

به نام خداوند یبار بخشنده همیشه بخشنده



## فصلنامه هنر زبان

مجله علمی بین‌المللی و چندزبانه «هنر زبان» باهدف انتشار پژوهش‌های اصیل با موضوع‌های مرتبط به حوزه زبان‌شناسی و زبان به صورت دسترسی آزاد منتشر می‌گردد. داوری محتوای ارسالی دراین نشریه به صورت دوسویه کور خواهد بود و به طور معمول چهل و پنج روز زمان نیاز دارد. این فصلنامه به صورت چاپی و الکترونیکی منتشر می‌شود و انتشار نسخه الکترونیکی برای نویسندگان هزینه‌ای ندارد. عنوان نشریه «هنر زبان» نامی است که به مطالعات حوزه‌های هنری زبان داده شده است. از نظر سنتی، هنر زبان به دو حوزه ادبیات و زبان مربوط می‌شود و زبان نیز خود به دو زیرشاخه زبان‌شناسی و زبان تقسیم می‌شود. دراین مجله در حوزه‌های یادشده، مقاله‌ها به اختیار نویسندگان (گان) به زبان‌های فارسی، انگلیسی، عربی، روسی، فرانسه و تاجیکی پذیرفته می‌شوند.

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براساس مجوز شماره ۷۷۰۰۹ مورخ ۱۳۹۴/۱۱/۲۶ و با تأیید معاون امور مطبوعاتی و اطلاع‌رسانی وزارت فرهنگ و ارشاد اسلامی، این مجله به عنوان مجله علمی اجازه نشر یافت.

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آدرس: شیراز، بچ زند، کوچه ۴۸، ساختمان هشت

کد پستی: ۷۱۳۵۷۴۳۱۶۶

تلفاکس: ۳۱۶۲۲۱-۷۱-۰۰۹۸

شماره چاپی: ۲۹۷۶-۶۵۲۶

شماره انتشاراتی: ۲۷۱۳-۲۵۲۸

شیراز ایران

وبسایت: [www.languageart.ir](http://www.languageart.ir)

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## راهنمای نگارش و شرایط پذیرش مقاله با گزارش

- زبان نگارش به‌اختیار نویسنده (گان) می‌تواند فارسی، انگلیسی، عربی، فرانسه، روسی و یا تاجیکی باشد.
- محتوای ارسالی به مجله باید حاصل تحقیق، پژوهش و یا ترجمه نویسنده (گان) باشد.
- محتوای ارسالی در مجله دیگری به‌چاپ نرسیده و هم‌زمان به مجلات داخلی و خارجی ارسال نشده باشد. مجله، ترجمه را به‌شرط ارسال مقاله اصلی به هیئت تحریریه مجله و ارجاع به مجله اصلی می‌پذیرد.
- ساختار محتوای ارسالی می‌تواند مقاله یا گزارش باشد و باید دارای عنوان، چکیده بین ۱۰۰ تا ۱۵۰ کلمه و واژگان کلیدی از ۳ تا ۷ کلمه، مقدمه، متن اصلی، نتیجه‌گیری و فهرست منابع باشد. قابل‌ذکر است محتوای ارسالی فارغ از زبانش باید دارای عنوان، چکیده و واژگان کلیدی به زبان انگلیسی روان نیز باشد. حجم مناسب متن برای گزارش به طور متوسط بین ۱۵۰۰ تا ۲۵۰۰ کلمه و برای مقاله ۲۵۰۰ تا ۵۰۰۰ واژه است.
- صفحه عنوان مقاله: دارای عنوان کامل مقاله، نام و نام‌خانوادگی، دانشگاه و مرتبه علمی، تلفن و رایانامه (دانشگاهی) نویسنده (گان) باشد.
- ارجاعات در متن مقاله: در میان دو کمانک ( )، شامل نام‌خانوادگی نویسنده، سال انتشار منبع و شماره صفحه باشد (خانلری ۲۰۱۳، ۹۲).
- منابع مورد استفاده در متن براساس استاندارد هاروارد تنظیم شوند:
- کتاب: نام‌خانوادگی، نام، تاریخ انتشار (داخل پرانتز)، عنوان اثر اصلی و فرعی (مورب یا ایتالیک)، محل نشر: ناشر، صفحه.
- مقاله: نام‌خانوادگی، نام و تاریخ انتشار داخل پرانتز، عنوان مقاله، نام مجله یا مجموعه مقالات (مورب)، دوره یا سال و شماره برای مجله، محل نشر و ناشر، صفحه شروع و صفحه پایان مقاله.
- منابع اینترنتی: نام‌خانوادگی، نام، عنوان اثر، نشانی کامل پایگاه اینترنتی، تاریخ مراجعه به سایت.
- مجله حق رد یا چاپ و ویرایش محتویات ارسالی را برای خود محفوظ می‌داند.
- فایل پذیرش‌شده با فرمت ورد ۲۰۰۷ است که کل متن به‌صورت تک‌ستونی و در سایز A4 با حاشیه ۲/۵۴ سانتیمتر از همه‌طرف تایپ شده و اندازه فونت انتخابی برای همه زبان‌ها ۱۱ باشد. نوع فونت در زبان فارسی (B Lotus)، زبان عربی (Adobe Arabic) و زبان انگلیسی (Times New Roman) باشد. فواصل بین تمام خطوط مقاله ۱ واحد باشد، بعد و پیش از پاراگراف فاصله‌ای نباشد.
- مقاله تنها با ارسال به سایت مجله: <http://www.languageart.ir> پذیرفته می‌شود.

فصلنامه «هنر زبان» علاوه بر سایت مجله در پایگاه‌های مختلف معتبر داخلی و بین‌المللی که نام و نشان آن‌ها در این صفحه و همچنین در فهرست ایندکس سایت موجود است، نمایه شده و مقالات آن به صورت آزاد قابل دسترسی است.



پایگاه استنادی علوم جهان اسلام

شایان ذکر است طبق تفاهم نامه شماره ۹۶/۱ مورخ ۱۳۹۶/۵/۱ فی مابین انجمن ایرانی زبان و ادبیات روسی و فصلنامه «هنر زبان»، این نشریه با انجمن مذکور همکاری می کند. برخی از مقالات مربوط به حوزه زبان و ادبیات روسی این نشریه حاصل فعالیت مشترک با انجمن ایرانی زبان و ادبیات روسی است.



ضریب تاثیر مجله هنر زبان در پایگاه استنادی علوم جهان اسلام (ISC) قرار گرفته است

The impact factor of Journal of *Language Art* is available in the Islamic World Science Citation Database (ISC)

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## التنوع اللغوي عند ابن خلدون<sup>١</sup>

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(Received: 5 May 2022; Accepted: 29 August 2022; Published: 28 February 2023)

### مستخلص

في الأقسام الأخيرة من المقدمة، يتناول ابن خلدون بعض القضايا العامة المتعلقة باللغات، ثم يركز على اللغة العربية من خلال كتابة مخطط مختلف عن المخطط الذي يقدمه النحويون عادة. في الواقع، فهي ملزمة بتمثيل ثابت للواقع اللغوي، والذي يشمل في النهاية لغة واحدة فقط، وهي أصول، متناغمة وكاملة، ميزتها المميزة هي الإعراب. أي شيء آخر يعتبرونه مجرد شكل فاسد، همجية لهذه اللغة الواحدة. بدلاً من ذلك، سمح الاهتمام بالتغيرات التاريخية والاجتماعية لابن خلدون بوضع نموذج أكثر ديناميكية يتبنى فكرة الاختلاف، ليس فقط بشكل متزامن، كما هو الحال بالنسبة للنحويين، أيضاً بشكل تاريخي. ضمن هذا النموذج، فكرة الفساد أو اللحن هي مجرد بداية لعملية تحول لغوي أدت إلى ظهور ما لا يقل عن ثلاثة أنواع مستقلة من اللغة العربية، كل منها له سماته الخاصة.

الكلمات الأساسية: مقدمة ابن خلدون، اللغة العربية، التنوع اللغوي، اتصال اللغات، اللغات البدوية والحضرية، العادة اللغوية، الإعراب، الفساد.

<sup>١</sup> هذه المقالة بقلم ماوريتسيو بغاتين (٢٠١٩). التنوع اللغوي عند ابن خلدون. وقد نُشرت هذه المقالة باللغة الفرنسية في مجلة رومانوغرييك، XIX (2019)، ٢٢٢-٢٠٧، وقد ترجمها الآن بالعربية حميد بوروبة بالتعاون مع المؤلف. جزء من هذه المقالة قدمت في اليوم الدراسي حول التراث اللغوي العربي التي عقدت في قسم الدراسات الإنسانية لجامعة تورين في ٢٠١٤/١٢/١٨.

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## مقدمة

في الفصل M38/R37 من نفس الفصل<sup>١</sup>، يخوض ابن خلدون في تقسيم ثان للعلوم فيما بينها: العلوم المقصودة بالذات<sup>٢</sup>، التي تشكل موضوع البحث البشري، والعلوم المساعدة، التي تُعتبر آلة في خدمة الأولى، وتُدرس فقط بناءً على فائدتها. أمثلة الشكل الأول هي، مرة أخرى، التفسير القرآني، وعلوم الحديث، والفقه، وعلم الكلام، ولكن أيضًا الفلسفة، في فرعها الفيزيائي والميتافيزيقي، اللذان ينقسمان بدورهما إلى تخصصات مختلفة. أما العلوم المتعلقة بالعربية والحساب فهي آلية بالنسبة للعلوم الشرعية والدينية، كما المنطق أداة بالنسبة للفلسفة. حتى الآن، يبدو أن ابن خلدون يوافق التقاليد، وهو ما نلاحظ أيضًا عندما يعالج أركان اللسان العربي: النحو، علم اللغة، البيان<sup>٣</sup>، والأدب.

تسمح هاته الصفحات للقارئ بأخذ فكرة دقيقة إلى حد ما عن كيف كان ينظر ابن خلدون، الذي لم يكن عالم اللغويات، إلى اللغات بشكل عام وإلى العربية بشكل خاص، هذه الأخيرة المفهومة وفقا لطبيعتها وخصائصها

١ لأن تقسيم الفصل السادس ليس بالتحديد نفسه في كل مطبوعات المقدمة، المراجع لمختلف الأقسام التي تكونها سيشار إليها من الآن ووفقا لتقييم طبعة ١٩٩٥ التي حققها درويش الجويدي، وبهذا الصدد هي مختصرة بالرمز (M) ووفقا لتقييم ترجمة فرانز روزنتال الانجليزية والمختصرة بالرمز (R).

<sup>١</sup>ترجمة هذا المصطلح ما زالت تثير إشكالية ضمن المقدمة، حيث تؤدي عدة معاني حسب الاقتضاء. الصعوبة تتعالى عندما يكون في علاقة مع البلاغة التي تشترك في مجال دراسته. اعتماداً على السياق روزنثال يقترح ترجمة كلمة "البیان" بالتعبيرات التالية: "science of"، "stylistic precision"، "syntax and style"، "literary criticism". أما مصطلح "البلاغة" فترجمه بـ "rhetoric" أو "eloquence". وكذلك ينبغي أن ننبين أن البلاغة بمعناها الواسع لا تقتصر على فنون الخطابة بل تشمل جميع الفنون الأدبية كالشعر والرواية والمسرحية وغيرها.



الأساسية وفي العلاقة مع تاريخ الناطقين بها ومجتمعهم. وبكلمات أخرى، نحن أمام عالم يبدو أنه يأخذ في الحسبان التغير التاريخي للغة العربية. من خلال إيلاء اهتمام ما لاستخدام وتكرار بعض المصطلحات، وخاصة التناوب بين "لغة" و"لسان"، سأحاول في هذا المقال وصف ما يمكن أن نسميه الإدراك، إن لم يكن النظرية، للتنوع اللغوي عند ابن خلدون.

### الوظيفة والخاصية (الاصطلاحية) للغات

من المستعربين المحدثين، أشار كيز فرستيغ (Versteegh 1997a; 1997b) وبيار لارشي (Larcher 2006; 2007)<sup>1</sup> وجورج بوهاس (Boas 2007) إلى الاهتمام الذي أثارته بعض الأجزاء من الفصل السادس للمقدمة على المستوى التاريخي، اللساني والسوسiolساني.

على وجه الخصوص، يعترف فرستيغ (Versteegh 1997a: 154 ff) بأهمية ابن خلدون كشاهد على موقف العرب اتجاه لغتهم، لكن يحدد الخطاب لمسألة فساد اللغة الأصلية ونتائجها في المقام الأول نشأة النحو. النقطة الثانية التي يصر عليها فرستيغ هي عدم اهتمام النحاة بالاختلافات بين لغات القبائل العربية المختلفة، وهي فبوة يرتبطها بغياب مفهوم التغير التاريخي في التقليد اللغوي العربي (Versteegh 1997a: 158). من ناحية أخرى، يبرز لارشي التمييز الموجود داخل المقدمة بين اللغة الأصلية، التي يسميها المؤرخ التونسي لغة مضار، ولغات البدو العرب في زمنه ولغات أهل الحض، التي يعترف لها بوضع لغات ذاتية ومستقلة (Larcher 2006; 2007: 119-120). من هذا المنظور، الانتقال من اللغة الأصلية إلى اللغات البدوية المعاصرة، وكذلك إلى اللغات الحضرية، لا ينبغي أن نراه فقط من حيث فساد الأولى، مصحوبًا بعجز المتكلمين عن التعبير بشكل صحيح في لغة أسلافهم. بالرغم من أن يحافظ على فكرة التدهور كسبب أولي أدى إلى التغير اللغوي، يحدد ابن خلدون كنتيجة لهذه العملية الاستبدال لنحو قائم على الإعراب بنحو قائم على موضع مكونات الخطاب الذي يجب عليه أن يكون أكثر صرامة (Larcher 2006: 429; 2007: 120).

في الصفحات التالية سأأخذ اعتبارات فرستيغ ولارشي كمنطلق وسأحاول أن أدمجها بمزيد من التفاصيل والتأملات، حتى يظهر فكر ابن خلدون اللغوي بكل تعقيداته. لهذا الغرض، يبدو لي أن أفضل طريقة للبدء في هذا المجال هي مراجعة التعريفات المختلفة للغة التي يمكننا العثور عليها في الفصل السادس من المقدمة. في بداية الفصل المخصص للنحو (M45/R44) نقرأ أن اللغة هي "عبارة المتكلم عن مقصوده وتلك العبارة فعل لساني ناشئ عن القصد بإفادة الكلام، فلا بد أن تصير ملكة متقررة في العضو الفاعل لها، وهو اللسان" (ابن خلدون ١٩٩٥: ٥٤٥). إضافة إلى وصف وظيفة أي لغة، أي التعبير عما يريد إيصاله أو نقله المتحدث، نجد هنا الفكرة، التي تم تطويرها في أقسام أخرى، بأن اللغات هي عادة (ملكة)، يعني قدرة أو استعداد للشخص تقع في جزء محدد من الجسم البشري. وهذه العادة التي سزاها فيما بعد مقارنة بممارسة الفنون، يجب أن تكون راسخة في الفرد، حتى يتمكن من التعبير عن أفكاره من خلالها على أفضل وجه. العلاقة بين ما يعتزم المتكلم إيصاله وتعبيره اللغوي أشير إليها في الجزء السابق (M44/R43) المكسب لمشكلة اكتساب العلوم من قبل الذين لا تعتبر العربية لغتهم الأم.

"واللغات إنما هي ترجمان عما في الضمائر من تلك المعاني، يؤديها بعض إلى بعض بالمشاهدة في المناظرة والتعليم وممارسة البحث بالعلوم لتحصيل ملكتها بطول المران على ذلك. والألفاظ واللغات وسائط وحجب بين

<sup>1</sup> لارشي (Larcher 2006: 429) يذهب إلى أن المصطلح "اللغة" المعتمد أحيانًا في الأدب العربي في يد القرن السابع عشر إنما هو ترجمة لـ "لسان" العربية في "البيان" لـ ابن خلدون (Larcher 2006: 429). في حين أن المصطلح "اللغة" في الأدب العربي في القرن السابع عشر إنما هو ترجمة لـ "لسان" العربية في "البيان" لـ ابن خلدون (Larcher 2006: 429).

الضمان، وروابط وختام على المعاني. ولا بد في اقتناص تلك المعاني من ألفاظها بمعرفة دلالاتها اللغوية عليها، وجودة الملكة للنظر فيها، وإلا فيعتاص عليه اقتناصها، زيادة على ما يكون في مباحثها الذهنية من الاعتياص، وإذا كانت ملكته في تلك الدلالات راسخة بحيث تتبادر المعاني إلى ذهنه من تلك الألفاظ عند استعمالها، شأن البديهي والجبلي، زال ذاك الحجاب بالجملة بين المعاني والفهم، أو خف" (ابن خلدون ١٩٩٥: ٥٤٤).

