage often leaves the woman trapped. According to Lowes & Nunn (2017, p.1)

Bride price may trap women within their marriage. In many customs, the woman's parents are required to return the bride price if the woman leaves the marriage, particularly, if she has not yet had any children. Thus, it is possible that the practice of bride price results in women being locked in marriages because parents are unwilling or unable to repay the bride price.

In her views, Adichie (2018) opines that historically, the idea of marriage has changed from being a fluid act of gift exchanges between the groom and the family of the bride to being now a grossly commercialized venture. Similarly, Corno and Voena (2016) and Corno et al. (2016) also expressed that a lady maybe given away in marriage by her parents strictly because of the bride price to cushion economic shocks which are common in most poor families. Furthermore, the big issue about bride price is the perceived patriarchal undertone which places women increasingly on gross disadvantaged positions. Thus, there is seemingly a feminism undertone to the criticisms against the practice of bride price payment. While not strictly opposed to the idea of bride price payment, Falana (2019) found out that men are often guilty of abuse of privileges accorded by the payment of bride. Such abuse may manifest in form of excessive dominance which often spiral into gender-based violence.

### V.3 The Igbo Culture and Bride Price

Bride price payment is a sacrosanct rite of marriage recognized in Igbo culture. In every part of Igbo land, any man who wants to marry a lady must observe the culture of bride price payment before such union is deemed valid. In Ezza land of present day Ebonyi state, it is common knowledge that any man living with a woman whose bride price has not been paid must in the event of death of the woman, pay her bride price before the deceased is buried. Similarly, in Afikpo, also in Ebonyi State, during the payment of bride price ceremony known as *Aku*, all men who are unmarried and those who are living with women they have not paid their bride price are sent out and prevented from observing the rite as well as partaking in the eating of the stockfish reserved exclusively for those who are validly married. Also, only genuinely married men get N100 (One hundred naira) each from the bride price paid by the groom. All these are said to be done in order to motivate those yet to legalize their marriages to do so.

Falana (2019) speaks of certain cultural values attached to bride price that made the practice very significant, such as being a sign of sincerity, commitment, and marital faithfulness which is akin to the wedding and engagement rings used in modern times. In addition, bride price payment has a spiritual connotation which makes it not just a mere transactional exchange but a tacit approval from the elders of the land. Despite the social value placed on bride price payment, some feminists like Adichie have argued that it gives the impression of commercialization of women. Conversely, Ego-Alowes (2018) promptly refutes Adichie's position that bride price amounts to commercialization of women in Igbo culture. She espouses that bride price is not mere exchange of money for a female but *ime onu/ishi aku nwanyi*, the rite of treasuring a woman/bride. For him, the word *aku* does not translate into money as the price in bride price literally suggests. *Aku* goes beyond money to include properties too. This is why wives in Igbo culture are generally addressed as *oriaku*. On this, Ego-Alowes (2018 n.p) expresses:

*Oriaku* was too literally interpreted by the contemporary Igbo under the curse of a second non-native lingua franca. But the truth is, *Oriaku* does not convey a fattened or fattening bride or wife. *Oriaku* is actually the tenderest thing a man can compliment a woman with. If well understood and translated, *Oriaku* means 'You are the reason I labour, that I am alive.' Generally, we live to achieve *aku*, which is not always money or cash as often depicted. A more precise equivalent of money or cash is *ego* not *aku*. While *aku* may include *ego*, *ego* is not all there is to *aku*. The Igbo say '*Ohia eri aku*,' (true asset/

value/wealth is imperishable); this implies that wealth is hinged to eternal values. The Igbo do not say 'ohia eri ego' because material wealth does come to vanish.

From the above, Ego-Alowes (2018) holds different views from the views of most feminist scholars who see bride price payment as an instance of debasement for the feminine gender. Her view implies that in its truest sense, bride price payment does not imply commodification or commercialization. It rather connotes dignity and respect for womanhood. As for Vroklage (1952, p.135) bride price is a compensation for the expense, the care and trouble spent on the bride's upbringing... It is compensation for the complete loss of a worker as a bride withdraws from her own kindred and henceforth belongs to her husband's.'

In furtherance to this, Lowes and Nunn (2017) argue that bride price is particularly common among groups that practice patrilineal descent and is considered as a compensation payment for the bride's future children, who will no longer belong to her parents' family. This is equally true of the Igbo people who are known to be patrilineal. Okigbo (2020, personal discussion) held that the payment of bride price in Igbo culture, is borne not out of the desire to own or control the woman as a wife, but rather to show appreciation to the parents of the bride as well as bring dignity to the new bride. He further presents that male dominance in relationship with the female precedes the payment of bride price and may easily be traced to religious-cultural configurations.

There is seemingly an agreement between Okigbo (2020), Ego-Alowes (2018) and Bishai et al. (2009) on the European historians misconstruing the real essence of 'bride price'. Ideally, the proper translation of what obtains in Igbo land is 'bride wealth' and not bride price. What really obtains in traditional Igbo marital rite is '*ime aku nwanyị*' the opening of a jewel or treasure which the woman is in Igbo land. The token paid by the groom to the bride's family is mere symbolic gesture which by no means equates the real value of the bride. The parents of the bride usually tell the groom after collecting a token from whatever is presented as the bride price, "take back your money and use it to take care of our daughter; we do not sell our daughters!" This is to say that the idea of bride price payment in Igbo culture is not borne out of the desire to commercialize, commodify, enslave or oppress, but rather a symbolic gesture of commitment and appreciation between two families entering into a lifetime of unity.

#### V.4 Towards a Theoretical Understanding of Bride Price Culture in Igbo Land

Two theoretical perspectives best reflect the genderized implications of bride price payment in Igbo land. They are: Radical feminism theory and Snail-sense feminism theory. Evidently, the idea of bride price payment as an instance of female debasement in Africa and Igbo land stemmed mainly from the views of radical feminism. Radical feminism theorists believe that patriarchy is at the heart of gender inequalities and injustices present in human societies. According to Vukoicic (2013), radical feminist theory is based on the fact that gender inequality fueled by unbridled male dominance is the foundation of all other inequalities and oppression against women. To ensure equity and equality for women, this perspective of feminism sues for a radical dismantling of all forms of patriarchy in all ramifications of human society. Essentially, the radical feminist theory entertains no dialogue or negotiation in suing for the comfort of women in male dominated climes. The radical feminists profile men as potential abusers and bully from whom women must be protected. Lober (1997, p.17) aptly captures the sentiments of radical feminists thus:

Radical feminism turns male-dominated culture on its head. It takes all the characteristics that are valued in male-dominated societies -- objectivity, distance, control, coolness, aggressiveness, and competitiveness -- and blames them for wars, poverty, rape, battering, child abuse, and incest. It praises what women do -- feed and nurture, cooperate and reciprocate, and attend to bodies, minds, and psyches.....Radical feminism claims that most men have the potential to use physical violence against women, including rape and murder. They point to the commonness of date rape and wife beating, of murders of ex-wives and former girlfriends. The commercial side of this systemic misogyny, or women-hating, is the way women are depicted as sex objects in the mass media and as pieces of meat in pornography, and the global exploitation of girls and young women in prostitution. Even more insidious, they argue, sexual exploitation is the common downside of romantic heterosexual love, which itself is oppressive to women. The threat of violence and rape, radical feminism theorizes, is the way patriarchy controls all women.



By inference, the views expressed above account for why the payment of bride price is seen by radical feminists as a ploy by men to enslave and control women. They disagree with the opinions of scholars like Ego-Allowes (2018) who maintain that bride price is less a ploy of endangerment and more a symbol of commitment and appreciation. Of course, the sentiments of radical feminists are not unfounded as cases of gender-based violence and abuses stemming from patriarchy abounds. However, the radical approach of suing for equality which seldom entertains dialogue or divergent explanations is what other scholars of subtle feminism schools of thought are opposed to.

The snail-sense feminism theory also known as African feminism is one instance of these considerate viewpoints opposed to radical feminism perspective. The theory was first presented at a roundtable discussion on Feminism in Africa at the International Conference “Versions and Subversions in African Literature,” which took place in Berlin, Germany, in May 2003, (Ezeigbo, 2012, p. 48). Referring to the theory in a monograph series by Faculty of Arts, University of Lagos (2012), Ezeigbo clarifies that her own model of feminism is as a result of the peculiarity of Nigerian women. She adduces reasons for her choice of feminism which according to her emanates as result of a comprehensive research in African system. She puts it succinctly in these words:

It emanates as a result of an in-depth research or investigation into the condition of Nigerian women, their reaction and response to socio-cultural and political forces that impacted and still impact on their lives in the past and in contemporary times. I must state clearly at this point that my view about feminism has undergone some modifications, following more than two decades of studying women’s writing from Nigeria and other parts of Africa... (2012, p. 48).

Ezeigbo asserts that in spite of the theorizing and analysis done over the years on feminism, the problems women experience in society still persist. She states further that the principles of shared values which operate in many cultures in Nigeria encourage one to be tolerant, to imbibe the virtues of negotiation, give and take, compromise and balance.

Of course, the snail-sense theory does not deny the fact that there is gender inequality especially in Africa and that women are unfairly treated. The problem spotted by this new model of feminism is the fact that there is a fundamental inadequacy with the already existing theoretical viewpoint especially in the area of making considerations for the socio-cultural peculiarities of traditional societies like those of Africa. Snail sense theory encourages dialogue, negotiation, tolerance and wisdom in suing for fairness for women in male driven society like that of Igbo land. It recognizes the cultural roles of women in Africa which women in Africa see those roles not as subjugation but as prestigious responsibilities which must be appreciated in its own respect. The snail-sense feminist theory is derived from the habit of snail which most Nigerian women adopt in their relationships with men. Ezeigbo (2012:27) explains further:

Women in our cultures -from different parts of Nigeria- often adopt a conciliatory or cooperative attitude towards men. This is akin to what the snail does with the environment in which it moves and exists. The snail crawls over boulders, rocks, thorns, crags and rough terrains smoothly and efficiently with well-lubricated tongue which is not damaged or destroyed by these harsh objects.... The snail carries its house on its back without feeling the strain. It goes wherever it wishes in this manner and arrives at its destination intact. If danger looms, it withdraws into its shell and is safe. This is what women often do in our society to survive in Nigeria’s harsh patriarchal culture. It is this tendency to accommodate or tolerate the male and cooperate with men that informs this theory which I call snail-sense feminism.