القول بأن اللغات ملكة للمتكلم يتكرر في الفصل (M46/R45)، الذي يأتي بعد الفصل الخاص بعلوم العربية ويكون عنوانه "في أن اللغة ملكة صناعية". صفة "الصناعية" التي يترجمها روزنتال بـ "technical"، تحمل معنى "المنشأة" أو "المكونة" أو "الاصطناعية" وبالتالي "المكتسبة" في مقابل "الطبيعية"، وهو تباين أساسي في تفكير ابن خلدون اللغوي. وكما سئى فيما بعد، هذه نقطة حاسمة لفهم فكرة التنوع اللغوي عند مؤلفنا فيما يتعلق بأنواع العربية المختلفة. ومع ذلك، نجد في الجزء الأول من هذا الفصل تأكيدات عامة صالحة لجميع اللغات.

"اعلم أن اللغات كلها ملكات شبيهة بالصناعة، إذ هي ملكات في اللسان للعبارة عن المعاني، وجودتها وقصورها بحسب تمام الملكة أو نقصانها. وليس ذلك بالنظر إلى المفردات، وإنما هو بالنظر إلى التراكيب. فإذا حصلت الملكة التامة في تركيب الألفاظ المفردة للتعبير بها عن المعاني المقصودة ومراعاة التأليف الذي يطبق الكلام على مقتضى الحال، بلغ المتكلم حينئذ الغاية من إفادة مقصوده للسامع<sup>١</sup>. وهذا هو معنى البلاغة. والملكات لا تحصل إلا بتكرار الأفعال، لأن الفعل يقع أولاً وتعود منه للذات صفة، ثم يتكرر، فيكون ملكة، أي صفة راسخة" (ابن خلدون ١٩٩٥: ٥٥٤).

وبعد ذلك يبين ابن خلدون كيف يتعلم المتكلم العربي لغته وينقلها، جيلاً بعد جيل عبر السماع اليومي والتكرار. ويقارن ذلك المتكلم بالطفل الذي ينشأ في بيئة لا يسكنها سوى متحدثين بنفس اللغة، فيستوعب في البداية الكلمات المفردة، ثم التركيبات المركبة. وعندما يكبر الطفل، يصبح في جميع النواحي مثل هؤلاء المتحدثين. وينطبق الأمر نفسه على غير العرب الذين ولدوا في بيئة ناطقة بالعربية.

"هكذا نصيرت الألسن واللغات من جيل إلى جيل وتعلمها العجم والأطفال. وهذا معنى ما تقوله العامة من أن اللغة للعرب بالطبع، أي بالملكة الأولى التي أخذت عنهم ولم يأخذوها من غيرهم." (ابن خلدون ١٩٩٥: ٥٥٥)

ونلاحظ هنا استخدام مصطلحي "اللسن" و"لغت"، اللذين يعنيان في هذا السياق "لغات محكية"، دون تمييز بين اللغات واللهجات، أو بين المتغيرات فوق اللهجية واللهجات. سنعود إلى ذلك لاحقاً. تكشف الفقرتان الأخيرتان عن الطابع الثقافي للغات، التي اكتسابها واستعمالها عمليتان تتأثران بالبيئة. القدرة على التعبير بلغة معينة، حتى بغاة العرب، ليست واقعة فطرية أو طبيعية، بل هي قدرة تبنى وتكتسب مع مرور الزمن. وكان ابن خلدون قد تحدى الصورة النمطية لشعب يمتلك لغته ويستطيع إتقانها بالطبع في الفصل (M35/R33) بعنوان "في المقاصد التي ينبغي اعتمادها بالتأليف وإلغاء ما سواها"، حيث يتحدث عن التواصل الشفهي والكتابي. فكلاهما حصيللة ما سماه "التواضع"، يعني الاتفاق بين أعضاء الجماعة اللغوية، وإذا اعترفوا أحد كاشياء طبيعية، كان ذلك بأسباب غير لغوية، مثل التأثير الثقافي أو السياسي، الأصول القديمة، الانتشار في الفضاء أو خلال الزمن. بعد ذكره لكتابة مضر وكتابة حمير، يقدم ابن خلدون شكلاً ثالثاً من الكتابة يوفر مناسبة لتوضيح تأملاته عن هذه الموضوع :

<sup>١</sup> نرى هنا انعكاساً لنظرية الخطاب التي صاغها عبد القاهر الجرجاني (٤٠٠-٤٧١ هـ / ١٠٠٩-١٠٧٨ م) وخاصة لما يسميه نظم الكلم. بالنسبة للنحوي والبلاغي من جرجان، وضع الكلمات وتنظيمها في أقوال تتبع ترتيب الأفكار في عقل المتكلم. فعالية الخطاب، وبالتالي إيصال التأثير، لا تعتمد على اختيار كلماته بشكل عشوائي، وإنما على التأليف الذميمة في وضعه. وبذلك، يعمد إلى ترتيب الكلمات بحيث يكون متعة سامعها بحسب ما يلائم الغرض، المعبّر عنه (Larkin, 2023).

الفعل الكلامي هو الحصيلة لاختيار، وبالنظر إلى أن هذا الاختيار لا يكون إلا مشتركا - وإلا فلا يمكن التواصل بين المتحدثين - فاللغات طابع اصطلاحي. على الرغم من أن ابن خلدون لا يؤكد ذلك صراحة، فإن إلحاحه على تعريف اللغات كعادة مكتسبة، وقدره تقنية مشابهة لتلك التي في الفنون، إضافة لوضعه التواصل الكتابي، الذي يخضع لنظام من الرموز التي تم الاتفاق عليها عن طريق التواضع، جنباً إلى جنب مع التواصل الشفهي، يوصلنا إلى هذه النتيجة.

من المفهوم أن الاهتمام بأصل اللغة قد تطور في داخل المعتزلة، نظرًا لأهمية مشكلة الطبيعة المخلوقة أو غير المخلوقة للقرآن ولوازمها المختلفة بالنسبة للاهوتهم العقلائي. كما لا ينبغي أن ننسى أن الثقافة العربية الإسلامية اكتسبت من خلال المعتزلة الفكر الفلسفي اليوناني بأدواته البحثية وجزئيًا بمواضيعه. المدى الحقيقي لتأثير الفلسفة والمنطق اليونانيين، أو بصفة عامة للفكر اليوناني، في هذا المجال كما في علوم أخرى طورها العرب، قد كان موضوع نقاش واسع، على الرغم من أنه لم يؤد إلى نتيجة نهائية.

في دراسة لهتزي لوسيل حول أصل اللغة عند النحويين العرب (Loucel 1963-64)<sup>٢</sup> يأتي في الصف الأول ابن جني (٣٢٢-٣٩٢ هـ / ٩٤١-١٠٠٢ م)، الذي خصص لهذه القضية الباب السادس من كتابه "الخصائص" بتسميته "أصل اللغة ألهمام هي أم اصطلاح" (ابن جني ١٩٥٢: الجزء الأول، ٤٠-٤٧)، حيث يدعم مصطلحا "إلهام" و"إصطلاح" تابنا بين المجالات الإلهية والبشرية. مستندا إلى الآية ٣١ من سورة البقرة ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

وجه نقد إلى هذه الدراسة في عام ١٩٧٠ من قبل محسن مهدي (Mahdi 2007: 137, fn 6)، الذي في رأيه أي نحوي أو فيلولوجي ذكروا التوسيل فيها لم يساهم في مباحثة القضية كخبير في النحو أو فقه اللغة (مهما كان معنى ذلك!). حتى ابن جني، وهو النحوي الذي عالج مشكلة أصل اللغة أكثر من أي عالم آخر وقتها لما كتبه لتوسيل (Versteegh 1997a: 113; Loucel 1963-64: II, 262-263). إن نقد مهدي مقبول جزئياً فقط، إذا أخذنا في الاعتبار نوع التدريب الذي كان يحصل عليه النحويون عادة، وهدف الدراسات اللغوية ودورها بالنسبة للعلوم الأخرى التي تركز على القرآن والأحاديث. من وجهة نظر إسلامية، هذا النوع من الاهتمام كان قد شعر به أولاً المتكلمون

يحاول ابن جني إثبات من أوجد اللسان البشري من خلال عمله. ولهذا الغرض، يستخدم حججًا مختلفة، بما في ذلك حجج لغوية (ابن جني ١٩٥٢: الجزء الأول، ٤١، ٤٤-٤٥)، فيشارك تارة رأي مؤيدي الأصل بالإلهام، أو بالأحرى بالوحي / بالتوقيف، وتارة أخرى رأي مؤيدي الأصل بالاصطلاح، يعني الوضع أو التواضع. بعد تمحيصه لمختلف الفرضيات ووصوله إلى عناصر مقنعة في كل من الجانبين، لا يقدم ابن جني حكماً نهائياً، منتظراً أن تأتي فكرة تجعله يميل نحو أحد الرأيين (ابن جني ١٩٥٢: الجزء الأول، ٤٧).

الجدل حول الأصل البشري أو الإلهي للغة لا يكون ضمن اهتمامات ابن خلدون ولا يشور إليه في فصول المقدمة التي يعالج فيها اللغة العربية. فهو كمؤرخ مهتم بتطور المجتمع الإنساني وإنتاجاته المتعددة، من المحتمل أن يشعر بأنه قضية عميقة. وعلى الرغم من أن نفترض أنه يرى اللغة نتيجة اصطلاح بشري، ما يهمه حقاً هو كيفية تجسيده في اللغات المختلفة، وكيف هذه الأخيرة تختلف بعضها عن بعض، وما هي الاستراتيجيات التي تعتمد عليها لتحقيق التواصل، وكيف تتخلل في الزمن و الفضاء، وكيف تساهم في نقل المعرفة. قد نذهب إلى افتراض اعتباره اللغة كنتيجة لعقد إنساني. والكيفية التي تجسد بها في اللغات المتعددة، كيف تختلف اللغات عن غيرها، ماهي الاستراتيجية التي تتبناها هاته اللغات لتحقيق التواصل، كيف تدوم في الزمن والفضاء وكيف تساهم في نقل المعرفة.

#### أنواع اللغة العربية

في دراسته للغة العربية، يشير ابن خلدون إلى أربعة أنواع أو نماذج أساسية للعربية:

- اللغة الأصلية والصافية المسماة لغة مضر (من اسم أحد ابني نزار بن معد بن عدنان، وهو الجد المشترك لمعظم القبائل العربية الشمالية)<sup>١</sup>
- لغة القبائل البدوية القديمة ذات عادة لغوية مختلفة عن لغة مضر
- اللغة التي تحدث بها القبائل البدوية في عصره
- لغة المجتمعات المستقرة.

في هذا التمثيل للتنوع اللغوي، نجد أحياناً تمايزات ثانوية، على الصعيد جغرافي (المغرب العربي مقابل المشرق العربي) والسوسولوجي (لغات أهل الحضر مقابل لغات من أهل الأمصار). في نظر ابن خلدون، لغة مضر (أو اللسان المضري) ليست نموذجاً لسانياً مجرداً فقط، أو نموذجاً أصلياً مثالياً، بل كانت لها مظاهر مجسدة بقيت شواهدا التاريخية. إنها لغة بعض القبائل البدوية في الماضي بسبب أصلها من سلف مشترك، وهي أيضاً لغة القرآن الكريم والأحاديث النبوية، وكذلك لغة الشعر والنثر في عصر الجاهلية. لهذا الصنف من العربية خاصيتان رئيسيتان: الإعراب والاشتقاق، مما يسمح بالتعبير عن معانٍ معينة بدون الحاجة إلى اللجوء إلى كلمات جديدة، مغاير لما يحدث في اللغات الأخرى (ابن خلدون ١٩٩٥: ٥٤٥). بالإضافة إلى ذلك، يميز الإعراب هذا النوع من العربية عن الأنواع الأخرى.

<sup>١</sup> انظر مدخل "ربيعة ومضر" لكندرمان (Kindermann) في موسوعة الإسلام:

Kindermann, H., "Rabī'a and Muḍar", in: Encyclopaedia of Islam, Second Edition, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 01 April 2018 [http://dx.doi.org.ezproxy.unibg.it/2048/10.1163/1573-3512\\_islam\\_CXXVI\\_0895](http://dx.doi.org.ezproxy.unibg.it/2048/10.1163/1573-3512_islam_CXXVI_0895). First published online: 2012.

مدخل ربيعة ومضر، في الموسوعة الإسلامية، انظر بيا كينج تروبي: ٢٠١٢-٢٠١٣.

من هذه الاعتبارات الأولية، من الواضح أن ابن خلدون يعتبر لغة مَضرَ تمثل ما يسميه المستعربون "العربية الكلاسيكية" بمعنى "العربية الفصحى"، مع أن هذا التعبير الأخير لا يظهر أبداً في المقدمة. كما أنها اللغة المستخدمة في التعليم وتأليف الأعمال العلمية، والتي يجب على كل الباحثين معرفتها من أجل التعامل مع الأفكار واكتساب المعرفة في أي مجال. وأخيراً، هي النوع من العربية الذي، منذ حين معين من التاريخ، خضع لعملية التدوين، وبالتالي أصبح موضوع الدراسة في مختلف التخصصات اللغوية.

في إعادة البناء "التاريخي" التي يقدمها ابن خلدون، يُفترض أن هذه اللغة كانت تتحدث بها بعض القبائل من المنطقة الوسطى الغربية من شبه الجزيرة العربية (الحجاز) المنحدرة من عرب الشمال عبر الجد المشترك مَضرَ وأبنائه. ولكن لماذا فقط بعض القبائل وليس جميعها؟ الإجابة هي التي تبناها النحاة العرب تقليدياً في الماضي، وهو الفساد بسبب المخالطة. كنتيجة للتوسع الإسلامي، التقى عرب الحجاز بشعوب يتحدثون لغات أخرى والذين، في محاولة للتحدث بالعربية، خلطوا عادتهم اللغوية مع عادة الفاتحين وبالتالي ارتكبوا العديد من الأخطاء وأنشؤوا أشكال لغوية هجينة. مع مرور الوقت، كانت مثل هذه الأخطاء والأشكال الهجينة قد دخلت في استخدام العرب أنفسهم، مما أدى إلى ولادة عادة لغوية جديدة مختلفة عن العادة الأصلية (ابن خلدون ١٩٩٥: ٥٤٦، ٥٥٥، ٥٥٨).<sup>١</sup> إلى حد متغير، كان من المفترض أن هذه الظاهرة قد أثرت على الغالبية العظمى من القبائل العربية. ومع ذلك، فإن العزلة الجغرافية الكبرى لبعض القبائل، فضلاً عن أسلوب حياتها البدوية، كانت تشكل بالنسبة لجماعات معينة، لا سيما القريشية، حاجزاً ضد دخول الأشكال المتغيرة والتدهور اللغوي الناتج عنها. وهذا هو السبب في أن جميع القبائل العربية القديمة لم تحتفظ بنفس درجة النقاء أو الصفاء في طريقة التعبير عن نفسها، وبالتالي، فإنها تحدثت لغات مختلفة.<sup>٢</sup>

بيير لارشي، الذي كان مهتماً بتحديد مصدر إعادة البناء هذه، قد وجد في كتاب الحروف للفارابي (٣٦٠-٣٣٩ هـ / ٩٧٤-٩٥٠ م) الفكرة الواقعة تحت هذا الاستدلال، وهذا بعد استبعاد فرضية أن يكون ابن فارس (٣٢٩-٣٩٥ هـ / ٩٤١-١٠٠٤ م) قد أثر على فكر ابن خلدون ولا سيما مصنفه "الصاحبي في فقه اللغة العربية" (Larcher 2006: 428).<sup>٣</sup> و خلاصة القول أن الفارابي يؤكد أنه على أساس المبدأ القائل بأن أنقى اللغات هي التي يتكلم بها سكان الجهة الداخلية من إقليم معين، ومن بينهم سكان المناطق غير الحضرية، فإن أفضل الناطقين باللغة العربية يجب

<sup>١</sup> أما الفصول التي يتم فيها تناول هذا الموضوع فهي تلك حول النحو (M45/R44)، واللغة كعادة مكتسبة (M46/R45)، ولغة الحضرة والأصنام (M48/R47). في بعض الحالات، يكون تكرار المفهوم نفسه وظيفياً في تطوير الخطاب، وفي حالات أخرى يكون مجرد تكرار. كما لاحظته باحثون آخرون، يدفعنا ذلك إلى الاعتقاد بأن الصفحات التي تشكل المقدمة قد كتبت في مناسبات مختلفة (محاضرات؟ قراءات عامة؟) فتم جمعها في مجلد لاحقاً.

<sup>٢</sup> في رأي المترجم: [لغة قريش حافظت على صفاتها باعتبارها بعيدة جغرافياً عن هاته الأمم المذكورة آنفاً وكانت أفصح اللغات العربية].

<sup>٣</sup> يشير لارشي إلى كتاب ابن فارس بقضية اصطلاحية متعلقة باسم اللغة الأصل. كما نعرف، يسميها ابن خلدون "لغة مضر"، وهي عبارة استعملت في "الصاحبي" في صيغة الجمع (لغات مضر)، ولكنه لا يعطي أبداً تعريف "اللغة الفصحى". في مكانه يستعمل عبارة مشابهة، ما جعل لارشي يعتقد أنها مصدر لهذه الأخيرة، أي "كانت لغة قريش أفصح اللغات العربية وأمرحها" (ابن خلدون ١٩٩٥: ٥٥٥). يقارن بين هاتين العبارتين مع ما ورد في "الاصحاح في اللغة العربية" لابن خلدون (١٩٩٥: ٥٥٥).  
الاصحاح في اللغة العربية لابن خلدون، ١٩٩٥: ٥٥٥.

أن يضعوا في وسط شبه الجزيرة العربية (الفراي ١٩٩٠: ١٤٦-١٤٧)<sup>١</sup>. نجد نفس الفكرة عند ابن خلدون عندما يؤكد أن "البعد عن اللسان [الأول] إنما هو مخالطة العجمة فمن خالط العجم أكثر كانت لغته عن ذلك اللسان الأصلي أبعد" (ابن خلدون ١٩٩٥: ٥٥٨).

وفقا للنظر التقليدي استمرت عملية الفساد كنتيجة عن الاتصال بالشعوب الأجنبية مع ضم أقاليم جديدة إلى الخلافة. وأصبح المجتمع الإسلامي أكثر تعقيدا مع تزايد عدد المراكز الحضرية التي تعمل عمل أقطاب سياسية وإدارية وثقافية، ومع تزايد بنية ديمغرافية غير متجانسة. فكانت لغة مضر القديمة في خطر الانقراض، ومعها إمكانية الفهم الكامل والصحيح لنص الوحي والحديث النبوي. لذلك كان من الضروري المحافظة على هذا النوع اللغوي من خلال وضع معجمها، وبنيتها، والقواعد الصرفية والنحوية التي تحكم استعمالها. بكلمات أخرى، كان يجب تزويدها بنحو، وهو علم تطور عند العرب لتلبية هذه الحاجة في رأي ابن خلدون. على وجه الخصوص، ركز النحاة الأوائل على وظيفة الإعراب وآثاره الدلالية<sup>٢</sup> والبراغماتية إذا جاز التعبير، بينما اهتم المعجميون بالحفاظ على استخدام الكلمات وفقا لمعانيها الخاصة<sup>٣</sup>. لحصول على هذا الهدف، بالإضافة إلى الوثائق النصية، كان عليهم استيعاب المخبرين الذين يمكنهم تقديم الإجابات التي يحتاجونها. وللأسباب المبينة أعلاه، كان على هؤلاء المخبرين أن ينتموا إلى تلك القبائل البدوية أو شبه البدوية التي حافظت على درجة ما من العزلة على مر الزمن. من الواضح أن الاهتمام بهذا النوع من اللغة العربية له دافع أيديولوجي، بسبب المكانة الاجتماعية التي تم الاعتراف بها على أنها لغة النصوص في قاعدة الحضارة العربية الإسلامية. ولم يقتصر الشعور بخسارتها أو تغييرها على التشكيك في قدرة أولئك الذين يريدون الاستمرار في قراءتها وفهمها، بل قوض نظام القيم المرتبطة بها. ويبدو أن ابن خلدون كان يدرك هذه الحقيقة جيدا:

"إلا أن العناية بلسان مضر، من أجل الشريعة كما قلناه، حمل ذلك على الاستنباط والاستقراء، وليس عندنا لهذا العهد ما يحملنا على مثل ذلك ويدعوننا إليه" (ابن خلدون ١٩٩٥: ٥٥٧).

إن استخدام كلمة "فساد" الازدرائية، الذي اخترعها النحاة العرب في القرون الماضية لوصف الانتفاء التدريجي للإعراب، وكذلك الفكرة المتعلقة بلغة تعبر عن قصد المتكلم بشكل أفضل من غيرها، له ما يفسره من أسباب أيديولوجية أكثر منها لغوية. أما ابن خلدون، الذي طور تفكيره ابتداءً من التراث النحوي السابق، فيبدو قادرا على انتقاده وتجاوزه، باستبدال مفهوم الفساد بمفهوم التحول والتنوع اللغوي. في هذا الصدد، في الفصل (M47/R46) المسمى "في أن لغة العرب لهذا العهد لغة مستقلة ومغايرة للغة مضر ولغة حمير" يصرح أن العربية المعاصرة تعرف، وبالتالي تستعمل، نفس الوسائل التعبيرية التي كانت تعرفها لغة مضر إلا أواخره الكلمات المميزة للفاعل

<sup>١</sup> يسير سليمان (7: 2011: Suleiman) يقتبس فقرة من كتاب "الاقتراح في أصول النحو" لجلال الدين السيوطي (٨٤٩-٩١١ هـ / ١٤٤٥-١٥٠٥ م)، وفيه يعود السيوطي للفارابي وقائمه للقبائل التي لم يعتبرها أوائل النحاة العرب مصدراً موثوقاً في البحث عن البيانات اللغوية، بسبب وجود عناصر الأجنبية في كلامها (السيوطي ٢٠٠٦: ٤٧-٤٨).

<sup>٢</sup> من الجدير بالذكر أنه في التراث النحوي العربي ليس الإعراب حقيقة نحوية بحتة، ولكنه يعبر عن القيم الدلالية التي تظهر من خلال أواخر الكلمات عندما يتم إدخال مفرد معين في الكلام (Bogas-Guillaume-Kouloughli 1990: 54-55). بالنسبة إلى العلاقة بين العوامل النحوية والإعراب والتغير في المعنى، انظر في كتابي (Bagatin 2018: 90-92) حيث يناقش هذا الموضوع استناداً إلى بعض الإشارات المأخوذة من كتاب "المقتصد في شرح الإيضاح"، وهو شرح عبد القاهر الجرجاني على كتاب "الإيضاح" لأبي علي الفارسي (٢٧٧-٢٨٨ هـ / 901-987 م)، الذي كان من تلاميذه ابن جني.

<sup>٣</sup> في بداية النحوة المتصلبة، يمدح اللغة يعني السلم المسجعي. ذكر ابن خلدون أن "معاينة جسمه: النحوة اللغوية لم تؤش على وظيفة الإعراب". بل "أرب" بهذا على غاية من الكمال على استعماله في الكلام. - "معجم" وفقاً لمعانيه المتصلبة وابن خلدون ١٩٩٥: ٥٩٢؟

عن الملفعول به، يعني حركات الإعراب. بدلاً من ذلك، يستخدم المتكلم للإشارة إلى معاني معينة موقع الكلمات<sup>١</sup> في الجملة والعلاقات النحوية (ابن خلدون ١٩٩٥: ٥٥٥).

بعض التوضيحات ضرورية فوراً. بادئ ذي بدء، فإن "عرب اليوم" الذين يشير إليهم ابن خلدون ليسوا سكان المدن، بل أعضاء القبائل البدوية. تتضح هذه الفكرة أكثر فأكثر باستمرار القراءة، ولا سيما للفصل التالي المخصص صراحةً للغة التي يتحدث بها السكان في المدن. ثانياً المرجع إلى لغة حمير، وهي لغة من لغات المنطقة في جنوب شبه الجزيرة العربية (اليمن) لا تنتمي إلى مجموعة اللغات العربية الجنوبية القديمة، مروراً بالاعتقاد الخاطئ بأنه بينها وبين لغة مضر يمكننا أن نرى نفس العلاقة التي تربط هذا الأخير بالعربية البدوية المعاصرة. سيكون من المثير للاهتمام اكتشاف أصل هذه القناعة، ولكن وراء المقارنة المؤسفة (Larcher 2006: 431)، يجب أن ندرك فيها نظر جديد لليبانات، أي فكرة التغير الزمني الذي أدى إلى تكوين أصناف لغوية متميزة ومستقلة، وهو تحول بحيث لا يكون صحيحاً ولا ممكناً تطبيق قواعد صنف على آخر (ابن خلدون ١٩٩٥: ٥٥٦).

في المقارنة بين اللسان المضري والعربية المتحدث بها من طرف القبائل البدوية في عصر مؤلفنا، الفرق الوحيد ذي الصلة إذن هو حضور أو غياب الإعراب. أما بنسبة الباقي فيشارك النوعان في القدرة على التعبير عما يريد المتكلم إصاله على وجه واضح ومناسب لحاجاته<sup>٢</sup>.

"ما زالت هذه البلاغة والبيان ديدن العرب ومذهبهم لهذا العهد. ولا تلتفت في ذلك إلى خرفشة النحاة أهل صناعة الإعراب القاصرة مداركهم عن التحقيق حيث يزعمون أن البلاغة لهذا العهد ذهبت، وأن اللسان العربي فسد، اعتباراً بما وقع في أواخر الكلم من فساد الإعراب الذي يتدارسون قوانينه [...] والتعبير عن المقاصد والتعاون فيه يتفاوت الإبانة موجود في كلامهم لهذا العهد [...] ولم يفقد من أحوال اللسان المدون إلا حركات الإعراب في أواخر الكلم فقط [...]"

ولعلنا لو اعتنينا بهذا اللسان العربي لهذا العهد واستقرينا أحكامه، نعتاض عن الحركات الإعرابية (التي فسدت) في دلالتها بأمور أخرى موجودة فيه؛ فتكون لها قوانين تخصها. ولعلها تكون في أواخره على غير المنهاج الأول في لغة مضر، فليست اللغات وملكاتها مجاناً" (ابن خلدون ١٩٩٥: 556).

إن النبرة الجدلية اتجاه النحويين المحترفين لتضع المزيد من الأدلة على أن ضياع الإعراب لم يعق أو يقلل نطاق الإمكانات التعبيرية. الفساد التدريجي للإعراب كان سيؤدي إلى نشأة نوع جديد من العربية وهو مزود بوسائل ذاتية لتعويض هذا الاختفاء. حتى أن ابن خلدون ذهب إلى حد افتراض ضرب آخر من الإعراب للنوع الجديد، ومع ذلك بقيت هذه الفرضية بدون تدقيق، ببساطة لأن النحويين لم يهتموا بالوضعية اللغوية لذلك العهد. على أي حال، بين سطور الاقتباس الأخير، هناك حقيقة أخرى تستحق الذكر فيما يخص الرؤية الخلدونية للتنوع اللغوي. هي استعمال مصطلحي "لغة" و"لسان"، لاسيما بشأن "أحوال اللسان المدون" و"هذا اللسان العربي لهذا العهد". هذا الاستعمال الذي يتم هنا كما في مقاطع أخرى لنفس الفصل، تقترح إشارة دلالية معينة لمصطلح "لسان" في مقابل مصطلح "لغة" والتي تعود إليها في الخاتمة.

<sup>١</sup> يقول ابن خلدون "بالتقديم والتأخير". فمن المحتمل أنه يلمح فقط إلى ترتيب مكونات الخطاب الذي يصبح بالضرورة أكثر جموداً في

ديار "إدراپ. ونيس إلى مذهبهم "التأجيل"؛ لأننا ولا في الإحصاءات...

<sup>٢</sup> "من أحوال هذا العصر في نوافع مع كلمات ابن خلدون في بداية النص، حيث يؤكد أن فصاحة لغة مضر وبينها متعودون

الجزء الأخير، وهو طويل نسبياً، من هذا الفصل يتناول نطقاً خاصاً لصوت "القاف" يأخذه ابن خلدون كعلامة مشتركة للعربية التي يتحدث بها كل القبائل البدوية في عصره. وحول هذا الموضوع نجد إشارة في مقالة لارشيه (Larcher 2007: 429-430).

المسافة بين لغة مضر القديمة ولغة سكان الحضر والمدن الكبيرة أكثر وضوحاً كما هو يشرق في الفصل اللاحق (M48/R47)، الذي عنوانه "في أن لغة الحضر والأمصار لغة قائمة بنفسها مخالفة للغة مضر". المجتمعات المستقرة، خاصة مجتمعات الأمصار، هي أكثر استقبالا للتأثير الخارج بسبب لقاءها مع شعوب ذات أصول متعددة، فذلك يسجل فيها أكبر تنوع لغوي، ناتج عن اختلاط العادات اللغوية المختلفة. هذا مبدأ عام، والدليل على ذلك أن ابن خلدون، على عكس الفصل السابق، لا يحدد الخطاب في زمانه فقط. عربية الحضر لا تختلف فقط عن اللسان المضر، ولكن كذلك عن لغة القبائل البدوية المعاصرة، مما يجعلها نوعاً قائماً بذاته و منفصل تماماً، بينما النوعان الآخران، رغم الاختلافات الناتجة عن اختفاء الإعراب، مرتبطان بعلاقة قرابة.

أما بالنسبة لغة أهل الحضر، فيؤكد أخيراً ابن خلدون صرباً آخر من التنوع يظهر في داخل هذا النوع اللغوي. فلهجة المدن الشرقية تختلف عن لهجة المدن الغربية وتختلف كليهما عن لهجة المدن الأندلسية. هذا التمايز يعتمد على الشعوب التي تواصل معها العرب في الأراضي التي تأثرت بالفتح الإسلامي: الفرس والترك في المشرق، البربر في إفريقيا الشمالية والمغرب، الجالقة والإفرنج في الأندلس. نتائج الاتصال اللغوي ستكون مختلفة حسب المناطق؛ ففي إفريقيا الشمالية والمغرب، غلبة العنصر البربري حددت النوع الأبعد عن لغة لمضر الأصلية. بالرغم من الاختلافات، فإن كل من هذه الأنواع وضع على نفس المستوى من حيث قدرته على التعبير عما يريد أن يوصله المتكلم:

"وكل منهم متوصل بلغته إلى تأدية مقصوده والإبانة عما في نفسه وهذا معنى اللسان واللغة" (ابن خلدون ١٩٩٥: ٥٥٨).

#### خاتمة

في الصفحات السابقة حاولت أن أصف الخطوط الأساسية التفكير اللغوي لابن خلدون، مؤكداً على علامات الاستمرارية ونقاط القطيعة أمام التراث اللغوي والنحوي السابق. انطلاقاً من السؤال الأساسي المتعلق ماهية اللغة ووظائفها، مع نبذة مختصرة حول أصل اللغة البشرية، ركزت الخطاب أخيراً على مفهوم التنوع اللغوي، كما يظهر في بعض الفصول من الباب السادس من المقدمة. والملفات تأويل كل هذه المادة يقدمه ابن خلدون نفسه: بما أن اللغة مظهر من مظاهر المجتمع البشري، فإنها تخضع لنفس قوانين التغير التاريخي التي تخضع لها جميع مظاهره الأخرى واللغة العربية ليست استثناءً من ذلك.

فيما يلي إعادة البناء لابن خلدون بصفة تخطيطية، وهو ملاحظ دقيق للتطور التاريخي والاجتماعي.

١. في الأصل كان لغة مضر التي تعتبر صافة، أي غير فاسدة، لأنها لم تتصل بعناصر أجنبية بعد.
٢. تتميز هذه اللغة بمميزات (الإعراب والاشتقاق بالإلحاق) تجعلها واضحة وفصيحة بشكل خاص. من المعتقد أن المتحدثين بها يتقنونها بعفوية تامة، كما لو كانوا يتمتعون بموهبة فطرية، ولكنها بالنسبة لهم أيضاً عادة مكتسبة عن طريق الاستماع والتكرار المستمر.
٣. حافظت لغة مضر على خصائصها فقط بين المتحدثين من بعض القبائل البدوية، همتضى العزلة الجغرافية التي تميزها. أما في المناطق الحدودية فبدأت عملية التحول (فساد الإعراب).