When applied to the issue of bride price payment, the provisions of snail-sense theory do not completely exonerate patriarchy as leading to abuse of women which is a unique cultural practice of Africans. Rather, it sues for an in-depth evaluation and proper re-sensitization of the true meaning of bride price payment as well as discourage abuse by men through dialogue. The snail sense theory suggests reforms and believes that through parleys and negotiations, balance would be achieved without taking rash decisions that may have further adverse consequences. The African woman loves to be a wife and a mother and function under her husband without being oppressed or unfairly treated. The

snail-sense theory, by implication, evolves a distinct brand of feminism clearly removed from the westernized appeal towards intolerance in the discourse of gender equality.

In discussing the issues of male dominance or oppressions against women fueled by bride price payment, the snail-sense theory recognizes that there are also oppressed men who are in abusive relationships with women they paid their bride prices. What then is the cause of the abuse? Are men to be blamed in any challenge experienced within marriages? Would the complete halting of bride price payment culture see to the end of gender discriminations experienced in marriages? In all, the summary of snail-sense theory is gender related issues like bride price payment can be best resolved through dialogue and never through confrontations and intolerance.

## VI MATERIALS AND METHOD

The research design used for this study is the ethnographic research design. The choice of ethnography is informed by the fact that this study is apparently anthropological in nature. That is to say it has its prime focus on humanity and culture. D'Andrade (1992, p.230) clarifies the conditions of something being cultural thus:

To say something is cultural is—at a minimum—to say that it is shared by a significant number of members of a social group; shared in the sense of being behaviorally enacted, physically possessed, or internally thought. Further, this something must be recognized in some special way and at least some others are expected to know about it; that is, it must be intersubjectively shared. Finally, for something to be cultural it must have the potential of being passed on to new group members, to exist with some permanency through time and across space.

Accordingly, the selected study area is the five southeast states of Nigeria where the Igbo indigenes predominantly occupy: Abia, Anambra, Ebonyi, Enugu and Imo. The duration of this study was a period of six months beginning from June 2020 to November 2020. Using the purposive non-probability sampling method which according to Merriam and Tisdell (2016) is the most fitting for qualitative research, the researchers selected fifty respondents (thirty women and twenty men) whom they interviewed while observing marriage ceremonies in different communities within the area of study. The justification for the unequal number in men and women is that women are the alleged victims of bride price payment culture in Igbo land. Hence, they are given higher number in the study. The observed had fore knowledge of the study beforehand and consented to feature in the exercise. Most of the respondents who spoke to the researchers were mainly engaged impromptu. Thus, in the course of carrying out this ethnographic study, the participants' observation method was used as instrument for data collection. For the purpose of this study the respondents between the ages of twenty and forty-five years of age are taken to belong to younger generation while the respondents between the ages of forty-six years to seventy years are taken as people that belong to the older generation.

Generally, the researchers were guided by the research objectives in the course of their observations and interviewing. While the researchers made use of their eyes in the field, two distinct field notes were still kept to enable proper future interpretations and generalizations. The researchers adopted the focused type of observation which was described by Werner and Schoepfle (1987) in Angrosino & Deperez, (2000) as a method of observation that is supported by interviews in which the participants' insights open more room for further observations.

The researchers went with Dewalt and Dewalt, (2002) suggestions, and had field notes publicly taken so as to reassure the observed of the harmless intent of the study. This enhanced a more relaxed atmosphere for the conduct of the study. As a way of maintaining confidentiality, the opinions of those interviewed were used in the study on the basis of anonymity. With regards to data analysis, the researchers utilized the thematic analysis approach. To arrive at themes, the collected data were first coded using deductive coding method.

### VI.1 Research Objective Codes

The codes reflected below represent the opinions of ten women and five men who were interviewed and observed among others in the course of this study. These respondents and observed were engaged in their homes at different parts of southeast, Nigeria. The following include the data elicited from the respondents which were also used in developing related themes.

### ***VI.1.1 Bride Price and Commodification of Women***

#### Observations and Responses from the Field (Initial Coding)

Some of the observations and responses which point to commodification of women through bride price payment practices include:

- Respondents who hold the opinion that bride price is a way of commodifying the women were mostly women of younger generation. This notion of commodification is mainly inspired by their agreement with western radical feminist ideals.
- Bride prices were set according to the educational qualifications of the bride. Hence, there are separate prices for university graduates, secondary school certificate holders, elementary school certificate holders and those who did not attend any formal education at all.
- There is price haggling during the bride price payment which is held in secret only by family members of the bride and groom without the knowledge and consent of the bride.
- Statements like there is flower or an udala (a particular type of fruit in Igbo land in reference to the bride) we saw in your house and decided to come pluck it suggest commodification.
- In situations where the bride had been made pregnant by the groom before the marriage, the bride's kinsmen insist on being paid extra for giving out two persons. Otherwise, the child becomes the child of the bride's maiden family.
- Suggestions that large sums of money were spent by brides' parents training the brides, thus, the sons-in-law are urged to increase the amount of the bride price to be paid on the brides.
- Some parents especially from poor families, hinged their hopes of improved standard of living on the marriages of their daughters. Hence, they put pressure on their daughters to accept marriage proposals only from men who are financially capable with less consideration for compatibility and peace of mind of their daughters.

#### Deduction from the Observations and Responses (Focused Coding)

- In the course of exacting bride price haggling, women are often treated as commodities as it is only objects or commodities for sale that are bargained over. The idea of such bargains presents brides as commodities put off the shelves and which can be negotiated over.

Theme: Bride price payment often commodifies women.

### ***VI.1.2 Undue Advantage to Men***

#### Observations and Responses from the Field (Initial Coding)

Some of the observations and responses which suggest that bride price confers undue privileges to men include:

- The payment of bride price confers undue privilege to men. The man often ends up treating the bride as his possession; thus, the common phrase in moments of conflicts, "a woman I married with my money".
- During the ceremony, the bride's father pours palm wine into a cup and have the bride go round the arena playfully looking for her husband. On sighting him, she submissively goes down on her knees to present the drink to her husband.
- Only men discuss bride price. Women are prohibited from being parties to the discussion/haggling. So, the men decide the fate of the bride without any input from her or her mother, and in event of any disagreement among the parties, the men can choose to walk away and there ends the marriage.
- The sitting arrangement during the ceremony often have women sitting behind where they are barely seen.

#### Deductions from the Observations and Responses (Focused Coding)

- The bride price payment culture places the men at advantaged positions over women.

Theme: Payment of bride price gives undue advantages to men.

### ***VI.1.3 Trapping of Women***

#### Observations and Responses from the Field (Initial Coding)

There are some observations and expressed views that suggest that payment of bride price leads to trapping of women in marriages:

- Most respondents who subscribed to this view were educated or live mainly in cities. They have been exposed to western lifestyles and thus, believe bride price traps women in abusive marriages.

- This view is prevalent among the younger respondents. Their position further explicates the reason for the prevalence of marital conflicts, separations, and divorce in Igbo land which were rare occurrences in the traditional Igbo culture. Consequently, the respondents in reaction to the realities blamed bride price payment as a remote cause of marital strain.
- Both the male and female respondents elaborated that the Igbo society permits polygamy. Hence, a man can easily marry more wives if he feels mistreated by his wife and to divorce his wife would only ask that the bride price he paid be returned to him. Conversely, a woman mistreated in marriage, even when separated, would not be able to remarry until her bride price has been returned to the estranged husband. Hence, divorce is recognized officially in Igbo culture only when the bride price is paid back. The situation often leaves the woman trapped unfairly until the family of the bride chooses to return the bride price.
- A situation of tilted advantage in favour of the men was also observed. Men who understand their privileged position often use it against the women.

#### Deduction from the Observations and Responses (Focused Coding)

- Most enlightened respondents believe that bride price payment can trap women in abusive marriages.

Theme: Bride price payment traps women in belligerent marriages.

#### **VI.1.4 Means of Cultural Identification**

##### Observations and Responses from the Field (Initial Coding)

Some of the responses and observation point to the fact that bride price is seen as a form cultural identity that should not be scrapped:

- Most respondents who held the view were in the older generation. Further explanations from them revealed that the youths are unduly influenced by western cultures. Hence, their desire to end bride price payment practices in Igbo land.
- Greater number of the respondents present that bride price payment is a symbolic gesture that proves that a man is capable of taking care of his wife and immediate family rather than dehumanize the woman.
- Bride price is not the major cause of marital conflicts as there are situations where the women are the main aggressors.
- Both male and female respondents agreed that abolition of price bride payment is a western ideology that seek to get rid of our cultural identity.
- Bride price is symbolic as no one has ever been required to pay the real worth /value of the bride.

##### Deduction from the Observations (Focused Coding)

- The older respondents see bride price payment as a means of cultural identification which need not be changed as a result of influence of the western culture.

Theme: Bride price is a means of cultural identification.

#### **VI.1.5 Cognitive Dissonance**

##### Observations and Responses from the Field (Initial Coding)

The researchers observed and also elicited that there are some forms of cognitive dissonance present in the attitude of the respondents in respect of bride price payment:

- The respondents are aware of the negative consequences of bride price culture, but prefer to carry on with the traditions unmodified. The men among the respondents complained of the exorbitant bride price in most communities in Igbo land which often discourage eligible struggling bachelors from making marriage moves. A lot of female respondents complained about the patriarchal right which the bride price culture confers on men. They were equally afraid of the possibilities of entrapment in situations of marital challenges.
- Yet, in the face of all these negative effects, the respondents were unwilling to sue for a change in the culture of bride price in Igbo land; rather, they made excuses for its continuation without modification regardless of the inconveniences. All the reasons adduced for the retention of the culture of bride price in Igbo land centre on the widely held belief that payment of bride price confers dignity on a couple. The point is overt in some communities in Igbo land where unmarried men or women are denied certain rights and are asked to participate in communal duties reserved for the unmarried. Again, the need not break the chain traditional practice which began the days past support were significant reasons for the support of the culture of the bride price in Igbo land.