٤. منذ القرن السابع وبفضل القريشيين، أصبحت هذه اللغة، التي كانت سابقاً وسيلة تعبير عن مجموعة هامة من الإنتاج الشعري، وسيلة الوحي القرآني والحديث النبوي اللذان سيقوم عليهما الحضارة العربية الإسلامية الجديدة.
٥. في داخل الخليفة، وخاصة في المناطق الحضرية، أدت عملية التحول اللغوي إلى نشأة أنواع جديدة، بعيدة إلى حد ما عن اللغة الأصلية. تناقص المتحدثون الذين يستطيعون فهم لغة مضر القديمة، وقبل كل شيء توفير المعلومات عن التفسير الصحيح للآيات القرآنية، إلى درجة الانقراض.
٦. فصارت من اللازم دراسة بنية اللغة القرآنية وضع قواعدها النحوية. منذ ذلك الحين انكب التراث اللغوي العربي على نظر في هذا النوع من العربية وتحديد جميع جوانبه، مع الحفاظ عليه من تحولات التطور التاريخي.
٧. أما الأنواع الأخرى من البدوية والحضرية، فعلى الرغم من أنها طورت قواعدها وإمكانياتها التعبيرية الخاصة بها، فإن النحاة لم يأخذوها بعين الاعتبار وجعلوها موضوع دراستهم.
- ثمة فكرة ظلت كامنة ضمنياً في سياق عملية إعادة البناء هذه. فبحرئ تدوين لغة مضر عندما كان المتحدثون بها على وشك الإضمحلال. فيبدو أن ابن خلدون يقول لنا إن هذا النوع من العربية منذ لحظة معينة لم يعد اللغة الأم لأحد، ولا يمكن اكتسابه إلا عن الطريق التعليم، كما هو الشأن لكل القدرات القابلة للمقارنة بالفنون. اكتسابها مفروض على كل شخص يريد أن يتعامل مع المعرفة، في المجال الديني كما في غيره، لأن تأليف الأعمال الأدبية يقوم حصراً بهذه اللغة. الفجوة إذن ليست فقط بين المتحدثين من مختلف أنواع لغوية، بل أيضاً بين اللغة الشفوية واللغة المكتوبة داخل مجتمع المتكلمين نفسه.
- ما هي النتائج التي يمكننا استخلاصها من الدرس الخلدوني؟ بإجابة مختصرة وجافة، قد نقول إن الخطاب حول اللغة في المقدمة يظهر إعادة الصياغة لنظريات تقليدية ممزوجة بعناصر مبتكرة يمكن تحديد هذه الأخيرة خصوصاً في طريقة وصف التنوع اللغوي. فمن ناحية لا يزال ابن خلدون يستخدم القوالب النمطية القديمة مثل التفوق / التدني اللغوي والفساد، فإنه من ناحية أخرى يخضعها للنسبية ويقىد تطبيقها بجوانب وظواهر محدودة. وفي التحليل النهائي، يرى مساواة جوهرية بين اللغات من حيث قدرتها على التعبير بشكل صحيح عما يُراد إيصاله. فالنتيجة هي تقليص ملبداً ما يُعرف بحكمة العرب، والذي هوجه تنتقل خصائص اللغة إلى المتكلمين بها (أي أن التفوق اللغوي يفسر تفوق العرب كشعب). على الرغم من أنه لم يذكر صراحة (لا توجد عبارة "حكمة العرب" في المقدمة)، فإن هذا المبدأ مرتبط بفكرة نقاء اللغة ودقتها، التي يتحدث عنها ابن خلدون بإسهاب. فإنها مفاهيم لعبت دوراً أساسياً في الإيديولوجيا التي كانت في جذر عملية تدوين اللغة وإنشاء قواعدها (Suleiman 2011)<sup>١</sup>. وإذا كان ابن خلدون على دراية جيدة بالأسباب غير اللغوية التي أدت إلى تدوين لغة مضر، فقد منحها قيمة محدودة في رؤيته "السوسيولسانية" الوسعى. وقد توصل إلى إعادة التقييم هذه بطريقتين متميزتين: بإعلان أن معرفة العربية واستخدامها الصحيح ليسا من اختصاص العرب، بل يشترك فيهما أيضاً المتحدثون من أصل غير عربي؛ بمنح حالة اللغة المستقلة (اللغة القائمة بذاتها) للأنواع التي كانت تعتبر تقليدياً لغات محلية أو لهجية.

<sup>١</sup> في مقالة سليمان، أنظر بالأخص القسم المعنون بـ "التوحيد القياسي للغة: نظرية السببية وحكمة العرب"

(Language standardization: the theory of causation and the wisdom of Arabs).

إن حالة مختلف الأصناف اللغوية التي تم تناولها تعيدنا إلى المسألة المصطلحية المذكورة بإيجاز في الصفحات السابقة: المعنى المنسوب إلى مصطلحي "لغة" و"لسان" حسب تكرارها في فصول الباب السادس. يستخدم الأول بشكل عام للتحدث عن اللغة كعادة / قدرة مكتسبة، وكذلك للدلالة على اللغات المتحدث بها من طرف العرب وغير العرب، واللغة الصافية الأصلية (لغة مضر)، والتي مع ذلك تسمى أيضا "اللسان المضري"، واللغات البدوية والحضرية التي تطورت نتيجة الاتصال بالشعوب الأجنبية، واللغات التي احتكت بها اللغة الأصلية (سواء كانت لغات الركيزة أو اللغات المتقاربة)؛ وأخيراً، نجده في عبارة "علم اللغة"، الذي عرفناه كعلم المعاجم. بالنسبة لمصطلح "لسان"، فهو يستعمل أحيانا بمعنى "لغة"، حينما يدل به على اللغة الأصلية للعرب ولغات غير العرب (وعلى هذا الحال بصيغته الجمعي "السن")؛ ويتعارض أحيانا مع كلمة "لغة"؛ وفي أحيان أخرى يستخدم معها؛ وغالبا ما يظهر بصيغة "لسان العرب" أو "اللسان العربي"، مثلا في "علوم اللسان العربي"، وفي حالة واحدة متبوع بالصفة "المدون". من الواضح أنه سيكون من المفيد إجراء دراسة إحصائية أكثر دقة، ولكن هذه المؤشرات الأولية تكفي بالفعل للإشارة بقدر من التقريب إلى القيمة الأساسية التي ينسبها ابن خلدون إلى المصطلحين<sup>١</sup>. بينما ترتبط اللغة بالمظاهر الملموسة، على الصعيدين الفردي والجماعي، المعتمدة بكل من إمكانياتها (القدرة والاستعداد للتحدث) وتحقيقاتها (التعبير عن المعاني من خلال المعجم والتركيب)، فإن اللسان يشير في أغلب الأحيان إلى النظام أو الهيكل اللغوي، أي مجموعة من الاستراتيجيات التواصلية، وتجميع من المبادئ والقواعد المرتبة في نموذج نظري. وباستخدامه هذا المصطلح بهذا المعنى، يبدو أن ابن خلدون أقرب إلى كلام الفلاسفة منه إلى كلام النحاة والعلماء المهتمين بشأن اللغات في القرون السابقة. على أي حال، وإن كان معنى "لغة" موجودا في كلمة "لسان" غالبا، فإن من النادر أن يستخدم المصطلح الثاني وفقاً لمعنى الأول.

وليس من المعقول البحث عن دقة اللغويين ومماسكهم في صفحات المقدمة؛ ومع ذلك يمكننا أن نجد فيها انعكاسا أصليا يأخذ في الاعتبار وجهات نظر مختلفة ويقوم بدمجها بشكل فعال لصالح القارئ.

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#### HOW TO CITE THIS ARTICLE

Bagatin, M. & Bourcuba, H. (2023) The Linguistic Variation According To Ibn Khaldun. *LANGUAGE ART*, 8(1), 7-22., Shiraz, Iran. [in Arabic]  
**DOI:** 10.22046/LA.2023.01  
**URL:** <https://www.languageart.ir/index.php/LA/article/view/304>





## تنوع زبانی از نظر ابن خلدون<sup>۱</sup>

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(تاریخ دریافت: ۱۵ اردیبهشت ۱۴۰۱؛ تاریخ پذیرش: ۷ شهریور ۱۴۰۱؛ تاریخ انتشار: ۹ اسفند ۱۴۰۱)

ابن خلدون در آخرین بخش‌های مقدمه، به برخی از مسائل کلی مرتبط با زبان‌ها می‌پردازد، و سپس با نوشتن طرح متفاوت از آنچه معمولاً صرف‌نویسان بیان می‌کنند، به زبان عربی می‌پردازد. در واقع، آنها به بازنمایی ایستا از واقعیت زبانی مقید هستند، که در نهایت تنها یک زبان را در بر می‌گیرد، زبان مبدأ، هماهنگ و کامل، که ویژگی متمایز آن «اعراب» است. هر چیز دیگری از نظر آنها فقط به عنوان یک شکل فاسد، بربریت آن زبان تلقی می‌شود. توجه به تغییرات تاریخی و اجتماعی، در عوض، به ابن خلدون اجازه داد تا مدلی پویاتر را توسعه دهد که ایده تنوع را، نه تنها به طور همزمان، که برای دست‌نویسان است، بلکه از نظر تاریخی نیز در بر می‌گیرد. در این مدل، ایده فساد یا آهنگ فقط آغاز یک فرآیند دگرگونی زبانی است که منجر به پیدایش حداقل سه نوع مستقل از زبان عربی شد که هر کدام ویژگی‌های خاص خود را داشتند.

**واژه‌های کلیدی:** مقدمه ابن خلدون، زبان عربی، تنوع زبانی، تماس زبان‌ها، عربی بادیه‌نشین و شهری، عادت زبانی، اعراب، فساد یا آهنگ، زبان (به معنای عضو گفتار)، زبان (به معنای سیستم ارتباطی).

<sup>۱</sup> این مقاله توسط م. باگاتین (۲۰۱۹). LA VARIATION LINGUISTIQUE SELON IBN HALDUN. در مجله رومانو-عریکا، ۱۹ (۱۹)، ۲۰۷-۲۲۲ به زبان فرانسه منتشر شده است و اکنون توسط حمید بوروبه با همکاری مولف به عربی ترجمه شده است.

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✉ (نویسنده مسؤول)



## TRANSLATED PAPER

### The Linguistic Variation According To Ibn Khaldūn<sup>1</sup>

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(Received: 5 May 2022; Accepted: 29 August 2022; Published: 28 February 2023)

In the last sections of the introduction (Muqaddimah), Ibn Khaldūn deals with some general issues related to languages, then he focuses on the Arabic language by writing a different outline from the one grammarians usually give. As a matter of fact, they are bound to a static representation of the linguistic reality, which ultimately includes only one language, that of the origins, harmonious and perfect, whose distinctive feature is the 'I'rāb. Anything else is considered by them just as a corrupt form, a barbarization of this one language. The attention to historical and social changes, instead, allowed Ibn Khaldūn to elaborate a more dynamic model which embraces the idea of variation, not only synchronically, as it is for grammarians, also diachronically. Within this model the idea of corruption is just the beginning of a process of linguistic transformation that led to the appearance of at least three independent varieties of Arabic, each one with its own features.

**Keywords:** Ibn Khaldun's Introduction, Arabic Language, Linguistic Variation, Contact of Languages, Bedouin and Urban Arabic, Linguistic Habit, 'I'rāb, Corruption or Incorrect Pronunciation, Tongue, Language.

<sup>1</sup> This paper has been published by Bagatin, M. (2019). LA VARIATION LINGUISTIQUE SELON IBN ḤALDUN. *Romano-Arabica*, 19(19), 207-222. In French language and has now been translated into Arabic language by Hamid Bourouba in collaboration with the author.

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## استقلالية المتعلم من خلال سيروية التعلم عن بعد، وساطة التكنولوجيا

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(Received: 10 May 2022; Accepted: 2 February 2023; Published: 28 February 2023)

### ملخص

إن الهدف الأساسي لهذه المساهمة هو التأكيد على أهمية التعليم عن بعد في علاقته باستقلالية المتعلم. فمنذ التحول في براديجم التعليم من التركيز على المعلم الى التركيز على المتعلم، قدمت العديد من الحلول لجعل التعليم أكثر استقلالية وإلهاما. يتعلق مفهوم الاستقلالية كما قدمه العديد من الباحثين باستباق المتعلم في الولوج والبحث عن المحتوى والوفاء بمتطلبات المعلمين. هذا جعل الباحثون يستخلصون بأن مصدر الاستقلالية هو داخلية الفرد مما يجعل الطلاب مسؤولين عن تعلمهم. في الوقت نفسه، نبحت في كيفية استخدام الجامعات لإمكانيات التكنولوجيا الناشئة تحت شعار الويب ٢.٠ لتسهيل تلبية جميع احتياجات المتعلمين وتعزيز التعلم عن بعد. من خلال توظيفنا للمنهج التحليلي، توصلنا لأهم النتائج الآتية: (١) دور وساطة التكنولوجيا والأدوات التعاونية على الخط في دعم التعلم البعدي، (٢) أهمية تحقيق استقلالية المتعلم كشرط لنجاح التعلم البعدي، (٣) أن التكنولوجيا واستقلالية المتعلم يشكّلان المتطلبات التقنية والمعرفية لنجاح التعلم البعدي.

الكلمات الأساسية: التعلم عن بعد، استقلالية المتعلم، التعلم التشاركي، التعلم من خلال الأقران، وساطة التكنولوجيا.

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## مقدمة

تعتبر بعض المفاهيم والمصطلحات كالتعلم الإلكتروني<sup>1</sup> والتعلم على الخط<sup>2</sup> من أهم التعبيرات الدالة على التحولات الحاسمة الجارية في الوقت الحاضر في ميدان التعليم والتعلم، بحيث تلعب الجامعة دوراً رئيسياً في هذه العملية التطورية والتي ترتبط ارتباطاً وثيقاً بالتحولات السريعة الناجمة عن إدخال وتطبيق تكنولوجيا المعلومات والاتصال ضمن سياق الجامعة، بحيث ضُمَّت فكرة الجامعة المفتوحة<sup>3</sup> وانطلاقاً من السبعينات والثمانينات جميع التقنيات المتاحة للتدريس وأصبحت مرجعاً للعديد من البلدان، ويبدو أنه يوجد شبه اتفاق بين الباحثين أن سبيل انتشار المعرفة ومستقبل التعليم سيكون من خلال التعليم البعدي بكل أنواعه.

إن الحركة التي عرفت فترة التسعينات كتحرير التعليم<sup>4</sup> من الحدود المادية والزمنية للمدارس والأقسام وقاعات التدريس، والتي تطورت مع العقد الأول من الألفية الجديدة، قد وصلت حالياً لنقطة انفجار حقيقية على المستويين التكنولوجي والاستخدامي بحيث نلاحظ عدداً من الميزات المشتركة كالإدماج الهائل للاتصال الوسيط عبر الحاسوب CMC وتوسيع وتنويعولوج، بالإضافة لمجتمعات التعلم والتعلم الشخصي، أين عملت هذه العوامل مجتمعة على تشكيل ما يعرف بالجامعة الافتراضية المرنة والقابلة للتوزيع.

في هذا السياق، أصبح واضحاً كيف تشكل الإنترنت وبيئاتها المختلفة على الخط أدوات تغيير، بحيث انتقل من خلالها التعليم عن بعد من نمط one-to-many الذي ميز فترة الثمانينات مع قلة أو انعدام التفاعلية في الاتجاهين، إلى نمط many-to-many المرتكز على التفاعلات بين طرفي العملية مُعلم-مُتعلم<sup>5</sup> تميزها أشكال من التقاسم والتعاون التي يمارسها المُتعلم ضمن القسم الافتراضي، وقد حث هذا الواقع الجديد على تغيير حيوي في النماذج السابقة (Ronaldo Santos, 2010)، وأعطى معنى جديد لمفاهيم التدريس والتعلم والمباني وتطلب إعادة تنظيم العملية، خاصة وأن البيت والمكتب أصبحا فصولاً دراسية ودورات افتراضية تضاهاي تلك القائمة على وجه لوجه.

تستلزم جميع هذه التغييرات وتحث على إعادة تعريف أدوار الفاعلين في العملية، وخاصة طرفيها: المعلمين والطلاب. إن صورة المعلم باعتباره مسؤولاً عن تمرير المعرفة التي يتحرك الطلاب وفقها تكاد تختفي، بحيث تحتاج "إعادة هندسة" العملية التعليمية المقترحة إلى إنشاء فرق متعددة التخصصات تكمل بعضها البعض وتستوجب استبدال التسلسل الهرمي للوظائف بالعمل التعاوني، الذي يعمل فيه الأستاذ بوصفه ميسر ومدير للعملية التعليمية، أين يقوم بربط المعارف المكتسبة للطلاب ومحتوياتها المقترحة من أجل بناء معارف جديدة وفق مقاربة تفاعلية/اجتماعية كما دعا إليها كل من Piaget and Vygotsky.

يتموقع الطالب في الطرف الآخر للعملية التعليمية، وترتكز عليه العملية كاملة وتوجه إليه الابتكارات والاستراتيجيات، فقد أصبح مطالباً بالمشاركة ومدعوا للبحث وتبادل المعلومات، وهو جوهر الاستقلالية<sup>6</sup>، والتي تعتبر مهارة أساسية للتعلم في كل من التعليمين التقليدي والبعدي، وقد أشار<sup>7</sup> إلى ضرورة الاستثمار في تعليم انساني لأفراد مستقلين ومبدعين، ويتحقق ذلك بناء على اكتساب فكر نقدي، ابداعي، وتشاركي.

و مع ذلك، يجد المتأمل للأدبيات المتعلقة بموضوع التعليم عن بعد، نظرة متحاملة تصفه بالبرودة وإذا ما قورن مع التعلم وجه لوجه، بحيث قوبل بكثير من التوجس الذي يواجه عادة كل جديد ضمن المجتمع، وتنبني هذه النظرة على مجرد تخمينات يطرحها أولئك الذين لم يحتكوا بهذا النمط التعليمي الجديد، ولكنها سرعان ما اختفت تدريجياً مع ازدياد الإقبال على التعليم الإلكتروني خاصة في الدول المتقدمة بحيث يدرك

<sup>1</sup> E-Learning

<sup>2</sup> Online Learning

<sup>3</sup> The Open University

<sup>4</sup> Learning

<sup>5</sup> tutor-learner

<sup>6</sup> autonomy

<sup>7</sup> Galeffi



المشاركون فيه ومن خلال خبراتهم كيف أن عنصر المسافة والقرب الفيزيقي يأخذ معنى ومنحى آخر يختلف عن المجزّب وجهاً لوجه.