##### Deduction from the Observations and Responses (Focused Coding)

- Most Igbo indigenes are aware of the downsides of bride pricing culture in Igbo land which requires some forms of modifications or amendments. Yet, they are unwilling to seek these changes for fear of changing the cultural tenets of the land.

Theme: There is cognitive dissonance in how bride price is construed in Igbo land.

## VII RESULTS AND DISCUSSION

Findings from the study revealed the stance of the Igbo people on bride price payment. First, it was observed that women of younger generation in Igbo land view paying of bride price on a woman as reducing her to a mere commodity. Commodification in this sense breeds the desire to control or treat a woman as an object. The researchers further discovered that most female respondents that subscribed to the commodification notions are equally of the view that payment of bride price by a man places him in an undue advantaged position which is often exploited in moments of conflict. This advantage is similar to commodification in the sense that by paying the bride price, the man is given the right of a buyer. These views were found to have been inspired by the women's constancy to western radical feminist perspective which persistently trace all societal problems faced by women to men. These notions which are often mediated deliberately portray men as potential abusers and opportunists who take pleasures in the suffering of women. Thus, the women find bride price payment culture as an enabling tool of patriarchy for the perpetual subjugation and enslavement of women.

Trapping of women in abusive marriages was also one of the themes generated in the course of this study. Even in situations of separation, the man can easily remarry while the woman must wait until there is a refund of the bride price by her maiden family before she is free to remarry. This is because in Igbo culture, a woman is officially considered divorced only when her estranged husband formally retrieves the bride price he paid on the woman. By implication, some women in bad marriages find themselves trapped and often debased psychologically due to the traditional bureaucracies involved in divorce in Igbo land. Even women who walked out of their marriages are not spared as they cannot remarry unless the bride prices paid by their former husbands are officially refunded. Again, this view is in consonance with feminist's approach of bride price payment culture in Igbo land.

However, for the older generation, bride price payment is a primary marriage rite in Igbo culture and not a means of dehumanization for women as the western feminist schools of thought suggest. Their opinions are in line with Ego-Alonge who views bride price payment culture as a man's gesture of responsibility, appreciation to the family of his bride and accordance of honour to his new bride. It is therefore a unique Igbo cultural practice which needs not be demonized by western ideologies.

Finally, the researchers observed evidences of cognitive dissonance in the responses of the respondents. While they admit to the difficulties and pessimisms associated with price payment culture, there is still an unwillingness to sue for its modifications. The respondents still contend beyond logic that a review of the culture may not be necessary as it has become a normative way of life in Igbo land.

In all, the findings of the study relate to the two theoretical frameworks used in the study. Obviously, the notion of commodification or objectification and trapping of women relate directly to the radical feminism perspective. Radical feminism as earlier discussed traces human problems in society to inequality resulting from unbridled patriarchy. Thus, the views that bride price payment confers undue advantages on men which are often exploited are all products of radical feminism thoughts. The radical feminism perspective from the above findings challenges the Igbo cultural status quo on bride price payment and seek for possible end to bride price payment in Igbo marriages.

The snail-sense theory applies equally in the views of those older respondents who seek to protect their unique cultural identity through bride price payment culture. The position of the theory is that with negotiation and dialogue, any harmful implication resulting from bride price payment culture can be addressed. This view clearly shows a disconnect from the opinions of the western world which they believe do not appreciate the uniqueness of the Igbo marital culture. In sum, despite the downsides of the bride price payment culture, the respondents hold the view that it remains an intrinsic part of the Igbo tradition and should not be abolished.

## VIII CONCLUSION

From the findings, it is clear that bride price payment is still regarded as an important aspect of Igbo culture. It is seen as a symbol of total commitment and bond between the man and woman. Although the payment of bride price has been abused especially by men who do not understand the import or underlying reason of bride price payment in Igbo land, it remains a sturdy marriage rite in

Igbo land. While the Igbo culture dissociates itself from the extreme provisions of radical feminism, it leans on Ezigbo's snail sense suggestions in suing for fairness and balance for women. The male folks in Igbo land also need proper sensitization and reorientation in this regard as the bride price cannot equate all the wealth expended in raising a bride from cradle to adulthood. It is rather a symbol of commitment, stability and appreciation from the groom to the family of the bride. Thus, while the culture of bride price needs not be abolished as the findings suggest, effort must be made to ensure that modifications and amendments are made where and when necessary, as tradition is only an aggregate opinion of the majority in a given community. The traditions can be reviewed from time to time in so far as the genuine interest of the people is served. Harmful practices like hiking of bride price and abuse of marital privileges stemming from bride price payment should be completely discouraged and annihilated in order to accommodate all in a fair society.

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# THE ACCURACY OF BUSINESS ENGLISH CURRICULUM TO STUDENTS' COMMUNICATION PERFORMANCE: THE EFL STUDENTS' PERCEPTION

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## Abstract

Measuring the accuracy of a private university in Batam Business English course curriculum to the present needs of workplaces in Batam from students' perception is essential. Because 85% of the university students are working, it is compulsory to maintain the gap low between what students learned in class and what is implemented in the working field. A questionnaire consists of three dimensions (curriculum, communication performance, and motivation) distributed randomly to 60 students from a population (N=328) of the third-semester students programmed Business English course at a private university in Batam. The result suggested that the curriculum needs to add more practices, peer work, and case studies to improve students' communication performance. Students' perspectives in the Business English course reflected a new technical vocabulary that needed to practice in a correlated context. The curriculum content's relevance to the workplace's contextual needs is moderately related because not all working students used the English language in their workplace. Additional focus on internal and external motivation through group work and peer work is needed to improve students' communication performance and confidence. Finally, the existing Business English curriculum is reasonably accurate, supporting students' communication performance, both written and oral, at their workplace.

**Keywords:** *Curriculum, ESP, EFL, Business English, students' perception*

## I INTRODUCTION

Almost all sectors in human life today are affected by the development of information and communication technology (ICT). Since the late 70s, the Education field in language learning also could not escape to the vast inventions in ICT, it is reflected by the introduction of computer-assisted language learning (CALL) (Higgins, 1983). The development of CALL had many innovations in ICT-based teaching language today, such as flipped classroom (Bykonja et al., 2019; Flipped Learning Network, 2014; Jovanović et al., 2017; Wang, 2017), using social media (Lackovic et al., 2017; Thai et al., 2019; Wulandari, 2019; Xodabande, 2017), messenger applications (Hafifah & Sulisty, 2020; Mahzoun & Zohoorian, 2019; Purnomo et al., 2016; Strasser, n.d.), and video games (Danka, 2020; Rivera-Trigueros & Sánchez-Pérez, 2020; Tamtama et al., 2020).

Besides the education sector, other sectors in human life also adjusted to the vast growth of ICT, e.g. in business and manufacture (Kassem et al., 2019; Wahab et al., 2020), economy (González & Nuchera, 2019; Jehangir et al., 2011; Ugli, 2020), tourism (Tu & Hwang, 2020), etc. These studies showed that the implementation of ICT could improve output quality and increase working efficiency.

English for Specific Purposes (ESP) emerged around the 1960s (Johns & Dudley-Evans, 1991) to prepare the English language competency in a specific discipline in terms of communication. ESP studies conducted in some disciplines, e.g., ESP for accounting (Sari & Atmanegara, 2018), medical and nursing (Hosseini & Shokrpour, 2019), engineering (Alsamadani, 2017; Arnó-Macià et al., 2020; Nimasari, 2018), and business (Amine & Faiza, 2018; Fitria, 2019; Naukowy & Polonijnej, 2018; Rahmi et al., 2020). The results showed that ESP is developed continuously through teaching materials, media, and curriculum design; to match graduates' needs to strive in working and global competition.

The curriculum development is needed to revisit periodically and match the targeted competencies, enhance collaborative and individual learning, and provide high-quality and relevant graduates as expected by future users in targeted sectors (Custodio et al., 2019). Notably, it is related to the ESP curriculum. Aspects covered in the curriculum development, e.g., defining objectives, contents, methodology, and evaluations (Hussain et al., 2011; Su, 2012). Therefore, the learning process's curriculum design could cover or come near to the relevant competencies expected by graduate users shortly.

Chan (2018) studied curriculum development in Business English ESP. He recommended more topic-specific, research-informed curriculum innovations in ESP be published to strengthen the link between research and curriculum development. Bykonja et al. (2019) added that students' preference in



learning Business English shifted to a greater desire to engage independently with computer-assisted work, which affected how teachers' teaching strategy. Furthermore, Rahmi et al. (2020) investigated students' perceptions study in ESP Business English teaching implementation suggested that the appearance should be attractive to improve students' motivation using the book. Besides, teaching strategies provided fun learning, games, and controlled class is preferred for Indonesian learners.

Further study to measure the Business English curriculum's current accuracy to users' needs from students' perspectives who are working can enrich accurate information in developing the future curriculum supported by their knowledge of their workplace needs in English language communication performance. Therefore, research questions proposed are how do the students perceive the current Business English curriculum and how is the current Business English curriculum related to the students' communication performance in the working places.

## IX MATERIALS AND METHOD

A survey was presented to collect data. The questionnaire consisted of 19 questions; 3 open-questions, 16 questions measured using Likert five-scale, determining 1 as the least or strongly disagree to 5 as the most or strongly agree. The questionnaire design consulted two scholars who are considered capable in statistics and designing the questionnaire. The questionnaire's internal consistency or reliability of questions with scaled answers was tested by piloting it with 25 representative samples distributed via the Google survey. 25 responses were received and analyzed. The questionnaire's reliability test resulted from a Cronbach's Alpha of 0.71. It is reflected that the instrument produced a reliable result (Mahzoun & Zohoorian, 2019). The final design of the questionnaire was transferred to Google Form in order to be distributed online to the respondents.

The questionnaire was distributed randomly to 60 students who programmed Business English (N=328) in a private university in Batam via a Whatsapp message containing a hyperlink to the Google Form. The population database was retrieved from the Academic Administrative and Student Affairs Bureau. The database accommodates students' names, study programs, email, and Whatsapp number.

The data collected from the open questions were analyzed and grouped into a relatively small number of categories (Krosnick & Presser, 2010). Furthermore, an interview was conducted with five randomly selected students who were willing to for interview sessions. It is purposed for validating the categorical judgments (Lapan et al., 2012).

The interview was a semi-structural interview with open-ended questions conducted in Bahasa Indonesia for 15 to 30 minutes. The five students were interviewed three times a week with the same substance using different questions until the information is redundant or saturated (Lin, 2019; Perakyla, 2005)

The questionnaire and interview data were coded to present themes, representations, quotes, and comments summaries (deHaan, 2019) related to student's perceived values after the BE course.

## X RESULTS AND DISCUSSION

The questionnaire result was collected and analyzed accordingly. There were 72 responses recorded on the Google Form. There were 9 invalid responses because of double sending from the same respondent, besides 3 responses also invalid due to incomplete answering the questions. The screening process returned 60 valid responses and proceeded to the statistical calculation.

The students' feedback represented by the questionnaire (Table 1) is classified into three themes or indicators; those are 1) the relevance to the workplace, 2) the teaching and learning process, and 3) personal English communication performance.

Interview sessions were also conducted three times with five participants to validate the open-ended questions in the questionnaire and enrich the feedback collected through questionnaires. It was classified by themes, e.g., 1) the relevance of the BE curriculum; 2) The workplace expectations; 3) Students' motivations, and 4) Students' obstacles (Table 2). The number of interviews was considered already collecting saturated data on the third interview. No more new information could be gathered. Therefore, no further interview sessions were needed to be scheduled.

No	Perceived Value	Percent
1	I feel the BE course improve my English communication performance.	83.00

2	My workplace uses the English language.	76.00
3	I found materials taught in BE helped me in the workplace.	83.67
4	The materials given in the BE course is challenging.	85.00
5	BE course accommodated me to explore my creativity in learning English.	84.33
6	BE course gives exposure to my performance using English.	74.67
7	I can understand my friends who speak English.	71.67
8	My friends can understand me when I speak in English.	71.00
9	I can understand the English text.	78.67
10	People can understand my English writing.	76.00
11	I can use English grammar correctly.	65.67
12	I am confident speaking in English.	55.00
13	I am confident to write in English.	58.33
14	I can do oral negotiation in English.	44.67
15	I can write a formal letter and a casual posting using English.	69.33
16	I use English when visiting Singapore or other countries	63.33

**Table 1. Student's Perceived Value in BE Curriculum**

Theme	Representative Quote	Summary of Related Comment on the Topic
The relevance of BE curriculum	It was very helpful.  Thanks to the university for providing this course.  I can implement what my lecturers taught to my office worker.	Participants agree that the curriculum provided in the BE course is relevant and applicable to their workplace/ office.
Workplace expectations	Communicate effectively to the company/office international partners/guests.  Qualified handling English text documents.  Understand instructions or commands both oral and written in the English language.	The expectations of the students' companies or offices are students can communicate effectively even though just in basic English performance. Furthermore, performance in handling and understanding English text and commands are preferable. For some big companies, this performance

		becomes a compulsory.
Student's motivation	<p>Sometimes, I am not confident speaking in English because my grammar is awkward.</p> <p>Meeting international guests can force me to use the English language and improve it.</p> <p>My BE lecturer gave me challenging assignments to make an interview video with overseas visitors in Batam.</p> <p>I can use English to build my personal branding on my Instagram.</p>	The problem could be students' confidence. Even though they speak in English, not grammatical, the intended meaning still can be delivered. Besides, visitors from Singapore who often come to Batam at the weekend could help to build students' confidence by giving compulsory interaction practice.
Student's obstacles	Working in a small group can help me finishing the assignments more effectively than working in a big group.	

*Table 2. Reflections on the correlation of BE Curriculum and English used in the workplace*

### **X.1 Correlation of BE Curriculum to Current Workplace Expectations**

Based on the university Academic Administration and Students Affairs database, students who have jobs and working while studying is about 85% of the population. The stand of Business English (BE) course taken by the students in a private university in Batam showed the satisfying result. The students feel that through the BE course, their communication performance in the English language is improving (87%), which means that improvement could help students to give a better general performance on their job or career. This is validated by participants interviewed that by programming BE course they are insisted on learning something that could be applied at their workplace or office, e.g., greeting customers, writing offer letter, or responding the supervisor or employer instructions in the English language.

Not all students who are working using the English language in their workplace only 76% of students whose workplace using English in different range. The rest of them uses Bahasa Indonesia and the Chinese language as their daily official language. Even though in their workplace do not use the English language in their business, the benefit of taking BE course still could be applied. One participant said that,

”My office does not use English at all because our market is totally for local customers. Bahasa Indonesia and Mandarin (Chinese language) are more often used during the day. But for my English (language ability), I use it to build my personal branding in my social media Instagram, who knows, someone will use my account to promote their goods or services.”

This phenomenon reflected that the BE course could apply not only to those who work in an office or company but also to those who use social media as social branding for business purposes. It could be a consideration for BE curriculum developers to start looking at the digital business, e.g., English for social media branding, as one enrichment topic in the curriculum. Added by Taillefer, (2018), besides the basic fundamental ESP curriculum, technological issues and digital materials become challenges for the curriculum development to tackle.

### **X.2 Student' Perceived Values to Existing BE Curriculum**

The perceived values of the BE course were investigated in two dimensions, and those are the teaching and learning process and personal English communication performance.

The teaching and learning process conducting under the same BE curriculum was designed by the curriculum developers. It is distributed to lecturers who are assigned to teach BE. A preliminary interview was conducted with the BE course coordinator related to the mechanism of running the BE

course in multiple classes. At the beginning of the semester, the BE coordinator invited all BE lecturers to have a briefing discussing the current curriculum and the targeted outputs in the BE course. Therefore, BE lecturers shared the same targets and outcomes.

The students' perspectives in the teaching and learning process shared high relevant values to the indicators measured respectively.

Most students agree that the teaching materials prepared for the students in the BE course are challenging to explore their creativity and giving exposure in improving their English communication performance that possibly applied at their workplace. From the interview of a participant, she said that she does not sound confident enough to speak in English because her English grammar had to improve much. After programming the BE course, she thought that the BE could motivate her to advance the grammar in English.

Besides, their job was one of the reasons they programmed the BE course. At their office or company, their positions required them to interact with international customers, companies, and guests.

On the other hand, obstacles issue also raised by students in the process of teaching and learning. It was related to the grouping management. A validation conducted by interviewing participants that this issue could decrease the effectiveness of learning BE because most of the students are working, they do not have much time to have a regular discussion session and, usually, the group working load was handled by one or two group members only. It is suggested to have a smaller group to work with.

The students' perceived their personal English communication performance improving after conducting the BE course is moderately agree. It showed that less than 60% of the students are not confident both in performing speaking and writing in English. Even though they could do conversation practices and understand what their friend says in English, they also could write a formal letter as required in the course curriculum, and some of them practiced it in their workplace.

Augmenting the development of BE curriculum by adding confidence issues, e.g., settings (Hashim & Yunus, 2018), teaching contents, or strategies (Dewi et al., 2016; Singhanuwanon, 2016), in performing English both oral and written could become a consideration. Due to the number of students who are self-assured performing English to communicate is still below 60%.

## XI CONCLUSION

The students' perceived value after completing BE course related to the relevance of the existing BE curriculum to the expected output by the graduates' users are relatively relevant to be conducted to higher education students because it could accordingly help them in their workplace, especially to students who work at big companies in Batam which closely linked with other international companies or to those who work or running on tour and travel business. The practical issues brought by students to the class could be a real-case discussion enrichment material for the students, lecturers, and curriculum development.

Raising students' confidence becomes a decisive issue as a special proposition to put in the curriculum development alongside the core English skills.

Further studies on investigating proper and effective BE curriculum that relevant to the current needs and could increase students' confidence perform English both oral and written. Furthermore, this study data is very limited due to taken participants that come from one private university in Batam. Collecting data from a broader participant could increase the accuracy for inferring the result to a broader scope.

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# STANCE OF INDONESIAN WRITERS IN JOURNAL ARTICLES

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## Abstract

Stance refers to attitude, feelings, judgment or commitment of a speaker towards a proposition. A speaker employs certain linguistic features to express his stance including hedges, boosters, self-mentions and attitude markers. This research aims at analyzing stance of Indonesian writers in social and hard science journal articles written in English by examining the use of linguistic features employed as stance markers. This research applied descriptive qualitative method. Data was taken from Introduction part of 16 national journals written by Indonesian writers. The stance markers in data were identified and analyzed whether they represent approval of the writers. The research result shows that the writers of social science articles use more stance markers compared to those of hard science articles. Indonesian writers maintain the objectivity of academic writing as there was very limited use of self-mentions in the articles. The stance markers used by Indonesian writers represent the approval, disapproval or neutral type of stance.

**Keywords:** *stance, Indonesian writers, journal articles*

## XII INTRODUCTION

Stance refers to “lexical or grammatical expression on attitude, feelings, appreciation, or commitment towards content of a proposition (Biber & Finegan, 1998). According to this definition, the writers’ stance can be observed through expressions selected in his statements. He can show agreement or disagreement towards a topic by employing one linguistic feature, such as ‘agrees to’ or ‘on the opposite of’.

Stance has been a topic of interests of many research. Linguists have analyzed stances from verbal or written sources. Hyland (1998) wrote aspects of stances in conversations. The writers’ stances are generally expressed clearer in written sources, including news articles or autobiographies. In these sources, stance markers can be observed through selected linguistic features.

Stance markers are also found in scientific papers; such papers that are known to be neutral have started changing its tradition. Hyland (2005) mentioned that in the last few decades academic writings have no longer maintained their characteristic as the objective writings which do not show any signs of the authors’ subjectivity. Academic writings have changed to become the authors’ persuasive effort of communicating his ideas to readers.