انطلاقاً مما سبق، نخوض في تحليل العلاقة بين مفاهيم الدراسة وتساءل عن علاقة استقلالية المتعلم بالتعلم عن بعد؟ ودور التكنولوجيا والأدوات التعاونية على الخط في هذه السيرورة؟

#### التعليم عن بعد والتكنولوجيات الجديدة:

يشير الباحثون إلى أن التعليم عن بعد<sup>١</sup> هو مجال التعليم الذي يتركز على طرق التدريس تقوم على توظيف التكنولوجيات الجديدة بهدف تقديم نمط تعليمي/تعلّمي يكون في كثير من الأحيان على أساس فردي، لطلاب غير حاضرين في البيئة التعليمية التقليدية (الفصول الدراسية)، وقد وصف على أنه "عملية وجدت لخلق وتوفير الولوج (الوصول) إلى التعليم/التعلم عندما يفصل الزمن والمسافة أو كليهما بين مصدر المعلومات والمتعلمين (Honeyman, 1993) ويمثل بذلك مجموعة مقاربات تحرر المتعلمين -الفرديين والمجموعات- من قيود الزمان والمكان وتوفر لهم فرصاً تعليمية مرنة. تستخدم معظم الجامعات المفتوحة<sup>٢</sup> تكنولوجيات التعليم عن بعد باعتبارها منهجيات توزيع وإيصال للمعارف (Daniel 1998, 15)، وقد نما بعضها لتصبح جامعات ضخمة<sup>٣</sup> كلفظ تمت صياغته للدلالة على المؤسسات التعليمية التي يصل عدد طلبتها مئة ألف طالب طالبا ١٠٠,٠٠٠.

تم التأكيد على التأثير المحتمل للتعليم عن بعد على التعليم كلية من خلال تطوير تقنيات الإنترنت، يمكن وصفها بأنها التعلم الذي ينطوي على اقحام تكنولوجيا المعلومات وتطبيقات الحوسبة والاتصالات في أكثر من موقع، وقد أشار<sup>٤</sup> إلى أن المبدأ الأساسي للتعليم عن بعد هو الفصل المكاني الموجود بين الأستاذ والطالب (Casarotti, 2002)، أين تأتي الموارد التكنولوجية<sup>٥</sup> لتغطية هذه المسافة وملء الفراغ.

يكن الدور الأساسي الذي تلعبه الانترنت والتكنولوجيات الجديدة هو قدرتها على تعزيز التعاون، الذي يهدف الطلبة والأساتذة تحقيقه والمجتمع العلمي ككل، وذلك من خلال الدخول في نقاشات وتقسيم الخبرات والمعارف، كما ساعد تواجد الإنترنت في طرح ميكانيزمات جديدة عملت على تسهيل تحقيق هذه النشاطات، فالارتباط المتزامن<sup>٦</sup> على وجه الخصوص طور من خلال توظيف خدمة المحادثة والحوار أو الدردشة الالكترونية المباشرة والمستمرة عبر الإنترنت<sup>٧</sup> بوصفه تطبيق يسمح لشخصين أو أكثر متصلين بالإنترنت بتبادل الملفات والمحتويات بأنواعها، كما عملت الدردشة على الخط<sup>٨</sup> من خلال الواب بتوسيع قبول هذه التقنية، وقد تنبأ هيلز<sup>٩</sup> في كتابه "the future of printed word" بإمكانية الاتجاه بعيداً عن المحيط التعليمي الرسمي-كبناء مخصص للتعليم أين يعطي المعلمين الدروس ويجلس الطلبة لتلقي الدروس- نحو نظام تعليمي يتركز على المنزل<sup>١٠</sup> بمعنى، توفير إمكانية الخوض في النشاطات التعليمية الرسمية وغير الرسمية من نقاط ولوج مختلفة وبطريقة تشاركية وتعاونية (Hills, 1980)، وهو ما تعمل الحواسيب بأنواعها على تحقيقه بعد إيصالها بالإنترنت وإدماج بعض البرامج والتطبيقات في تصميم عملية التعليم هذا ما سنتطرق إليه في النقاط الموالية من خلال التعرض والتركيز على التكنولوجيا والتطورات التقنية والاستخدامات التي صاحبها وما سمحت به في سبيل إشباع رغبة التعلم

<sup>1</sup> Distance Learning

<sup>2</sup> open universities

<sup>3</sup> mega-universities

<sup>4</sup> Casarotti

<sup>5</sup> technological resources

<sup>6</sup> synchronous

<sup>7</sup> Internet Relay Chat

<sup>8</sup> online chat

<sup>9</sup> Hills

<sup>10</sup> home-based educational system

والتعليم عن بعد لدى كل من الأستاذ والطالب وإسهامها في تغيير تصوراتنا للعلاقة التي تجمع التكنولوجيا بتجربة التعليم الجامعي.

#### التعلم التعاوني/التشاركي<sup>١</sup>

يحدث التعلم التشاركي نتيجة عمل مجموعة من الطلبة في شكل فريق ضمن الأقسام البحثية وانتقل حالياً وتوسع في العالم الافتراضي، بحيث يستند التعلم التشاركي على تقليد المعرفة البنائية، بمعنى أننا نتعلم من خلال عملية معايشة التجارب ثم التفكير والتبصر فيها، وهي عملية غالباً ما يكون القيام بها أفضل مع الآخرين، ما يسمح بفهم مختلف للعالم، بحيث يجادل<sup>٢</sup> بأن عملية التعلم يجب أن تشكل جزءاً من الأنشطة والعلاقات اليومية. (Cooper, 2010) يتم التعلم التشاركي بين مجموعة من الطلبة يهدفون من خلاله لمساعدة بعضهم في المسائل البحثية، ويتدخل المعلم ضمن العملية عن طريق مجموعة استراتيجيات تعليمية مستنبطة من مقاربات نظرية مختلفة، والتي تعمل على تشجيع التفاعلات بين الطلبة ويشارك فيها الأستاذ بصفته موجهاً لا أكثر. يصبح التعليم ضمن هذه المجموعات المهيكلة عملية يشارك فيها الجميع بهدف زيادة المعارف، مساهمين في تبادل الأفكار والخبرات والمفاهيم وتقييمها.

يرتكز التعليم في أقسام الجامعات التقليدية على عملية إرسال المعلومات من الأستاذ للطلبة، بحيث يلقي المحاضرة ويطلب المتعلمين بمجهودات فردية مستقلة وهو ما يدعوه "banking approach" (Freire, 1993) أين يتم تجاهل المهارات الاجتماعية والعلاقات، في حين يؤكد التعلم التعاوني أو التشاركي على قيمة عمل المجموعة والترابط بين الطلبة، مع تشجيع العضوية غير المتجانسة والقيادة المتقاسمة<sup>٣</sup> بين كل الأعضاء.

#### التعلم من خلال الأقران<sup>٤</sup>

قدم كل من (Lave and Wenger (1991 معلومات مفيدة حول ما يعرف بالتفاعلات بين المتدربين<sup>٥</sup> والتي تدعم "تعلم الأقران"<sup>٦</sup> الذي يشكل نقبض الأسلوب الواسع الانتشار سابقاً أو ما يعرف بالتفاعلات (متخصص-متدرب)<sup>٧</sup> التي يميزها هيمنة الأول وتحكمه في سير العملية التعليمية.

يمثل "تعلم الأقران" ذلك النمط التعليمي الذي يشارك فيه الأطراف المتساوون إلى حد بعيد -بغض النظر عن وضعيتهم الاجتماعية- ويتعاونون من أجل التعلم من بعضهم البعض في مواقف حقيقية بهدف الاستفادة من خبراتهم التعليمية ومكاسبهم الاجتماعية والثقافية. ينطوي هذا النوع من التعليم على بيئة دون تهديدات أو مجتمع تعلم (Topping, 1998)، ويعمل على إزالة هيمنة سلطة المعلم على الطالب وإشراك الطلبة في عملية التقييم، بحيث ينتج عن ذلك العديد من الفوائد والمكاسب الاجتماعية وتشمل تطوير المعرفة، المبادئ، النظريات والمفاهيم، وتطوير المهارات (التعامل مع الآخرين، مشروع الإدارة، دعم الأقران، التفكير...).

يقترح Smith (1983) أن مفتاح تعلم الأقران يكمن في مناخ الدعم المتبادل الذي يصمّمه المتعلمين بأنفسهم أين لا يترددون في التعبير عن آرائهم واختبار أفكارهم (Smith, 1983) كما يعرضون ويطلبون حسب حاجتهم. هذا النوع من التعليم التشاركي والتعاوني النشط عززته البنائية<sup>٨</sup> التي تمثل في حد ذاتها ظاهرة يخوض من خلالها المتعلم النشط في ظروف تعليمية ومن خلال خطاب اجتماعي، الحوار، والحديث والتفاوض لبناء المعرفة وإنتاج معنى جديد، كما يفترض Doolittle أن البنائية تركز على مجموعة من المبادئ النظرية (Doolittle, 2004) :

<sup>1</sup> Collaborative Learning

<sup>2</sup> Dewey

<sup>3</sup> shared leadership

<sup>4</sup> Peer Learning

<sup>5</sup> apprentice-apprentice

<sup>6</sup> Peer Learning

<sup>7</sup> master-apprentice

<sup>8</sup> Constructivism

- يجب أن يتم التعليم في بيئات حقيقية.
- يجب أن يشمل التعليم التفاوض والوساطة الاجتماعية.
- على المتعلم أن يبذل المهارات ويشارك المحتويات.
- يجب أن تفهم المهارات والمحتويات ضمن إطار معارف المتعلم السابقة.
- يجب تقييم الطلبة، وذلك من أجل الخبرات التعليمية المستقبلية.
- ينبغي تشجيع الطلاب ليصبحوا منظمين ذاتيا وعدد من الصفات الإيجابية.
- دور المعلمين أن يكونوا مرشدين وميسرين للتعلم، وليس كمدرسين.
- يجب على المعلمين أن يقدموا ويشجعوا وجهات النظر وتصورات المحتويات المختلفة.

#### الأدوات التعاونية على الخط:

إن استخدام التكنولوجيات التي توفرها الانترنت يمكن أن تشكل عاملا مسهلا للمرور من نموذج الإرسال<sup>١</sup> إلى نموذج بنائي<sup>٢</sup> بحيث توفر التكنولوجيات على الخط عددا من أدوات الواب الجديدة ذات النمط التزامني وغير التزامني مثل (ويكي، مدونات، RSS، دردشة، أدوات)<sup>٣</sup> وغيرها من التقنيات والتطبيقات التي أدى دمجها وتحسينها لظهور الواب (٢,٠) الذي عزز طرق التعلم في الفضاءات الافتراضية (Dede, 2005)، أو ما أصبح يطلق عليه حاليا e-learning 2.0 أين تشكل هذه الأدوات وسيط للمجتمعات الافتراضية من أجل التعلم المشترك وبناء مستودعات المعرفة من خلال التفاعل حول المحتوى المنشور فرديا أو تشاركيا. تحمل تطبيقات الواب 2.0 تصميمات تشاركيا، تشجع العلاقة peer-to-peer وتسمح للمستخدم بأن يصبح co-creators للمعلومات الموجودة في الواب، بحيث يؤكد الباحثين أن تركيز الواب حاليا قد تغير من الوظيفة الإعلامية إلى منصة للحوار والتخاطب، وستتطرق فيما يلي لأهم الأدوات التي تسمح بذلك: (Dede, 2005)

#### - Weblogs

المدونة هي أداة اتصالية على الخط، تسمح للمستخدم بنشر محتوى معين (مقالات، صور، فيديو، عروض تقديمية...) تحرر المستخدم من قيود المشاركة، تحمل تحديثات متواصلة، وتشكل التعليقات المكتوبة حول كل محتوى منشور الجانب التشاركي والتفاعلي فيها.

#### - Wiki

هي صفحة أو موقع يمكن للمستخدمين رؤيتها وتغييرها، وتختلف عن المدونات من حيث أنها تحمل أصوات متعددة مشتركة، ومهيكلية حسب المواضيع وتبقى مفتوحة دائما للإضافات والتطور، بحيث تقدم إمكانات جديدة للتعاون وطريقة لتقاسم المعرفة على الواب.

#### - Social tagging

تعني هذه التقنية عملية الوسم الاجتماعي كما تدعى أيضا بـ bookmarking، وهي مواقع دورها الأولي تنظيم المعلومات والموارد للأفراد من خلال الواب، بحيث تشكل أداة لإدارة الموارد الشخصية والمعرفة، وترتكز على الانفتاح بحيث تسمح للجميع رؤية محتويات بعضهم، وتمثل بذلك أداة ممتازة لتقاسم الموارد.

<sup>1</sup> Transmission Paradigm

<sup>2</sup> Constructivism Paradigm

<sup>3</sup> Wikis & blogs RSS, chatting, tools

#### استقلالية المتعلم<sup>۱</sup>:

يتعرض الدارسون في مناقشاتهم لمفهوم استقلالية المتعلم لفكرة أساسية مفادها وجود سعي ومحاولات متواصلة يقوم بها الأفراد لتحقيق الاستقلالية، ويعتبرون هذه المحاولات عبارة عن سيورة تمكنهم من التخلص من التبعية لغيرهم، بحيث تتغير وضعياتهم عبر الزمن ووفقا للظروف المحيطة، وعليه يعتمدون لتجربة كل من الاستقلالية والتبعية وإدارتهما وفقا لاحتياجاتهم ليتمكنوا من الوصول لخيارات واضحة، لكن لابد من الانتباه الى أن الانفصال الكامل عن الغير هو حالة مرضية غير عادية، وهي الفكرة التي يطرحها Little (1991): "بصفتنا كائنات اجتماعية، فإن استقلالنا متوازن دائما بالتبعية (تبعيتنا للغير) dependence، ووضعنا الأساسي هو الترابط، في حين أن الانفصال التام هو سمة أساسية محددة لا تتعلق بالاستقلالية و إنما بالتوحد autism، بحيث يعاني الأطفال المصابون بالتوحد من اعتلال اجتماعي حاد، عُرف على أنه عدم القدرة على الخوض في تفاعل تبادلي"

فحص Gremo & Kiley (1999) الأرضية التاريخية للاستقلالية بالإضافة للأفكار والمفاهيم التي ساهمت في تطوير مفهوم استقلالية المتعلم وتوصل الى تحديد عوامل مهمة ساهمت في بروز استقلالية المتعلم: (Gremo, 1999)

- حركات حقوق الأقليات، Consumers, Women's Libbers
- ردود الأفعال ضد السلوكيون ضمن علماء التربية، الفلاسفة، علماء النفس، واللغويون.
- تطور تعليم الراشدين.
- تزايد أعداد الطلبة في المدارس والجامعات، الولوج الواسع للتعليم في كل بلدان العالم و تطور الهياكل التعليمية للتعامل مع الأعداد الواسعة للطلبة.
- تزايد الطلب لتعلم اللغات الأجنبية.
- تسويق الكثير من النصوص اللغوية وإدراك دور المتعلم، وقدرته على الاختيار.
- التطور التكنولوجي، التلفزيون والفيديو، الفاكس، الإيميل...الخ.
- فُرق Little (1994) بين الحجج التعليمية العامة للاستقلالية والحجج السيكلوجية، تشير الأولى للتقدم الذي أحرزته الدول الديمقراطية التي طالبت باتخاذ تدابير تعليمية لتطوير قدرة مواطنيها على التفكير والتصرف الحر القائم على التقرير الذاتي. من جانب آخر تشير الحجج السيكلوجية وتقتح بأن المتعلمين الأكثر كفاءة هم الذين يعرفون كيفية استيعاب المعلومات الجديدة انطلاقا مما يعرفونه بالفعل وكيفية نقل معارفهم ضمن مهام تعليمية جديدة (Božena, 2015).
- قدّم Cotteral (1995) أسباب فلسفية، بيداغوجية وأخرى عملية لاستقلالية المتعلم، بحيث تشير الأسباب الفلسفية للاعتقاد بأن المتعلمين يملكون الحق في اختيار ما يتعلق بتعلمهم، وذلك لتعظيم خياراتهم الحياتية maximizing their life choices وتشير الأسباب البيداغوجية لشعور الأفراد بمزيد من الأمان في تعلمهم، بحيث يتعلمون بشكل أكثر فاعلية لما يتمكنون من المشاركة في اتخاذ القرار بخصوص وتيرة، تسلسل، مُط، ومحتوى التدريس (Joiner, cited in McCafferty 1981)، أما الأسباب العملية فهي تلخص في كون المعلم لا يمكن أن يكون متاحا بشكل دائم لمساعدة المتعلمين (Cotteral, 1995)، وعليه لابد عليهم أن يتعلموا من تلقاء أنفسهم .
- يشير الدارسون الى أن مفهوم الاستقلالية يأخذ أشكال عديدة وفق سياق التعلم، محتوى التعلم، سيورة التعلم، وكذلك سمات المتعلم، ويعترف بوجود الاستقلالية في عدد واسع من السلوكيات باعتبارها قدرة على الانفصال، ويفضل Benson اعتبارها القدرة على التحكم في عملية التعلم، وقد عُرفت بأنها (Benson, 1997)

<sup>1</sup> Learner Autonomy

<sup>2</sup> learning contexte

<sup>3</sup> Context

<sup>1</sup> Process

١. الوضعيات التي يدرس فيها المتعلمون بمفردهم بشكل كلي.
  ٢. مجموعة المهارات التي يمكن تعلمها و تطبيقها في التعلم الموجه ذاتيا.
  ٣. القدرات الوراثية التي يتم قمعها عن طريق التعليم المؤسسي.
  ٤. ممارسة المتعلم المسؤولية عن تعلمه.
  ٥. حق المتعلمين في تحديد اتجاه التعلم الخاص بهم.
- وأكد Nunan (2000) على أهمية استقلالية المتعلم وبين أنها تُفهم على أنها القدرة على ادارة وضبط الفرد لأفكاره ومشاعره وأفعاله الخاصة بكل حرية ومسؤولية، وبين كيف تساعد المتعلمين في العثور على أساليب تعلم فردية خاصة بهم، والبدء في الايمان بقدراتهم الخاصة، وفي النهاية، أن يصبحوا متعلمين مستقلين. كما تشمل الاستقلالية أيضا على الدور المستمر والمهم للمعلمين في تعزيز الميزات النفسية والقدرات العملية المتعلقة باستقلالية المتعلمين (Ahmadzadeh Robab, 2014) وكذلك في إشراك ما حققه الطلبة من استقلالية ضمن الممارسة داخل الفصول الدراسية.

#### الاستقلالية بوصفها سيرورة تفاعلية بين المعلم والمتعلم:

لقد ربط المفهوم المبكر للاستقلالية وفقا للثقافة الغربية بعدد من المفاهيم مثل الفردانية والتعلم الفردي والذاتي، أين يكون للمتعلمين الحرية الكاملة لاتخاذ قرار حول كل عمليات التعلم بدءا من وضع أهداف وصولا لتقييم تعلمهم دون وجود معلم. بدلا من ذلك، يقترح الدارسون أنه يمكن تطوير الاستقلالية من خلال التفاعل و التعاون مع الآخرين في البيئات الاجتماعية ( ; Little, 2000, 2007, 2009; Benson, 2011; Cooker, 2013; Murray, 2014) ويسمح هذا التفاعل للمتعلمين بتحقيق أهدافهم التعليمية وبناء المعرفة الاجتماعية من خلال الخوض والتعاون مع الأقران والمعلمين، أين يقومون بعملية صنع قرار جماعي متعلق بتعلمهم ويتقاسمون مسؤوليات تحقيق أهداف التعلم وهو ما يوفر الاعتماد المتبادل<sup>١</sup> الذي يسمح بدوره تطوير الاستقلالية، وذلك من منطلق أن المتعلمين قادرون على التفاعل بشكل كامل مع عالم يسيطرون عليه، وتكون لديهم السيطرة على عملية التعلم والمحتوى (Cooke, 2013).

قدم Holec تعريفا كلاسيكيا للاستقلالية ذكره العديد من الباحثين، بحيث يعتبرها "القدرة على تحمل عبئ التعلم الذاتي...وتحمل المسؤولية عن جميع القرارات المتعلقة بكل جوانب التعلم" (Holec, 1981) ويبدو من خلال ذلك فكرة تسليم السلطة والسيطرة والمسؤولية من المعلم الى المتعلم، وتميل للتساؤل حول واقعية هذا ضمن القيود التي يطرحها التعليم التقليدي. ويرى (2000) Dam أن التعلم المستقل يحدث في بيئة تم انشاؤها من طرف المعلم، ويمنح المتعلم فيها امكانية أن يصبح واعيا ومشاركا نشطا في عملية تعلمه، وعليه تنطوي هذه السيرورة على فكرة التغيير في الأدوار بين المعلم والمتعلم، حيث يعمل كلاهما لمصلحة المتعلم.

يلفت الباحثون الانتباه للتحويل في السيطرة<sup>٢</sup> من المدرسين الى المتعلمين، وينضوي ذلك على تغيير في الأدوار، ويعتبر المعلمون في كل السياقات التعليمية الواجهة البشرية التي توجد بين المتعلمين والموارد، بحيث يستطيعون فقط مساعدة الطلبة على تطوير القدرة على التفكير النقدي، ولا يعني الاستقلالية أن يصبح المعلم شيء زائد وإضافي، وإنما يقوم فقط بتغيير دوره من كونه مصدرا للمعلومات الى مستشار ومدير للموارد التعليمية وفق (Yang, 1998) مساعد، ميسر، مرشد، مشارك نشط، ويضيف Benson دور المعلمين في الوساطة بين حق المتعلم في الاستقلالية والقيود التي تمنعه من ممارسة هذا الحق.

وأشار Little الى أن جوهر استقلالية المتعلم هو الرغبة، والمشاركة الاستباقية والتأملية (Little 1991, 2007) وانطلاقا من هذا لا تكون الادارة الذاتية للتعلم هي الهدف النهائي وإنما الوسائل التي يمكننا تسخيرها لرفع قدرة المتعلمين على الفعل، فعملية التعلم قائمة على نشاط المتعلم ومبادرته، وإحساسه بهويته وقدراته المعرفية

<sup>1</sup> Little

<sup>٢</sup> interdependence

<sup>٣</sup> control

والخبرات التي اكتسبها خارج القسم الدراسي (Van Lier, 2008)، ذلك باعتبار أن وكالة المتعلم<sup>١</sup> حدث اجتماعي لا يحدث في الفراغ، وبذلك تكون استقلالية المتعلم ظاهرة تفاعلية/اجتماعية<sup>٢</sup> كما أنها فردية/معرفية<sup>٣</sup>. ويؤكد الدارسون على أن الاستقلالية هي عبارة عن سيورة تقدم فردية، تدريجية<sup>٤</sup>، وغير منتهية، بحيث تكون الوضعية الأكثر انتشارا وشيوعا هي التي تعبر عن متعلمين ليسوا مستقلين بعد، ولكنهم يشاركون في عملية اكتساب القدرة على تحمل المسؤولية عن تعلمهم، ويدعم Candy (1991) هذه الفكرة ويرى أن استقلالية المتعلم هي عملية مستمرة مفتوحة للتدخلات التعليمية بدلا من كونها وضعية يتم التوصل إليها مرة واحدة وإلى الأبد، وعليه فإنه من الضروري تعليمها وانتزاعها<sup>٥</sup> (FERNANDES, 2001; ANDRADE, 2003) وبذلك لا تكون الاستقلالية مجرد منتج<sup>٦</sup> وإنما سيورة<sup>٧</sup> لها مراحل ودرجات أو مستويات عديدة. وقد فرق Littlewood بين شكلين من الاستقلالية: النموذج الأول هو الاستقلالية الاستباقية<sup>٨</sup> أين يدير المتعلمين أنفسهم أنشطة التوجيه والتعلم، أما النموذج الثاني فهو الاستقلالية الرجعية/الارتكاسية<sup>٩</sup> أين يجب على المتعلمين إدارة أنشطة التعلم وموارده بعد تحديد الاتجاه والأهداف من قبل المعلم. (YANG Tao, 2005)

من جانب آخر، وجب التساؤل عن سمات المتعلم المستقل وما هي خصائصه، وقد ذكر Breen & Mann (1997) ضرورة أن يمتلك المتعلم المستقل رغبة في التعلم وأن يمتلك صورة ذاتية إيجابية جنبا إلى جنب مع القدرات ما وراء المعرفية وإمكانية تحمل التغيير والتفاوض مع الآخرين، وبذلك يكون الأقدر على الاستفادة من البيئة التعليمية بشكل استراتيجي، ويشير Omaggio إلى سبع صفات تميز المتعلم المستقل<sup>١٠</sup> وهي: (Thanasoulas, 2000)

-لديه نظرة ثاقبة على أساليب واستراتيجيات التعلم الخاصة به.

-اتخاذ مقارنة نشطة اتجاه مهمة التعلم.

-على استعداد لتحمل المخاطر - للتواصل باللغة المستهدفة بأي ثمن.

-لديه قدرة جيدة على التنبؤ.

-قادر على الولوج للشكل وكذلك المحتوى، أي يعطي أهمية للدقة و الملاءمة.

-تطوير اللغة المستهدفة في نظام مرجعي منفصل مع القدرة على مراجعة ورفض الفروض والقواعد التي لا تنطبق.

-اتباع مقارنة تنسم بالانفتاح اتجاه اللغة المستهدفة.

في هذه الوضعية، يعمل الأساتذة بوصفهم ميسرين للعملية التعليمية بمساعدة الطلبة ليصبحوا واعين بنقاط قوتهم وضعفهم وأنماط تعلمهم ودعمهم لتطوير استراتيجيات تعلمية تمكنهم من التفكير في تعلمهم الذاتي ووضع خطط للأفعال المستقبلية<sup>١١</sup>، وانطلاقا من هذا يصبح الطلبة أكثر عرضة لتطوير استقلاليتهم في عدة جوانب والتي تتميز بالقدرة على الانفصال، التفكير النقدي، اتخاذ القرار والفعل (العمل).

<sup>1</sup> agency

<sup>2</sup> social-interactive

<sup>3</sup> individual-cognitive

<sup>4</sup> gradual

<sup>5</sup> taught & conquered

<sup>6</sup> product

<sup>7</sup> Process

<sup>8</sup> proactive autonomy

<sup>9</sup> reactive

<sup>10</sup> autonomous learner

<sup>11</sup> future action

**إستقلالية المتعلم و التعليم عن بعد، وساطة التكنولوجيا:**

تربط استقلالية المتعلم بالتعليم عن بعد بالدرجة الأولى عن طريق وساطة التكنولوجيا، وهي في الحقيقة علاقة متبادلة ومتكاملة، وتشكل نظرية Moore الموسومة بـ transactional distance إحدى النظريات الأساسية في التعليم عن بعد والتي تشمل ثلاثة متغيرات رئيسية هي: الحوار، البنية<sup>1</sup>، واستقلالية المتعلم<sup>2</sup>. يشير الحوار إلى التفاعل بين المتعلمين والمعلم، ويتم تعريف البنية نسبة لمستوى المرونة والصلابة التي تميز الدروس، وتعتمد استقلالية المتعلم على كل من الحوار و البنية التي تنطوي على قدرة المتعلمين على التحكم في تعلمهم وإدارته بطريقة ذاتية من خلال وضع خطة تعلم، وإيجاد الموارد التي تدعم الدراسة والتقييم الذاتي (Aggeliki, 2017).

ويبدو أن هذه المتغيرات تنطبق على كلا التعليمين (التقليدي والبعدي)، بحيث لا تعد استقلالية المتعلم قدرة فردية فقط وإنما تدريب يساهم فيه المجتمع، وقد وردت هذه الخاصية الفردية في الكثير من الأبحاث المهمة بوساطة التكنولوجيا في التعليم<sup>3</sup>، بحيث أشار Moore & Keasley للعلاقة المباشرة الموجودة بين "بعد العلاقة" و "الحاجة إلى الاستقلالية"، فالبعد الجغرافي الفاصل بين المعلم و المتعلم -عندما يمنحه الوقت للدراسة، الوصول للمحتويات، البحث عن الأساتذة وقت الحاجة- يرتبط أيضا بمبادرة المتعلم وإرادته في تعزيز قدراته (Martins, 2016)، كما أن للنظام التعليمي دور في بناء المهارات المتعلقة بالوصول لإدارة تعلم مستقل، فتحقيق ذلك ليس مرهونا فقط بالكفاءات الفردية للوصول إلى المعلومات وتنظيمها ومعالجتها واستخدامها لمشاركتها اجتماعيا، وإنما يرتبط أيضا بالنمو الاجتماعي للفرد الذي تطالبه المدرسة بالمشاركة بشكل موضوعي، وعليه تتبع الاستقلالية من علاقات متحررة، كاملة، مع أبعاد الحياة المختلفة والتي تنطوي على الجوانب الفكرية و الأخلاقية والعاطفية والاجتماعية و كذلك السياسية.

أشارت هورد إلى أن "الاختيار الواعي" و "المشاركة الذاتية والموجهة" هي خصائص للاستراتيجيات التي تميز التعلم عن بعد أو في البيئات الموزعة، وهي كذلك خصائص تميز مقارنة الاستقلالية لدى المتعلم ، وأضافت كيف أن أقبال المتعلمين على أجهزةهم الخاصة وكيفية تطويرهم للمعرفة والقدرات والمهارات ما وراء المعرفية ليست فقط جزءا أساسيا من التعليم الفعال وإنما شرطا أساسيا له (Hurd, 2000)، وتماشيا مع هذا، فإنه إذا أُريد للمتعلمين أن يصبحوا أكثر فعالية، فإنه ينبغي تدريبهم على تطوير القدرة على اتخاذ خيارات حول تعلمهم ليصبحوا أكثر تأملا، نقدا، ورغبة في خوض التجارب، و تتدخل العوامل المعرفية والعاطفية، مثل الثقة بالنفس، الوعي الذاتي، القدرة على التفكير النقدي والإبداعي واستقلالية العقل (Waters and Waters 2001) في مساعدة الطلبة على أداء مهامهم التعليمية بكفاءة وثقة، ومع هذا الدور النشط يصبح الطلبة مشاركين في مهمتين لطالما اعتبرت جزءا من أدوار الأستاذ في التعليم التقليدي وهما: تصميم المنهج<sup>4</sup> والتقييم<sup>5</sup>، أين تلعب التكنولوجيات والأجهزة دورا محوريا من حيث دعمها للولوج الذاتي، نظرا لمزاياها المحفزة والديناميكية واحتوائها على الموارد المشجعة للتواصل بين المستخدمين حول العالم والداعمة لاستراتيجيات التعلم الجديدة القائمة على: الجوانب المعرفية، ماوراء المعرفية، والاجتماعية-العاطفية.

ساهمت الأجهزة المحمولة<sup>6</sup> وتطبيقاتها الحاملة لبعض الميزات الفريدة في السماح بخبرات تعلمية لم تكن ممكنة مع التعليم التقليدي، ويذكر (Sung, Chang, and Yang (2015 أربع خصائص تجعل تعلم اللغة عبر الأجهزة المحمولة مميزا و مختلفا (Priyatno, 2017) :

<sup>1</sup> dialogue<sup>2</sup> structure<sup>3</sup> learner autonomy<sup>4</sup> technology-mediated-education<sup>5</sup> syllabus design<sup>6</sup> evaluation or assessment<sup>7</sup> mobile devices

أولاً. التنقل/قابلية النقل: والتي تمكّن من تعلم اللغة، أين يتم في أي وقت وفي أي مكان. ونتيجة لذلك، يستوعب سياق التعلم المتنقل أساليب التعلم الجديدة للطلاب بخلاف الفصل الدراسي التقليدي. ثانياً. التواصل/التفاعل الاجتماعي: تساعد المتعلمين على تبادل المعلومات والتعاون والتواصل مع الآخرين. ثالثاً. مرونة السياق: حيث يمكن للمتعلمين استخدام الأجهزة المحمولة لجمع بيانات محددة من موقع معين، والبيئة، والوقت. يمكن للمتعلمين استخدام الأجهزة للوصول إلى موارد التعلم ذات الصلة. رابعاً. الفردية: مما يعني أن المتعلمين يمكنهم تعديل الأجهزة المحمولة وتخصيصها وفقاً لاحتياجاتهم التعليمية الفردية وأساليبهم ومصالحهم.

وعند عند التفكير في الميزات التي اقترحها (Sung, Chang, and Yang's (2015) للتعلم المتنقل، يمكن القول أن دمج منصة التعلم المتنقل<sup>1</sup> في التعلم له فعالية كبيرة في تعزيز استقلالية المتعلم من خلال عدة نقاط (Priyatno, 2017):

أولاً، يسهل التعلم المتنقل سيطرة المتعلمين على تعلمهم. يمكن للمتعلمين توجيه التعلم الذاتي وإضفاء طابع شخصي لهم، كما يمكنهم تعلم اللغة مثلاً في وتيرتها ومكانها ووقتها. ثانياً، يدعم التعلم المتنقل التفاعل والتعاون مع الأقران والمعلم، ويمكن أن يؤدي ذلك إلى تشجيع وتوجيه الانتباه والتفكير وما وراء المعرفة. ثالثاً، يمكن التعلم المتنقل المتعلمين من الوصول إلى المواد التعليمية التي صممها المعلم أو استكشاف مواد أخرى بأنفسهم.