The pioneer of research on stance are Hyland (1998), Bermann (2002) and Dubois (2007). Starting from his writing that discussed features of hedges, Hyland has since written many aspects of stances from of verbal sources. Dubois (2007) enhances the relationship between the writers and their readers. He used the term stancetaker for writers who convey their position in their articles. Further, Dubois explains that a writer takes a stance through linguistic feature he selected. The use of stance markers selected by writers is an action of stancetaking (Thomson and Hunston, in Bahrami 2018). While Bermann (2002) analyzed written or verbal resources as discourse or text.

Chindamo (2012) provides summary of stance classification. There are three categories of stance, they are epistemic, affect and manner. Epistemic stance expresses the writers’ degree of certainty towards a topic. Stance of affect is named for expression of feeling, mood, disposition attitude and feelings. The third category of stance refers to the writers’ style of speaking. Stances can be expressed by employing lexico-grammatical features as stance markers including adverbs, modals, adjective or nouns. The writers’ stance can be categorized into three types, they are supportive, disapprove or neutral (Tiang and Liang, 2014). The writers’ judgment towards other writers’ proposition can be observed by examining the tone of the stance markers that the writers’ selected.

## XIII MATERIALS AND METHOD

This research employs descriptive qualitative method. The data was taken from Introduction part of 16 national journals in the field of economy, politics, electrical and computer science and agriculture. These journals were selected as representative of social science and hard science. The articles were written by Indonesian writers and were published in the last five years.



This research is focused on the Introduction and Literature Review parts of journal articles based on the reason that these are parts that the writers review the previous research by using stance markers. Therefore, the parts were considered suitable to be data in this research.

In the next stage, stance markers in the form of hedges, boosters, attitude markers and self-mentions in the articles were identified and counted. As Introduction and Literature Review parts of the articles have variety in length, the stance markers are counted in terms of 1000 words. The figures of hedges, boosters, self-mentions and attitude markers were then compared to see how often writers of social sciences articles employ the stance markers compared to the hard science. The statistical difference between the two types of articles was checked by using Chi-square test.

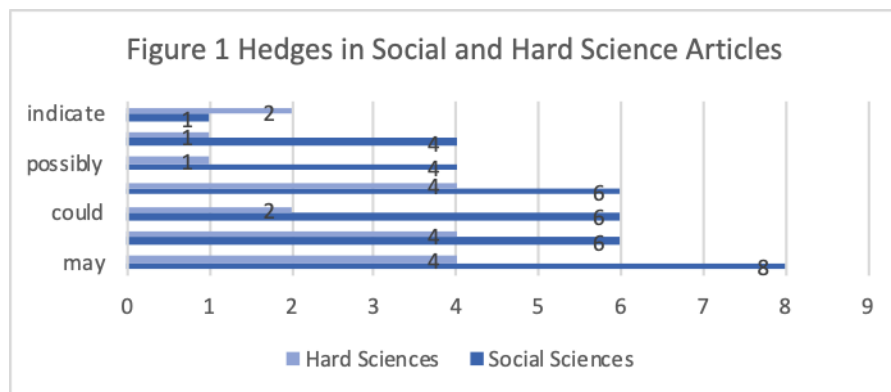
#### XIV RESULTS AND DISCUSSION

The results and discussion are presented in three different sections. The first section discusses the frequency of hedges in social science and hard science article, the second part discusses frequency of boosters in social science and hard science article, the third part discusses frequency of self-mentions in social and hard science article, and the last part discusses the frequency of attitude markers in the data as well as analyzing the tone of stance markers.

##### XIV.1 Hedges

Hedges refers to linguistic features that show writers' uncertainty. It can also be mentioned as means to 'decrease epistemic commitment and expanding discursive space' (Aull and Lancaster, 2014). Hedges include modal verbs expresses probability (may, might, could), adverbs (generally, possibly, likely), verbs (suggest, indicates) (Hyland, 2005). Based on the data, more hedges are found in social sciences compared to hard science, as illustrated in Figure 1.

Figure 1 shows that writers of social science articles employ ore hedges. This agrees to findings of Hyland (1998) and Vatalla (2001)



Several hedges used in social and hard science articles are provided below:

(I-1) On the other hand, the increase in loan losses is less likely to occur when the loan growth is caused by something other than a shift in the loan supply. (S10)

(I-2) Data from BIS indicate that the average credit growth for the non-financial sector in the G20 countries was 6.3%, from 2008 to 2017. (S23)

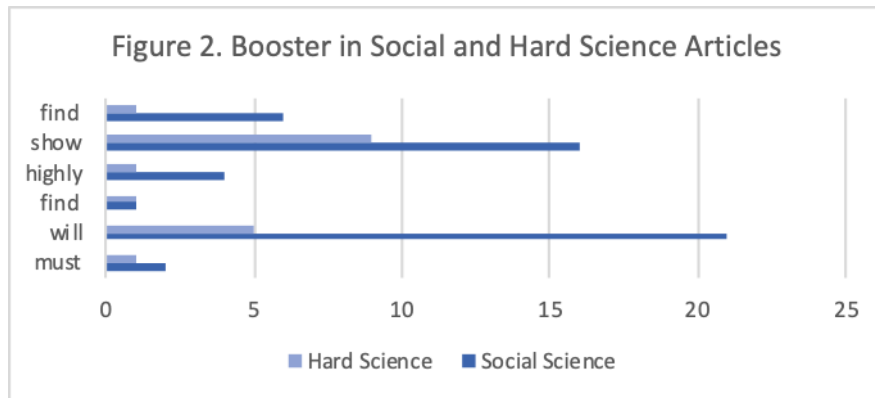
(I-3) GWAS is often utilized when we are interested in finding out all the genomic regions that may control a specific role. (H4)

(I-4) The soil macronutrients indicated in a low content of N total (%), Ca, and Mg. (H8)

The data above illustrates that hedges are used more frequently by writers of social science compared to writers of hard science. This is consistent with the previous study by Farrokhi & Emami (2008). This finding shows that writers of social science express more uncertainties in their articles, while writers of hard science are more direct in expressing their judgment. Modal verbs are the most frequent hedge found in both social and hard science articles which express possibility of a phenomena to occur. Data (I-2) shows verb indicate that appeared in social sciences is used actively, while in hard science the verb is used in passive construction; in which in terms of information packaging, it shows that information at front of the sentence is considered more important.

## XIV.2 Booster

On the opposite of hedges, boosters are devices to show confidence of the writer. Boosters are usually found in the form of adverbs (absolutely, clearly, definitely, certainly, very, highly, obviously, really and the like), modals (must, will), verbs (demonstrate, show, find). Boosters found in the data are illustrated in Figure 2.



The figure above shows that similar to finding on hedges, writers of social science articles use more boosters in comparison with those of hard science articles. One reasonable rationale for this finding is that the writers of hard science articles maintain more objectivity of their articles.

The followings are several sentences taken from the data that contains booster.

(I-5) The banking sector is the most highly regulated sector in every country. (S9)

(I-6) Brand imagery shows the brand's ability to meet the psychological or social needs of customers. (H7)

(I-7) The phenotypic performances of 50 accessions of LG population showed abundance on morphological variation. (H12)

(I-8) Researcher must contend with the cofounding effects of both population and family structure. (H15)

All the boosters used in the sentences carry the function to improve the nature of quality being discussed in the sentences. In this case, the writers enhance his opportunities to underline the points he needs to deliver in his statements. In the data, boosters are found in the form of adverbs, verbs and modal verbs.

## XIV.3 Self-Mentions

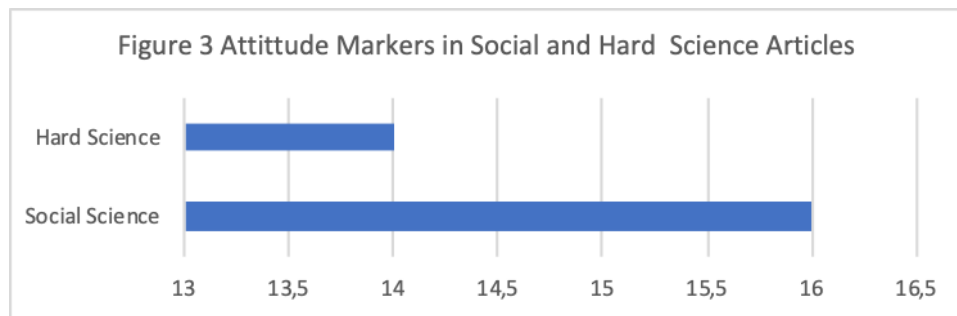
Self-mentions are the mention of the writer in the form of pronoun (I, we, our, us). This is the least stance markers used in the data. Based on the data, self-mention is only found once. Although it has been mentioned that academic articles have shown more of authors' subjectivity, majority of writers still maintain the objectivity of article by avoiding mentioning themselves as writers. The following sentence is taken from the data as the sample of sentence that include self-mention.

(I-9) We propose that the team monitoring is needed. (H23)

The self-mention strengthens the writers' position related with activity being carried in the topic of discussion. In the above sentence, the overt use of pronoun provides the entity who does the activity more emphasis on the pronoun as the executor of the mentioned activity.

## XIV.4 Attitude Markers

Attitude markers show the writers' attitude on propositions, agreement, importance, obligation or frustration (Cazares-Cervantes, LaGue & Dykeman (2019).). Linguistic features employed as notion of the writers' attitude are expressed by using various means, therefore, there is no standardized stance features applied to analyze this stance type. Attitude markers in social science and hard science articles are compared in terms of appearing token. The frequency of appearance of attitude marker in social and hard science articles are illustrated in Figure 3.



Based on Figure 3, it can be seen that attitude markers appear in social science articles doubles the size of ones found in hard science. This is in line with the appearance of hedges and boosters. This finding is consistent with finding of study written by Cazares-Cervantes, LaGue & Dykeman (2019). As the term implied, attitude markers allow writers to convey his position towards a certain proposition clearer. Several samples of attitude markers found in the data articles are provided in the followings:

(I-10) This is a sector that persistently becomes the source of systemic risk, namely the Asian financial crisis in 1998. (S14)

(I-11) It caused significant unrest in many of the financial and currency markets around the world. (S15)

(I-12) Iron toxicity Knowledge about eWOM communication against political brands will be beneficial for candidates to find effective and efficient political marketing communications. (S19)

(I-13) Iron toxicity is one of the important abiotic stresses that can decrease rice production. (H27)

(I-14) The application is flexible, especially in remote areas where there is no electricity grid, but renewable energy sources are abundant. (H30)

(I-15) Some studies (Thakor, 1996; Kashyap and Stein, 2000) explain how monetary policy affects the fluctuations in the growth of loans. (S29)

In the above sentences, attitude markers used are in the form of adjective, adverb, noun and verb. The attitude markers assist the writers to give tones to his statements. Sentences (1-10) and (1-11) show disapproval of the writer by using the word persistently. Sentences (1-12), (1-13), and (1-14) contains approval, while sentence (1-15) shows stance of neutral type.

## XV CONCLUSION

The objectives of this study are to analyze the use of stance markers in social and hard science articles written by Indonesian. Using 16 journal articles as the data this research is able to find interesting findings. Based on the findings in this research it can be concluded that stance markers in the form of hedges, boosters, attitude markers and self-mentions are unemployed more by writers of social science articles compared to the hard science articles based. Among all the stance markers, modal verb will is the most frequently used hedge in the articles, while self-mention is the least stance marker used. The tone of stance can be observed through attitude markers selected. Stance markers representing approval, disapproval and neutral are found in the articles. It is suggested that the similar research with a bigger data can be conducted to have a more detailed explanation on the use of stance markers by Indonesian writers, especially in terms of the tone of the writers' stance.

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# IMPLICATURES IN ALFATAH NANDO'S SHORT MOVIE *TERLANJUR MENCINTA*

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## Abstract

YouTube has been flooded with contents within a movie genre, mostly the products by junior creators. It is therefore important to appreciate their works to maintain their creativities and innovations. Positive responses to such literary works are also required to improve their quality writing. The current study was aimed at identifying and at the same time construing the implicatures found in each act of the movie entitled *Terlanjur Mencinta* directed by Alfatah Nando. George Yule's pragmatic theory (1996) was used in relation to implicatures caused by conversational maxims (Grice, 1975) supported by linguistic evidence-based contextual interpretation, namely utterances and stage directions. Findings show that generalized conversational implicatures were identified, namely 12 implicatures in which 42% was due to violation of manner maxim, 33% attributed to that of relation maxim, 17% due to that of quantity maxim, and 8% due to that of quality maxim. In addition, 4 conventional implicatures were found in the monologue. The study concludes that the implicatures can be easily understood through the contexts of situations. It is recommended that future researchers can formulate the ideal proportion and distribution of implicatures in a particular text in terms of quality, employing comparative rhetoric and a special research instrument.

**Keywords:** *pragmatics, implicature, conversational maxims, short movie, YouTube creator*

## I INTRODUCTION

Language is used to make meanings to be understood by interlocutors, in such a way to create linguistic interactions, enabling communication to occur for special purposes, in relation to the development of culture, civilization, technology, etc. (Cai et al., 2021; Olmstead et al., 2021). In other words, any line of human activities cannot be separated from the use of language, be it written or spoken.

However, communication does not always succeed in its mission as expected by language users. There are possible language barriers related to activities of communication, for example, the use of grammatical complexity, technical vocabulary (registers), strange intonation due to the influence of a particular linguistic background, and many more (Lodge, 2021). This has triggered language users to realize the importance of pragmatic knowledge to construe both implicit and explicit utterances (Isanova, 2021; McConachy & Liddicoat, 2021). Generally speaking, language users find it easy to understand explicit meanings of particular utterances, especially with respect to the use of denotative and idiomatic expressions or publicly-known connotations. As for implicit meanings, it is not always the case. Problems may be encountered, especially by those with least pragmatic knowledge so as to cause misunderstanding (due to local cultures), up to a severe point of social unrest caused by misunderstanding in the use of language.

High prevalence of contents in YouTube within the genre of movie produced by junior creator is a positive phenomenon of creativity and innovation that has to be appreciated (Pires et al., 2021; Seo & Jung, 2021). The concrete form of appreciation is by subscribing, viewing, and commenting or sharing the channel. Responses (hereinafter referred to as literary criticism) to such literary works should also be undertaken to improve quality and beauty. Peer evaluations performed among creators and or viewers, including literary critics may create natural selection which positively improves the movie world of unlimited scopes across the globe. Short movies produced in YouTube by Indonesian Creator as manifestation of the channel dynamics have confidently employed the local languages. More surprisingly, subtitle services according to the proposed languages have been available to bridge the gap of understanding between creators and viewers of particular YouTube channels.

The current study was aimed at identifying and construing the implicatures found in each act of a short movie entitled *Terlanjur mencinta* directed by Alfatah Nando. Other issues related to comprehensibility of the plot, conflicts, and moral values were also discussed to justify that language is mostly pragmatically used, implying that meanings are implicitly expressed.

## XVI MATERIALS AND METHODS

### XVI.1 Theoretical Highlights

Implicature or implicit meaning can be identified in an utterance and is therefore a logical consequence of language use (Betti & Khalaf, 2021; Meyer & Feiman, 2021; Qin & van Compernelle, 2021; Sbisà, 2021; Terkourafi et al., 2021). Even implicit meaning has to be used in response to culture.

Conversational implicature is a sort of pragmatic implication that may occur due to violation of cooperative principles (Li, 2021; Yudith et al., 2021). Pragmatic Theory (Yule, 1996) proposed two types of implicatures, namely 'Hedges', 'Conversational Implicature' and 'Scalar Implicature occurring due to violation of conversational maxims consisting of quantity, relation (relevance) and manner maxims (Kurniadi, 2021; D. Lestari & Firdaus, 2021; Nahak & Bram, 2021). Yule also states that there is another type of implicature called 'Conversational Implicature' in which its occurrence is not caused by violation of conversational maxims. This can be found in monologues, such as speeches or stand-up comedies or non-verbal expressions such as talking to one's self.

In the research on a movie entitled *Laskar Pelangi* directed by Riri Riza, for example, nine types of implicatures were found, consisting of four violations of relevance maxim, three violations of quantity maxim, and the other two violations belonging to maxim of manner and maxim of quality. The research findings were informally presented focusing on the process of occurrence of implicatures due to cooperative principles of conversation (Yulianti & Utomo, 2020). Meanwhile, another research on implicature was performed, involving people in a market to identify types of conversational implicatures made by sellers and buyers, namely (1) accepting as demanded by need for something, (2) rejecting due to high prices, and (3) bargaining due to the high offer of price. The implicatures occurred in indirect expressions caused by conditional, situational and linguistic factors. The findings indicated that implicatures were mostly dominated by acceptance dominated and least by bargaining (Maydolina et al., 2020)

The use of implicature is also related to presumption (something foregrounding an utterance) as evidenced in the research (Mansyur, 2020) on a signing open debate by candidates of governors of West Java Province in 2018-2023. Meanings were interpreted based on presumptions and implicatures occurring in the debate speech events. The findings indicated that, in general, conversational implicatures consisted of conventional implicatures (62.16%) and conversational implicatures (22.98%), while presumptions of 14.86%. The types of implicatures included ordering, expelling, showing hates, flattering (persuading), sighing, avoiding, and mocking. However, the occurrence of implicature is not always initiated by presumption. Therefore, in such a study, the percentage of occurrence of implicatures should have been separately performed apart from the occurrence of presumptions as both were of no cause-and-effect factors. When both were observed, it would be better limited to comparative frequency counts based on which interpretation could be made.

In respect to the novelty of this study, the previous researches as described above have not addressed any issues related to implicatures of monologues and dialogues in a short movie to form a particular discourse with a particular target audience, as well as involving special techniques for the audience to enjoy a movie in a short period of time. This study contributes a new linguistic repertoire in terms of (1) application of pragmatics in a literary work employing a total sampling. The point was to identify the occurrence of implicatures in a literary work within a short period of time, yet yielding a lot of implicit expressions or utterances. In addition, (2) presumption and implicatures were separately presented for more comprehensive understanding of a literary work.

### XVI.2 Method

The current study is descriptive, qualitative and interpretative in nature. The data were taken from a short movie entitled *Terlanjur Mencinta* [Already in Love]. The movie is directed by Alfatah Nando, produced by Padi Entertainment in 2020 with 20.2k subscribers and has been viewed by 369,209 viewers. The movie is supported by a famous sound track of the same song title (*Terlanjur Mencinta*). The movie was produced in time of Covid-19 Pandemic showing creativity of junior artist maximizing the government policy of Work from home (WfH). Upon watching the movie, researcher team have found possible implicatures worth analysing as they may yield significant pragmatic findings in the use of language.

The movie consists of five acts. Each act was analysed employing Theory of Conversational Maxims (Grice, 1975) such as used in researches to identify the violations of conversational maxims (N. G. Lestari & Helmie, 2020; Wahyuniyanto et al., 2020) in dialogues and monologues. Meanwhile,

Pragmatic Theory (Yule, 1996) were used to describe the implicatures based of violations of conversational maxims. Implicatures were interpreted to reveal the intended meanings through contexts and co-texts. The results of analyses were tabulated for further discussion on which to draw conclusion and recommendation.

## XVII RESULTS AND DISCUSSION

### XVII.1 Findings

As in a short story which can be enjoyed in one sitting, a short movie only needs 5-15 minutes to watch in order to comprehend the whole story. The essence of the two genres of such literary works is that both can present reflections or contemplation on the part of the audience (readers and lookers-on). For this, due to the limited time, the plot was made short, dealing only one conflict or viewed from one angle of look. This has enabled implicatures to occur along each utterance either in monologues or monologues.

An 8 minute-and 29 second movie *Terlanjur Mencinta* presents various implicatures in monologues (conventional implicatures) and dialogues (implicatures based on violation of conversational maxims). To help non-Indonesian readers to have a full understanding of the story, team of researchers of this study provided English translation of the dialogue, monologue and narrative. This was done through a Forum Group Discussion (FGD).