#### خلاصة:

يعتقد البعض أن استقلالية التعلم أو التعلم المستقل<sup>2</sup> باستخدام التكنولوجيا تعني عمل الطالب أو المتعلم بشكل منعزل، في حين أن الحقيقة غير ذلك تماماً، لأن الاستقلالية التي نقصدها هي التي تدعم الاتصال والتجمع وليس الانفصال والعزلة، فالأنماط التعليمية التي ذكرناها (التعلم التعاوني، التعلم مع الأقران) هي في الحقيقة أساليب تقوم على استقلالية المتعلم وإدراكه لهذه القدرة لديه، كما أنها تعد من جانب آخر داعمة ومشجعة لهذه الاستقلالية من خلال تعزيزها لأبعاد الحوار والتبادل والدعم، والوعي بالذات... الخ بالإضافة لذلك، تجدر الإشارة إلى أن التكنولوجيا لوحدها ليست سوى وسيط، وأن الأجهزة المحمولة والتطبيقات والبرامج لا تعزز بحد ذاتها تطوير الذات بشكل تلقائي، وإنما يجب على المعلم اختيار منصة التعلم البعدي المناسبة والتي تمكّن من استيعاب مبادئ استقلالية المتعلم، كما أنه من الضروري أخذ مسألة المكتسبات السابقة والمهارات المحصلة بعين الاعتبار في أي تقييم للتعليم البعدي، بحيث أشار (Alves & Junior (2006 للصعوبات الكبيرة التي واجهت الطلبة في تعليمهم عن بعد ومنعتهم من التحكم، بالإضافة لضعف اقبالهم على قراءة المواد المتاحة والمشاركة في المهام، وإقبالهم على زيارة البيئة الافتراضية فقط لتسجيل الحضور سلبياً. في الأخير يجدر بنا التنويه بأهمية التعليم البعدي في علاقته باستقلالية المتعلم، والذي أثبتت فعاليته في رفع مستوى التعليم الجامعي في عدد من البلدان بطريقة مرنة وديناميكية، تتجاوز التركيز على أنماط موحدة وجامدة، من أجل الاستجابة لجميع متطلبات الأساتذة المعلمين والطلبة المتعلمين على حد سواء وفي إطار علاقة تبادلية مع التركيز أكثر على المتعلمين، وهذا للتوجه نحو الأهداف التي ترمي الجامعة تحقيقها من خلال وظائفها البيداغوجية الممنهجة. ومن الواجب على المهتمين بهذا الميدان أن يضعوا في اعتبارهم بأن التكنولوجيا أو الأسلوب التعليمي وحدهما لا يحلان مشاكل التعليم وليس سبباً في تدهوره أو في تطوره وإنما الطريقة التي يتم بها تسخير والاستحواد على هذه الطرق والأنظمة كما الاستعداد المعرفي والتوظيف العقلائي والهادف لها هو الذي يصنع الفارق.

<sup>1</sup> mobile learning

<sup>2</sup> autonomous learning



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#### HOW TO CITE THIS ARTICLE

Lalidji, Mohamed Amine (2023). Learner Autonomy through Distance Learning Process: the Mediation of Technology. LANGUAGEART. 8(1), 23-36. Shiraz, Iran. [in Arabic]

DOI: 10.22046/LA.2023.02

URL: <https://www.languageart.ir/index.php/LA/article/view/308>





## استقلال یادگیرنده در فرآیند یادگیری از راه دور با میانجیگری فناوری

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(تاریخ دریافت: ۲۰ اردیبهشت ۱۴۰۱؛ تاریخ پذیرش: ۱۳ بهمن ۱۴۰۱؛ تاریخ انتشار: ۹ اسفند ۱۴۰۱)

هدف از این مقاله تأکید بر اهمیت آموزش از راه دور در رابطه آن با استقلال یادگیرنده است. از زمان تغییر الگوی آموزش از معلم محوری به دانش آموز محوری، راهکارهای زیادی برای مستقل کردن و انگیزه بخشیدن به یادگیری ارائه شده است. مفهوم استقلال ارائه شده توسط چندین نویسنده به فعال بودن فراگیران برای دسترسی، مرور، جستجوی محتوا و برآورده کردن خواسته های معلمان اشاره دارد. این امر محققین را به این نتیجه رساند که استقلال قبل از هر چیز باید از درون نشأت بگیرد، بنابراین، فراگیران را مسئول یادگیری خود کند. در همان زمان، ما بررسی می کنیم که چگونه دانشگاه ها از پتانسیل فناوری های نوظهور تحت وب ۲،۰ برای تسهیل برآورده شدن تمام نیازهای فراگیران و تقویت یادگیری آنلاین و از راه دور فراگیران استفاده می کنند. با استفاده از رویکرد تحلیلی به این نتایج مهم رسیدیم: ۱- نقش میانجیگری فناوری و ابزارهای مشارکتی آنلاین در حمایت از آموزش از راه دور، ۲- اهمیت دستیابی به استقلال فراگیران به عنوان شرط موفقیت آموزش از راه دور، ۳- فناوری و استقلال یادگیرنده الزامات فنی و شناختی جهت موفقیت آموزش از راه دور را تشکیل می دهد.

**واژه های کلیدی:** یادگیری از راه دور، استقلال یادگیرنده، یادگیری مشارکتی، یادگیری همتایان، میانجیگری فناوری.

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## ORIGINAL PAPER

### Learner Autonomy through Distance Learning Process, the Mediation of Technology

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(Received: 10 May 2022; Accepted: 2 February 2023; Published: 28 February 2023)

In the aim of this contribution is stressing the importance of distance learning in its relation to learner autonomy. Since the shift in the teaching paradigm from teacher-centeredness to student-centeredness, many solutions have been offered to make learning more autonomous and inspiring. The concept of autonomy presented by several authors regards proactivity of learners to access, browse, search content, and meet the demands of the teachers. This led the researchers to the conclusion that autonomy should first of all comes from within, thus, making the students responsible for their own learning. In the same time, we investigate how universities use the potential for emerging technologies under the banner of web 2.0 to facilitate the fulfillment of all learners's needs and to enhance student online and distance learning. Through the use of the analytical approach, we reached these important results: 1-the role of technology mediation and online collaborative tools in supporting the distance learning, 2-the importance of achieving learner autonomy as a condition for the success of distance learning, 3- that technology and learner autonomy constitute the technical and cognitive requirements for the success of distance learning.

**Keywords:** Distance Learning, Learner Autonomy, Collaborative Learning, Peer Learning, Technology Mediation.

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## ORIGINAL RESEARCH PAPER

### Investigating Translatability and Translation Strategies of Idiomatic Expressions in the Blind Owl by Hedayat Analyzing the Native Translator's Performance

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(Received: 30 September 2021; Accepted: 9 December 2022; Published: 28 February 2023)

The globalization of communication has increased the importance of translation. However, sometimes cultural and linguistic differences between languages are challenging even more than the translator's role. Idiomatic expressions are often challenging issues in the realm of translation. This article has investigated applied strategies and translatability of idiomatic expressions in *The Blind Owl* (Būf-e kūr). Therefore, the well-known English translation by Bashiri (2013) was examined. The data were analyzed to find applied strategies and investigate the translatability and untranslatability of idiomatic expressions. Two hundred ninety idiomatic expressions were collected of the corpus and its English translation. A few untranslatable idiomatic expressions have been found due to linguistic and cultural differences. Moreover, the author's style in the book has impacted the translation. Although Bashiri's performance as a native translator in applying translation strategies was found efficient, in some cases, his familiarity with the language and culture of the source language does not lead to total correspondence between the source and target texts.

**Keywords:** Idiomatic Expressions, Translatability, Untranslatability, Native Translator, Culture-Specific Items.

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### Introduction

Idiomatic expressions (idioms or fixed expressions) usually convey certain stylistic and specific cultural connotations, and also, the combination and the order of words cannot be changed (Baker, 2011). So, finding an adequate equivalent is difficult for translators. Idiomatic expressions may have a similar counterpart in the target language (TL), but two expressions may have different connotations (Baker, 2011). Comprehending the meaning of idiomatic expressions of each language needs good knowledge of both languages and cultures. One should be able to cope with finding a suitable equivalent for the idiomatic pairs (Shojaei, 2012).

Translating idiomatic expressions as an important part of every language have an important role between languages. People of different languages in any society use mostly different expressions or idioms to convert a similar meaning, in a way that while an expression might be completely touchable and easy-to-understand for the speaker of a specific language, the same set of words and expressions may seem fully ambiguous and even in some cases irrational to the speakers of the other (Baker, 2011). Cultural untranslatability occurs when a specific situational feature, which is functionally significant for the source language (SL) text, does not exist in the TL culture (Catford, 1965).

According to Catford (1965), the problem of translatability and untranslatability is not “dichotomy”, it is more like the variant between the absolute translatability and absolute untranslatability. Newmark (1988a) believed that, when translating some elements of language are not simple or obvious, the concept of translatability is one issue that can be discussed. Some previous studies report the untranslatability of literary items such as allusion and figure of speech due to cultural differences between languages (Mohammadi & Keshavarzi, AL-Harashseh). Therefore, this study tries to investigate applied strategies by the translator's performance in rendering the idiomatic expression to explore the reasons for untranslatability in detail. Idiomatic expressions are embedded factors in the culture and cultural aspects of translation are related to the beliefs, religion, customs, literature, and local conditions.

Hence, translator should know the source language's religion, literature, and beliefs to dominate the precise meaning. Moreover, culture and language are improving in society at the same time (Moon, 1998). Therefore, translator should be careful about the relationship between culture and language. The study of translatability and untranslatability of idiomatic expressions can provide valuable insights into how translators tackle such idiomatic expressions in the translation process (De Pedro R, 1999). In the same vein, the present study investigated linguistic and cultural untranslatability in English-translated version of idiomatic expressions in Hedayat's 'The Blind Owl'.

Absolute untranslatability, whether linguistic or cultural, does not exist. At the same time, the perfect translation, i.e., one which does not entail any losses from the original, is unattainable, especially when dealing with literary translation (De Pedro, 1999). It can be true that there is no absolute untranslatable due to some translation strategies. One thing remains unclear: translators how could be unattainable when a book like *The Blind Owl* with a specific style is the corpus of study.

The present study attempted to explore which strategies the translator restored more often to overcome cultural and linguistic untranslatability in the process of translation and to identify the extent of the translatability of idiomatic expressions in Hedayat's 'The Blind Owl'. In addition, the study tries to assess the performance of native translator. The present study expands our knowledge about the translatability of idiomatic expressions in translated originals, and literary texts and provides insights into their translations. Newmark (1988) believes that a good translator or writer could often avoid errors of language use and uses the ordinary senses and show delicacy to language.

The purpose of this study is, analyzing the applied strategies in translating idiomatic expressions of the book *The Blind Owl* to see which strategies were adopted more often by the translator and to see that the translation strategies can deal with the problem of untranslatability or cannot. In addition, the study tries to clear native translator's performance in translating idiomatic expressions. Hedayat's well-known novel 'The Blind Owl' selected as the source text and English translated text as the target text.

In addition, Baker's (2011) translation strategies have been chosen as the theoretical framework of this study. The finding of this study will have an influential role in identifying appropriate strategies for translating idiomatic expressions and also will help many translators to find a suitable equivalent to express the meaning and translating as naturally and accurately as possible. Moreover, according to Catford's theory, this study intends to examine a translated text of the book *The Blind Owl* to determine the translatability and untranslatability of idiomatic expressions.

The research questions of this study are as follows:

1. Which particular strategies have been used by the native translator to translate the idiomatic expressions from Persian into English?
2. How do translation strategies deal with the problem of untranslatability?
3. What is the extent of translatability of the idiomatic expressions in the translation of *The Blind Owl*?
4. Does the native translator's familiarity with the Persian language and culture affect the correctness of the transference of the idiomatic expressions from Persian into English?

## **Literature Review**

### **Introduction**

The process of translating idiomatic expressions from one language into another is a work which obliges a translator to have knowledge of the culture and other related factors that is needed for translating the idiomatic expressions to identify and cope with the problems in the process of finding an efficient equivalent in TL. This study intends to examine English translation of the idiomatic expressions based on Baker's (2011) categorization of translation strategies. Also, this research sets out to investigate the translatability and untranslatability of idiomatic expressions based on Catford's (1965) theory.

### **Culture-specific Items**

According to Nord (2001), CSI is a cultural phenomenon that is present in one culture but is not present in another culture (in the same way). Aixela (1996, 56) notes that "many discussions of CSIs have avoided offering any definition of the concept implying that it is intuitively recognizable". Moreover, Aixela (1996) confirmed that CSIs could be recognized only with indication to a certain source text. Newmark (2010) considers that CSIs are seen as separate units like items in a glossary. Baker (2011) claimed that the culture-specific concept may be abstract or concrete and relates to a religious belief, a social custom, or a type of food.

According to (Newmark, 2001), culture is the greatest obstacle in the process of translation and for having an accurate translation, translator should refer to culture only in anthropological sense. He believes "in translation studies and in translation theory, culture covers the whole area of socio-linguistics" (173).

### **Translatability**

Some scholars believe that translatability is ensured by the existence of linguistic factors such as syntactic and semantic categories shared by all languages (De Pedro, 1999). Other scholars have adopted the second approach based on the concept that translatability is jeopardized (according to which the reality is interpreted in different ways by different linguistic communities) (De Pedro, 1999). The third approach to translatability was developed in France in the late 1960s, challenging the notion of translation as a matter of transfer the meaning. This approach was found by Andrew Benjamin, Michel Foucault, Paul de Man and Jacques Derrida (De Pedro, 1999).

Newmark (1988a) believes when translating some elements of language is not simple or obvious, the concept of translatability is one issue that can be discussed. In previous studies, De Pedro (1999) deduced that text's function has an important role; a text with an aesthetic process makes translation difficult, whereas the informative function of text could be more accessible. As cited in Aixela (1996, 54), the first two laws of translatability proposed by Even-Zohar (1978) and Toury (1995) state that "translatability is high when textual traditions involved are parallel and when there has been contact between the two traditions," (De Pedro, 1999).

The above-mentioned studies provide helpful information on the level of text; whereas translating idiomatic expressions seems to be one of the complicated issues in translation. This article has considered idiomatic factors. Omrani and Shams Hosseini (2021) believe that there are many idiomatic expressions in Iranian Culture that are not clear for other language speakers; thus, translators need to be knowledgeable of the culture of the source language. The most important problem is related to the differences between the cultures of the source and the target languages.

According to Reiss (2014, 31-38), "literary works, including literary prose, imaginative prose, and poetry in all its forms, are form-focused, in which the author makes use of formal elements for a specific aesthetic effect." Therefore, it is necessary to find a similar device to represent its literary and aesthetic function in a form-focused text. For example, facing an idiomatic expression in such texts, the translator must replace it with an equivalent expression.



### Untranslatability

Roman Jakobson classifies as untranslatable only poetry (Hatim & Munday, 2004). From this statement, the authors deduce that the sense may translate, while the form often cannot, "and the point where form begins to contribute to sense is where we approach untranslatability" (Hatim & Munday 2004, 10). Therefore, the domain of untranslatability approached because the idiomatic expressions represent the case of translating both sense (meaning) and form.

Catford (1965) presented the first definition for translation. He stated that translation is the replacement of equivalent textual material from one language into another language. Catford (1965) further states that "idioms and phraseological units should not be considered as the only possible translation units on the level of combination of words" (p.54). According to Catford (1965), "source and target language words do not usually have precisely the same meaning in the linguistic sense, but that does not mean that they could not nevertheless function well enough in the same situation" (p.49).

Nobody can ignore the differences across languages. Furthermore, there are some elements in one language but they cannot be used in other languages (Catford, 1965). However, there are some situations in which there is no one to one correspondence between languages, it is referred to as untranslatability (Catford, 1965). According to Catford (1965), Failure to find a TL equivalent is due entirely to the difference between the SL and the TL. Some examples of this type of untranslatability would be ambiguity, play on words (puns), polysemy (the quality or state of having a few meanings, as opposed to having a single meaning or many meanings), etc.

Catford (1965) made a distinction between linguistic untranslatability and cultural untranslatability:

1. Linguistic untranslatability: "failure to find a TL [target language] equivalent is due entirely to differences between the SL and the TL" (Catford 1965, 98). Some examples of this type of untranslatability would be ambiguity, plays on words, polysemy, etc.

2. Cultural untranslatability: arises "when a situational feature, functionally relevant for the SL [source language] text, is completely absent from the culture of which the TL [target language] is a part" (Catford 1965, 99). For instance; names of some institutions, clothes, foods and abstract concepts, amongst others.

According to Baker (2011):

Idioms and fixed expressions which contain culture-specific items are not necessarily untranslatable. It is not the specific items an expression contains but rather the meaning it conveys and its association with culture-specific contexts which can make it untranslatable or difficult to translate (P.71).

Baker (2011) claims that different grammatical structures in the SL and TL may cause remarkable changes in the way the information or message is carried across. These changes may induce the translator either to add or to omit information in the TT because of the lack of particular grammatical devices in the TL itself.

Baker (2011) states that:

"The way in which an idiom or a fixed expression can be translated into another language depends on many factors.... Questions of style, register, and rhetorical effect must also be taken into consideration" (pp. 75-76).

Regarding translation strategies, Baker (2011, pp.75-85) presents six strategies for translating idioms:

1. Using an idiom of similar meaning and form
2. Using an idiom of similar meaning but dissimilar form
3. Borrowing the SL idiom
4. Translation by Paraphrase
5. Translation by Omission of a play on idiom
6. Translation by omission of entire idiom

Catford (1965) and Baker (2011) suggest that culture is rather a matter of degrees, linguistic and cultural differences between two different languages make perfect correspondence practically impossible. Moreover, from the Catford's theory and Baker's proposed strategies concluded that, idiomatic expressions usually convey certain stylistic and specific cultural connotations and also the combination and order of words cannot be changed. So, finding adequate equivalent is difficult for translators.