#### XVII.1.1 Act 1

<Overheard in a well-designed apartment complex in a city, voices of two women talking in mobile phones, each is talking right from her own dwelling place, shot one after another>

- (1) Ra : “*Fin, pokoknya lho harus jadi tinggal di apartemen gue.*”  
[Fin, you have to live with me in my apartment, no choice]
- (2) Fina : “*Ah, iya Ra. Bawel loe.*”  
[Ok, Ra, such a talkative]  
<Wagging her hand over the mobile phone screen. Turning herself to a white car approaching the house next door>
- (3) Ra : “*Ya lagian, emangnya loe ngga BT tinggal di rumah segede itu sendirian*”  
[Don't you feel lonely to live in such a big house, alone?]
- (4) Fina : <Not answering, still focusing on the white car>
- (5) Ra : “*HALLO...! <Shouting> Fin...? Masih di sana?! Fin...?*”  
[Fin? Are you there?! Fin?]
- (6) Fina : <Still focusing on the white car, there is a man getting off the car. Slowly, she is approaching the man>  
“*Ra...Ra...Ra, bentar ya..., dah dulu ya dada-dada*”  
[Ra...Ra...Ra, wait. ya bye bye for now]
- (7) Ra : “*Eh, tunggu dulu masih mau ngomong nih...*”  
[Eh, wait. Wanna talk more]

In the phone dialogue above, there occurs a violation of conversational maxim, namely (2) Fina violates maxim of quality, by giving an attribute *Bawel* [Talkative] to Ra. Besides, Fina is not enthusiastic in response to Ra's demand; this can be seen physically from Fina's behaviour, wagging her hand over the screen of her mobile phone, and turning herself to a white car approaching the house next door.

However, Ra understands Fina, namely agreeing to live together, and does not care for the attribute *Bawel* as said by Fina, and yet focusing more on the importance of living together with the follow-up response (3) “*Ya, lagian, emangnya loe ngga BT tinggal di rumah segede itu sendirian.*”

Again in (4), Fina violates maxim of manner by not giving a follow-up response. After (5) Ra says *HALLO*, in a loud voice and “*Fin? Masih di sana?! Fin?*” finally, (6) Fina responds, but she responds by violating maxim of relevance, saying “*Ra...Ra...Ra, bentar ya..., dah dulu ya dada-dada.*” (7) Ra quickly shouts, “*Eh, tunggu dulu masih mau ngomong nih...*” but the telephone has disconnected, at the same time showing violation of maxim of behavioural manner by Fina, disconnecting the phones.

Implicature-1 (due to violation of quality maxim) occurs when Fina give an attribute *Bawel loe* implicitly meaning that “As a matter of fact, Fina does not really like to receive a call from Ra who always wants to convince that they will live together.”

Implicature-2 (due to violation of relation maxim) occurs when Fina ends the phone as “*Ra...Ra...Ra, bentar ya..., dah dulu ya dada-dada*” implicitly meaning that “I don't wanna talk with you any

more” and simply cutting off the phone. Regarding Fina’s violation of manner maxim, no implicit meaning can be identified. It is assumed that Ra understands the situation.

### XVII.1.2 Act 2

- (1) Fina : <Approaching a man, busy bringing a trunk, a back-bag and a guitar>  
 “E... rumah ini kan kosong...ngapain loe di sini?”  
 [No body lives in the house. What on earth are you here for?]
- (2) Bara : “E... gue yang nempatin rumah ini sekarang”  
 [E...me living in the house now!]
- (3) Fina : “O... <talking with herself>
- (4) Bara : “Oi!” <surprising Fina who is talking with herself>
- (5) Fina : “Eh ...iya”  
 [Eh, yeah]
- (6) Bara : “Nama gue Bara”  
 [My name’s Bara]
- (7) Fina : “Fina. Gue yang tinggal di ..  
 <pointing at her house> .. situ”  
 [Fina. I live over there]
- (8) Bara : “O..., kita tetangga donk sekarang?”  
 [Oh, we are neighbors, then]
- (8) Fina : “Iya, kebetulan... tetangga”  
 [A coincidence ... we are!]
- (10) Bara : “O... yaudah, gue balik bebenah barang gue ya?”  
 [Well, let me get things done, right?]
- (11) Fina : “Bye Bara.”  
 <Returning home>
- (12) Bara : “Bye Fina”

In the above dialogue, (2) Bara violates maxim of relevance to Fina’s question “Ngapain loe di sini?” In (4) Bara breaks Fina’s day-dreaming in (3), and (5) Fina manages to get herself back, saying “Eh...iya”.

In (7) Fina violates maxim of quantity, giving unnecessary information, though finally (8) Bara can get Fina’s information. In (10) Bara diverts his talk, and (11, 12) they say *bye* to each other.

Implicature-1 is due to violation of relevance maxim. Bara’s response actually means “Look! Today, I am moving in this house.” Fina’s violation of quantity maxim has caused Bara to conclude that they are neighbours as implicature-2

Fina’s Monologue: “Bara, anaknya OK juga. Ah, masak baru kenal gue langsung tertarik sih sama dia? Ini kali ya, yang namanya jatuh cinta pada pandangan pertama. Ehm. <occasionally winking at Bara who is entering his house>  
 [Bara, such a nice kid! Ah, isn’t it logical for me—as newly introduced—to be interested in him? Is it probably what is called love at the first sight. Ehm]

In this monologue, a conventional implicature occurs. Fina is talking with herself (1) making judgment about a newly-known individual, asking herself and concluding by herself, ending in an *Ehm* sound—full of meanings.

### XVII.1.3 Act 3

<Morning! Fina is doing sport exercises>.

- (1) Fina : “Selamat Pagi tetangga baru...!”  
 [G’Morning, new neighbor..!]
- (2) Bara : “Selamat Pagi, Fina!”  
 [Good Morning, Fina!]
- (3) Fina : <Approaching Bara who is ready for cycling>  
 “Trendy juga ya loe anaknya, mentang-mentang sekarang lagi musim sepeda, loe malah ikut-ikutan”  
 [Such a trendy boy you are, coz of cycling season, you are just following it]
- (4) Bara : “Ngeselin juga loe ya? Ya, walaupun di rumah aja kan gue harus tetep sehat. Maka gue sepedaan.”  
 [A naughty girl, aren’t you? Well, despite just staying at home, I have to be healthy. Thus, cycling!]



- (5) Fina : “*Terserah deh...*”  
[All up to you]
- (6) Bara : <Dragging his bicycle, rides on>  
“*Loe kan tetangga gue satu-satunya nih, itung-itung gue selamatan, bantuin gue juga beres-beres di rumah ya?*”  
[You are the only neighbour, as a day of blessing, help me make over the house, will ya?]
- (7) Fina : “*Bisa aja loe*” <tapping Bara’s back>  
[What a tricky of you]
- (8) Bara : “*Bye Fina*” <cycling>
- (9) Fina : “*Pokoknya gue gak mau tahu ya, kalau gue beresin rumah loe, loe harus beliin gue kopi*”  
[No matter how you do it, if I clean your house, you must buy me coffee]
- (10) Bara : “*Ga denger...*”  
[Can’t hear ya]
- (11) Fina : “*Iih.. Bara.*” <smiling>  
[Shit!]

In (4) Bara violates maxim of relation, responding to Fina’s comment by saying “*Ngeselin juga loe ya?*” expressed jokingly so as not to cause misunderstanding Bara continues with logical argument on Fina’ comments. This further confirms that the setting of this movie is during Covid-19 pandemic expressed in (4) “... *Ya, walaupun di rumah aja kan gue harus tetep sehat. Maka gue sepedaan.*”

In (5) Fina violates maxim of manner by commenting “*Terserah deh..*” In addition, in (7) Fina violates maxim of manner, in agreeing to clean Bara’s house. Both in (5) and (7) Fina uses joking expression and not to cause miscommunication.

In (10) Bara violates maxim of manner by responding “*Ga denger*” promisingly expressed but can be ambiguous, too.

Implicature-1 due to violation of relevance maxim is expressed in “*Ngeselin juga loe ya?*” but as romantically expressed, it may mean “Oh, honey.”

Due to violation of maxim of manner, implicature-2 does occur, indirect praising, meaning “You are ...quite logical”. Implicature-3 occurs due to violation of maxim of manner. An utterance “*Bisa aja loe*” behaviourally justified by tapping Bara’s back. It may mean “Ok. I’ll take care”.

Due to violation of maxim of manner, implicature-4 does occur, with ambiguous meaning but expressed romantically, possibly means “OK., no worries,” despite the fact that, semantically, an utterance “*Gak denger*” actually means “I am sure what you are asking for, I can’t hear it clearly”.

#### **XVII.1.4 Act 4**

- (1) Fina : “*Assalamu’alaikum, Bara!*” <knocking at the door>
- (2) Bara : <Opening the door> “*Mana sini tangan loe?*”  
[Your hands, please] <spraying disinfectant over Fina’s both hands>
- (3) Fina : <give her hand> “*Ga sekalian cek suhu*”  
[Why not check the temperature], <a bit of smiling, then coming in> “*Jadi gue musti ngapain nih?*”  
[So, what shall I do?]
- (4) Bara : <Giving her cleaning tools> “*Ready?*”
- (5) Fina : <Nodding> <Both are then cleaning the house. When completed, Fina is offered coffee. Bara puts his mobile phone (HP) on the table>
- (6) Bara : “*Kopinya..*”  
[Coffee, please...]
- (7) Fina : “*Thank you*”

In (2) violation of relation/relevance maxim occurs due to the fact Bara does not answer Fina’s greeting. Instead, he asks for fina’s hands “*Mana sini tangan loe*” which, at the same time, indicates that the setting of the movie is during Covid-19 and this is further strengthened in (3).

Another violation of relation maxim in which Bara does not answer Fina’s question. Instead, he gives cleaning tools along with a question “*Ready?*”. Fina answers by nodding.

<Bara plays the guitar. Fina enjoys Bara’s playing the guitar while have coffee>.

Fina’s Monologue: “*Sekarang aku percaya adanya cinta pada pandangan pertama. Aku percaya saat adanya pertemuan itu. Aku tidak tahu kau menyadarainya atau tidak. Mungkin terlalu cepat atau begitu singkat. Perasaanku seketika bergebu. Yang membuatku jatuh pada tatapan mata saat bertemu.*”

[Now, I believe in love at the first sight. I believe in that special meeting. I don't know if you realize it or not. Possibly it is just too fast or too short. I have a sudden strange feeling, that makes me fall in love at the first meeting]

Conventional Implicature is to stress information on one's self despite the presence of doubts "*Aku tidak tahu kau menyadarinya atau tidak*" but Fina reaffirms herself that love at the first sight does exist, and it happens to her.

<Bara stops playing the guitar, then enters his room. When Bara is inside his room, Bara's mobile phone rings. Fina wants to know who is calling. Her face turns blue as she catches a sign of love (heart) in the notification bar. Fina leaves Bara's house without any words>.

Fina's Monologue: "*Perasaan yang baru saja bergebu riang, kini berseteru kehilangan ruang. Ah...bodoh!*"  
[My happiness is over—no more space for it. Ah, who the hell cares!]

The first Conventional Implicature occurs as Fina gets mad with herself as expressed in the above monologue in response to the context.

### **XVII.1.5 Act 5**

<The bell in Fina's house ringing. Fina is near the door. Knowing who is coming behind the window glass, she is full of doubts>

Fina's onologue: "*Pikiranku berkata untuk meninggalkannya, namun hati ini meminta untuk terus bersamanya. Perasaanku sudah terlanjur tumbuh. Sekarang hanya ada dua pilihan; meyakinkannya untuk bersama atau menghindar darinya.*"

[I think I must leave him, but I wanna go on being with him. I've grown that type of feeling (being in love). Now there are only two choices—convincing to be together, or to avoid him]

The second Conventional implicature occurs when Fina is faced with two choices—being together or leaving him.

- (1) Fina : <Opening the door> "*Bara.*"
- (2) Bara : <At first behind the door, then turns around> "*Hai!*" [Hi]
- (3) Fina : "*Hai!*" [Hi]
- (4) Bara : "*Boleh aku masuk?*" [May I come in]
- (5) Fina : <signalling agreement>
- (6) Bara : <Entering>

The dialogue between Fina and Bara feels awkward and formal, no more romantic joking. In (5) Fina can be categorized as violating maxim of quality, because she does not answer Bara's question—simply giving a signal of agreement. Bara is then entering Fina's without any words, just obeying Fina's gesture.

Implicature occurs due to violation of quality maxim, namely Fina only signals out agreement for Bara to enter the house without any words. However, it is mostly possible that she might say "Please do come in.." Such signalling can also be categorized as non-verbal implicature. It proves that Bara enters Fina's house too.

Fina's Monologue: "*Terkadang, aku hanya ingin perasaan ini berada pada tempatnya, pada rumah yang seharusnya, yaitu dirimu. Aku tidak peduli. Aku hanya ingin perasaan ingin memeluk harap sebelum semuanya menjadi hambar dan hilang tak berlatar. Bara, rasanya aku kini terjatuh dalam keindahan yang membuatku tak sanggup untuk menjauh darimu. Entah sampai kapan aku akan terus terlarut dan terlena dalam bisikan cinta yang membuatku buta. Aku ingin terus berada di sampingmu, tak peduli siapa yang ada di hatimu. Karena perasanku sudah 'terlanjur mencinta'.*"

[At times, I just wanna put my feeling in its place, in the must-house, that is in you. I don't care. I just wanna hope before things are over, fading away, nothing left behind. Bara, I feel that I have fallen in a beauty that makes me unable to get separated from you. I don't how long it will last in a whisper of love that makes me blind. I wanna be with you always. I don't care who the hell is in your heart. For, I am already in love]

In the above monologue, conventional Implicature occurs when Fina reflects herself. She has already fallen in love with Bara; she does not care if her love is like clapping with one hand; she is already in love.

<Fina is looking at herself from her mobile phone screen, ready to meet Bara, but then feels jealous to find Bara ready to go with another woman/ girl, probably his girlfriend.>  
 <Bara drive out of the housing complex.>

Thus, according the above context, this short movie makes use of open ending in the sense that the audience is given freedom to continue the story. Possibly, there are two ways to continue the story. First, the girl in Bara's car is his girlfriend, implying that Fina fails to get Bara's love. Secondly, the girl is actually Bara's sister; the conflict can therefore be relieved.

**XVII.2 Discussion**

Table 1 below indicates the occurrence of generalized conversational implicatures due to violation of conversational maxims.

Act	Maxim Violation						Implicature					
	Quantity		Quality		Relation		Manner		Generalized	%	Conventional	
	Σ	%	Σ	%	Σ	%	Σ	%				
1	1		-		1		2		4		-	
2	1		-		1		-		2		1	
3	-		-		1		3		4		-	
4	-		-		1		-		1		1	
5	-		1		-		-		1		2	
Σ	2	17%	1	8%	4	33%	5	42%	12	75%	4	25%

*Table 1 Implicatures in a Short Movie "Terlanjur Mencinta"*

Table 1 above indicates that violation of manner maxim dominates (42%) but without causing misunderstanding. This implies that the short movie entitled *Terlanjur Mencinta* directed by Alfatah Nando has been framed in a casual and informal setting. Such findings are also confirmed by violation of relation maxim (33%). This short movie is very suitable for young audience to add a wider horizon of look regarding various kinds of love behaviours.

Fortunately, implicatures due to violations of conversational maxims do not necessarily cause misunderstandings. Instead, they give more flavours to the Jakarta dialect which, to some extent, has become a preferred lingua franca among young generation. Fina as the main actress shows her over aggressiveness toward an unknown man (Bara). She is willing to approach a man, symbolizing young millennial individuals (generation) regarding women to men romantic behaviours. Such social behaviours might not be performed in movies produced in older time in which the setting of time and place would very much influence the actors and actress as framed by the director in compliance with the costumes and the use of language in early (old) generation.

Such violations of conversational maxims do not hinder communication, even have become a new trend as "wrongly acceptable forms of language use" especially regarding the use of Betawi (Jakarta) dialect. This further confirms that language use is evaluative in nature, changing from one paradigm to another. Therefore, it is possible that such a dialect of Betawi will be used by young people all over Indonesia, especially those watching the movie. This is also supported by the fact that most of the Indonesian movies make use of Betawi dialect instead of the formal Indonesian language.

Language as used in movies tends to be replicated by the audience even though they do not live in the same area as the settings to which movies are assigned. There is such an increasing feeling of

prestige when an individual manages to use a language similar to that used by his or her favourite movie stars. Implicatures resulting from violations of conversational maxims, when used repeatedly, will become “wrongly acceptable” and be considered “a new trade mark” in the use of language with reference to discursive practices in particular communities

Research findings on language have recommended the use of language in good, correct and acceptable ways but in practice it turns out to be otherwise. In other words, the use of language is very much determined by contexts and special registers, and it is all possible that language users, sooner or later, will abandon the use of formal grammar and vocabulary items as compiled in formal dictionaries. Therefore, the study of language shall develop around pragmatic theories as vast as possible to accommodate the changing paradigms in the use of language from time to time. In short, the use of language is never prescriptive but descriptive.

In Act 1 of the short movie *Terlanjur Mencinta*, violation of quality maxim occurs as performed by Fina negatively attributing “...*Bawel loe*”. It is actually due to the presumption that there has been a talk of agreement that Fina has agreed to live with Ra and the telephone conversation is done in a casual and informal situation. This also includes when Fina violates maxim of relevance by cutting off telephone connection due to the arrival of a handsome man and Fina wants to say ‘Hi’. She is pretty sure that Ra will not get mad with Fina’s behaviour as they are close friends.

Fina’s question in Act 2 “*E... rumah ini kan kosong...ngapain loe di sini?*” is probably based on presumption that the house is empty; no body to live in it. Fina wants to know why a handsome man is coming. The man’s arrival in a car gives more presumption that the man belongs to the have so that Fina is eager to know more about him. This is a behavioural phenomenon of a modern woman who has no shame to start introducing herself to a rich and handsome man. Therefore, the man (Bara) acts accordingly to violate conversational maxim of relevance. However, Bara conventionally introduces his name as Bara, and is welcomed by Fina as saying her name “Fina”.

Violation of conversational maxim in Act 3 is based on presumption that there is an obligatory theme of Covid-19 pandemic by not answering Fina’s greeting, but asking for her two hands “*Mana tangan loe*” over which Bara sprays disinfectant. Fina further assures why not take the temperature “*Gak sekalian cek suhu.*” This is meant to participate in the campaign for health protocol for any visitor to the house. Even though this study has no evaluative capacity on the movie, it can be concluded that the movie was well-created to help the government fight against the pandemic.

The awkward and formal action in Act 5 is caused by Fina’s over jealousy on the woman who went in one car with Bara. The conversational maxim is violated by giving gesture to Bara’s permission (question). Fina is eager to love regardless of whatever happens, in line with the movie title *Terlanjur Mencinta* [Already in Love]. In this case, it can be assured that Fina will cancel to live with Ra (Act 1), who is famous for being talkative and Fina does not like living with Ra. Moreover, now, Fina has a handsome and rich neighbour like Bara. This strengthens pre-assumption that Fina will cancel her plan to live with Ra.

Keeping in mind that this short movie is open-ending in nature, it is possible that presumptions change. This happens when the girl in one car with Bara turns to be his girlfriend. Fina breaks her heart and finds it impossible to get healed, so moving to live with Ra is the best way to forget Bara.

## XVIII CONCLUSION

The use of Pragmatic Theory (George Yule) to investigate implicatures due to violation of conversational maxims (Grice 1975) as supported in studies (N. G. Lestari & Helmie, 2020; Wahyunianto et al., 2020) which may be found in conversations is still relevant. Likewise, the current study, employing the said theory, managed to explore the implicatures in a short movie entitled *Terlanjur Mencinta* including the interpretation of the hidden meanings in the implicatures through contexts of culture and situation. It is therefore recommended that pragmatic research on implicatures should not be limited to identification and interpretation. It is very much expected that future researchers can formulate the ideal proportion and distribution of implicatures in a text through comparative rhetoric, employing special research instrument.

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