#### **Role of a Translator in Translation**

In translating idiomatic expressions which convey strong connotations, translation plays a very important role and since the translation is a mean for communicating between languages, the role of translators has more significance in the process of translation. Therefore, it can be a challenging issue for translators to find acceptable equivalents. Culture-specific items carry negative, positive, or neutral connotations (Afrouz, 2021). In translating idiomatic items, translation plays a significant role, and since the translation is a mean of communication between languages, the role of translators has more significance in the process of translation.

Baker (2011) argues that a person's competence for using idiomatic expressions of a foreign language is not comparable with that of a native speaker. Also, she suggests that most of the translators cannot hope to be same with native speakers of a language about judging when and how an idiom can be manipulated in the language when they are working into a foreign language.

The translator needs to have an experience in the translation studies to understand the source and the target language and the message in the original text which is proposed by the author of the text well (Floranti & Mubarak, 2020). Venuti (1995) believes that, the invisibility of the translator is a weird self-annihilation; undoubtedly, convincing and practicing translation reinforces its marginal status in Anglo-American culture. And finally, the translator's task is to create conditions under which the SL author and the TL reader can interact with one another (Lotfipour, 1997).

Venuti (1995) states that, the concept of invisibility of the translator is a cultural critique, a diagnosis that opposes the situation it represents. On the other hand, the issue should be considered to make the translator more visible to change and resist the conditions under which translation is theorized and practices nowadays. He believes that the first step will be "to present a theoretical basis from which

translations can be read like translations, as texts in their own right, permitting transparency to be demystified, seen as one discursive effect among others".

In this part the role and the task of translator between two languages for making communication in the process of translation were discussed. To translate idiomatic expressions well, the translator first needs to be able to recognize them in the original text, then to find the meaning and finally to identify an appropriate equivalent to the TL. For dealing with problems of literary translation, translators should find pragmatics techniques. Literary translation consists of the translation of poems, plays, literary books, literary texts, rhymes, literary articles, non-fiction stories, short stories, etc. Translators should translate the language and render information to reader and translate the culture and context.

#### **The Blind Owl**

Sadeq Hedayat's 'the Blind Owl' is a masterpiece in the modern Persian literature. The Blind Owl is Hedayat's major literary work of the 20th century in Iran. It is believed that much of the novel had already been completed by 1930 while Hedayat was still a student in Paris. The Blind Owl was translated into French by Roger Lescot during World War II. In Germany, two translations appeared in the early 1960s. The Blind Owl was translated into English by D.P. Costello (1957), Henry D. G. Law, and Iraj Bashiri (2013).

Bashiri's translation was revised first in 1984 and then in 2013. In Turkey, in Poland, in Romania, in Mexico, in Urdu, in India, in Finland, in Armenian, in Japan, in Indonesia, in the Philippines, in the Netherlands, in China, in Czechoslovakia. (Afrouz, 2021). According to Costello (1997), the Blind Owl is considered as the most important work of modern Iranian literature. It is a haunting tale of loss and spiritual degradation.

Sadegh Hedayat's masterpiece details a young man's despair after losing a mysterious lover with potent symbolism and terrifying surrealistic imagery. The Blind Owl, which has been translated into many foreign languages, has often been compared to the writing of Edgar Allan Poe. Every work like the Blind Owl has many aspects: cultural, religious, literary, artists, socio-political, philosophical, and others, each of these aspects should be separated by experts to deal with it.

The Blind Owl is a kind of fiction and the correspondences are not as accurate as it. (Bashiri 2013, 78). Thus, this novel could be the best for the present study due to the majority of cultural-bound items such as idioms. According to Bashiri (2013), the Blind Owl is in two parts: Each part depicting a phase on a continuum of the cosmic drama dealing with birth and rebirth, while in the first life the character is distracted by visions that destine him to rebirth, in the second life, using the knowledge gained in his previous life, he successfully recognizes the cause of his rebirth and eliminates it (p.81).

#### **Difficulties in Translating Idiomatic Expressions**

Regarding terms or contexts, a concept, the untranslatable, is part of the translation process. Roman Jakobson's main idea was that "all cognitive experience and its classification is conveyable in any existing language" and he classifies as untranslatable only the poetry (Hatim & Munday: 2004. 10).

From this statement, the authors deduce that the sense may be translated, while the form often cannot “and the point where form begins to contribute to sense is where we approach untranslatability. This clearly is most likely to be in poetry, song, advertising, punning and so on, where sound and rhyme and double meaning are unlikely to be recreated in the TL” (Hatim & Munday; 2004, 10). From last statement, the domain of untranslatability is approached because the fixed expressions represent the case of translating both sense (meaning) and form.

Baker (2011) claims that, “the first difficulty that a translator comes across is being able to recognize that he or she is dealing with an idiomatic expression” (p.69). If the translator can recognize the idiomatic expression the next step is to decide how to translate idiomatic expression from the SL into the TL.

According to Baker (2011, pp.71-75):

the main difficulties involved in translating idiomatic expressions (idioms and fixed expressions) may be summarized as follows:

- a) An idiom or fixed expression may have no equivalent in the TL.
- b) An idiom or fixed expression may have a similar counterpart in the TL, but its context of use may be different; the two expressions may have different connotations.
- c) An idiom may be used in the source text in both its literal and idiomatic senses at the same time.
- d) The very convention of using idioms in written discourse, the contexts in which they can be used, and their frequency of use may be different in the source and TLs.

#### **Theoretical Foundations**

Carter (1998) classifies idioms as “a type of fixed expression that include: proverbs, stock phrases, catchphrases, allusions, idiomatic similes and discursal expressions” (P.66). Vinay&Darbelnet identify two translation strategies: direct translation and oblique translation which are similar to literal and free translation. Direct translation covers three procedures (literal, borrowing and calque translation) and oblique translation covers four procedures (transposition, modulation, equivalence and adaptation).

Anton Popovic (1976) also distinguished between linguistic and cultural untranslatability in A Dictionary for the Analysis of Literary Translation. Bassnett-McGuire (1980) defines the former as: “A situation in which the linguistic elements of the original cannot be replaced adequately in structural, linear, functional or semantic terms in consequence of a lack of denotation or connotation” (p.34). This categorization is very similar to the one proposed by Catford.

However, the Popovic’s definition of cultural untranslatability is substantially different from that of Catford. Catford’s initial approach about cultural untranslatability shows a fundamentally linguistic nature, whereas Popovic’s, as Bassnett-McGuire indicates, implies a theory of literary communication. Neubert established a classification in four different categories (Wilss 1982, 114):

1. Texts which are exclusively source-language oriented: Relatively untranslatable.

2. Texts which are mainly source-language oriented (literary texts, for example): Partially translatable.
3. Texts which are both source-language and target-language oriented (as the texts written in language for specific purposes): Optimum translatable.
4. Texts which are mainly or solely target-language oriented (propaganda, for instance): Optimum translatable.

This classification is arguable, as the limits established between the different degrees of translatability are vague and arbitrary. Correlation between a text and its degree of translatability, and its level of translation equivalence is not always straightforward.

#### Methodology

##### Corpus

The Blind Owl that is written by Sadeq Hedayat (1937) and English translated version by Iraj Bashiri (2013) provided the corpus of this study. This book was chosen because according to many famous writers and theorists, The Blind Owl is among the valuable and working ones.

- Henry Miller, the great American writer says that the book The Blind Owl is the best book I have ever read.
- Andréa Breton, the leader of surrealist movement says that The Blind Owl is one the top twentieth century novels.
- In Iran, the director Darioush Mehrjuie made the film “Hamoon” based on The Blind Owl.

In addition, Baker’s (2011) translation strategies have been chosen as the theoretical framework of this study. The finding of this study will have an influential role in identifying appropriate strategies for translating idiomatic expressions. Moreover, according to Catford’s theory, this study intends to examine two translated texts of the book The Blind Owl to determine the translatability and untranslatability of idiomatic expressions. The present study is based on strategies that were proposed by Baker (2011) for translating:

1. Using an idiom of similar meaning and form
2. Using an idiom of similar meaning but dissimilar form
3. Borrowing the SL idiom
4. Translation by Paraphrase
5. Translation by Omission (p.75-85).

Based on Catford’s (1965) theory, the following definitions in A Linguistic Theory of Translation: Linguistic untranslatability: “failure to find a TL [target language] equivalent is due entirely to differences between the SL and the TL” (Catford 1965, 98). Cultural untranslatability: arises “when a situational feature, functionally relevant for the SL [source language] text, is completely absent from the culture of which the TL [target language] is a part” (Catford 1965, 99). This research was a corpus-based research and descriptive – comparative one that aims to highlight strategies for translating idiomatic expressions from Persian into English to identify the translatability and untranslatability of idiomatic expressions.

**Design**

This research was corpus-based research and descriptive – comparative one, highlighting strategies for translating idiomatic expressions from Persian into English to identify the translatability and untranslatability of idiomatic expressions. The present paper is based on a case study of the book *The Blind Owl* written by Sadeq Hedayat and its English-translated version. For investigating the translatability of the idiomatic expressions according to Catford's theory, the Baker's proposed strategies which is applied by translator for translating the idiomatic expressions were examined.

**Procedures***Data Collection*

The data was collected from the book, the *Blind Owl* and its translation. The book was available in the market of Iran. However, the translated text was not so easy to find in the market. The translated text was downloaded from the [www.academia.edu](http://www.academia.edu). Then the original book and its translation were viewed by the researcher in the process of analysis to find the idiomatic expressions in the original book and the parallel translation of idiomatic expressions in the translated text. The theoretical framework of this study is based on the translation strategy proposed by Baker (2011) for translating idiomatic expressions and Catford's (1965) theory for (un)translatability.

*Data Classification*

First, 290 idiomatic expressions of the book *The Blind Owl* were highlighted according to the glossary of Dehkhoda (1930-1931) online. Moreover, they have been searched in the website [www.vajcayab.com](http://www.vajcayab.com), and then, the equivalents of these items in translated text were specified. Second, the strategies have been adopted by the translator for translating the items were examined according to Baker's (2011) categorization of translation strategies. Third, in order to have a comprehensive picture of data gathering, tables were drawn for each part. Forth, the performance of the translator in translating the idiomatic expressions has been assessed by investigating his applied strategies. Then, the translatability and the untranslatability of the idiomatic expressions according to Catford's theory were investigated.

In order to make the study reliable, two raters rated the collected data. The researcher in this study arranged a table of collected data for evaluation. For analyzing the data as the raters with Ph.D., Degrees rated the data. Moreover, the raters are familiar with both Persian and English. This research was not an experimental type; it was descriptive; therefore, there were no participants or members.

**Data Analysis****Adopted Translation Strategies**

After collecting the Persian idiomatic expressions and their English equivalents, the data are classified into two categories (translatability and untranslatability) according to Baker's strategies and Catford's theory. First, the data are investigated by Baker's strategies and the strategies are identified from English translations. Then, the data are set into above mentioned categories. In general, five translation strategies are identified as follows:

### 1. *Similar Meaning and Form*

This procedure focuses on both the form and meaning of an idiomatic expression. Example (1): همینکه به خودم آمدم

Meaning: 1. to begin acting and thinking like my normal self, 2. to recover my senses, 3. to recover my capacity for sound judgment.

Translation: when I came to myself.

In example (1), both expressions in Persian and English are idiomatic with the same lexical items.

Example (2): مرا مثل شمع آب می کند

Meaning: 1. If a strong feeling melts you away, you feel it stronger and torturing.

Translation: Like a candle, melts me away.

In example (2), translator has employed correct equivalent. Both expressions have same lexical items and same meaning.

Example (3): وقت را بکشم

Meaning: wasting time without doing a work.

Translation: to kill time.

In example (3), the lexical items and the meaning in both Persian and English fixed expressions are the same.

### 2. *Similar Meaning and Dissimilar Form*

Dissimilar form means that the lexical items of the SL idiomatic expressions are not the same as the TL idiomatic expressions; while, a semantic equivalent is given in TL.

Example (1): سوراخ منیه

Meaning: 1. Every part of a place, 2. small spaces in something or parts of something that are difficult to reach.

Translation: Nooks and crannies.

In example (1), both Persian and English expressions have idiomatic meaning with different lexical items.

Example (2): هفتاد سال سبیه

Meaning: you do not care about something, especially the annoying things that someone else is doing or saying.

Translation: I don't give a damn.

In example (2), both expressions are in same idiomatic meaning but in different lexical items.

Example (3): مثل سببی که نصف کرده باشند

Meaning: to look extremely similar to someone.

Translation: Spitting image of one another.

In example (3), both expressions carry the idiomatic meaning with different forms.

### 3. *Borrowing*

Borrowing means just the use of loan words.

Example (1): سیزده به در

Meaning: the thirteenth day (last day) of Norouz which is traditionally considered as unlucky and a sinister day. and people should not stay at home.

Translation: thirteenth day of Farvardin.



In example (1), Translator has borrowed a word from SL to clarify the expression for the readers in TL. But the English equivalent do not have the connotation of Persian expression.

Example (2): ریش حناپسته اش

Meaning: someone with henna-dyed beard follows the Islamic tradition to show his belief.

Translation: hennaed beard.

In example (2), the origin of the word “حنا” is Arabic. So, this word is a loan word in SL and translator has translated the loan word from SL into TL. “Henna” is a loan word in the English language as well.

Example (3): چهارشنبه آخر سال

Meaning: festival of fire (chahar shanbeh suri) is held the last Wednesday of a year. Chahar Shanbeh Suri celebration usually starts in the evening, with people making bonfires in the streets and jumping over them. Some believe jumping over bonfires is a way of taking away negative energy, sickness, and problems and in turn getting fulfillment, warmth, and energy. Chaharshanbe Suri serves as a cultural festival for many Iranians.

Translation: last Wednesday of the year.

In example (3), translator has borrowed the expression without its traditional and cultural meaning.

#### 4. Translation by Paraphrase

This is the most common way of translating idioms and fixed expressions and the meaning of the idiomatic expressions are explained in a non-idiomatic way.

Example (1): فال گوش

Meaning: listen to someone's private conversation without them knowing.

Translation: Eavesdropping.

In example (1), translator has applied the paraphrase strategy for translating this idiomatic expression.

Example (2): کج سلیقه

Meaning: someone who cannot be careful about what says or does.

Translation: disposed of architect.

In example (2), as it is clear, translators have applied the paraphrase strategy for translating this expression.

Example (3): آب تو دلم تکان نمی خورد

Meaning: The smallest incident did not happen.

Translation: I could barely feel.

In example (3), translator just paraphrase the idiomatic expression.

#### 5. Translation by Omission

This strategy is used often when an equivalent fixed expression is not found in the target language.

Example (1): یک مشت

Meaning: An amount that is as much as you can hold in your hand.

Translation: ---

In example (1), translator has omitted this fixed expression without any linguistic and cultural reason.



Example (2): تقلا و جان کندن

Meaning: suffering and striving.

Translation: ---

In example (2), translator has omitted the expression as well.

Example (3): حرفهای پوچ

Meaning: meaningless and useless talk.

Translation: ---

In example (3), translator has employed the omission strategy.

Translator has used the strategies such as; similar meaning and form, similar meaning and dissimilar form, paraphrase, borrowing, omission and some wrong translation which is not among the translation strategies. Paraphrase has the most frequency in translating the idiomatic expressions. Translator has omitted the cases for three reasons as the above-mentioned; (a) to prevent repetition (b) item is unnecessary to translate (c) compensate the meaning of expression by translating the similar expression.

#### *Translatability*

Translatability means translation is possible (Catford, 1965). In this study, most of the idiomatic expressions are translatable. Example (1): بیابش افتادم means; to ask someone, in a very emotional way, to do something for you, is translated to: threw myself at her feet. Example (2): روی هم رفته means; to do something completely or as well as you can, is translated to: on the whole. Examples (1) and (2) are clear because the translator has found the idiomatic expression in the TL. Example (3): از خود بیخود شده بودم means; get out of your normal state, is translated to: I lost consciousness. In example (3), translator employed the common way of translating when a match cannot be found in the TL or when is not appropriate to use the idiomatic expression in the TL. Therefore, the translation by paraphrase can prove the translatability.

As it can be seen in (table 1), example 4 is translatable, while the translator has employed an omission strategy. Sometimes it is possible that a translator omits one expression because of some logical reasons. For instance, معدوم شدنم is omitted by boy translator because the writer has written three different words with the same meaning in one sentence such as مرگم، معدوم شدنم، خواهد مرد. Translator for avoiding of repetition have omitted معدوم شدنم. But he translate the last word with the same meaning at the end of the sentence.

**Table 1.**

*Examples of translatability*

Example	Employed strategy by the translator	(un)translatability
Example 1	Similar meaning and form	Translatable
Example 2	Similar meaning and dissimilar form	Translatable
Example 3	Paraphrase	Translatable
Example 4	omission	Translatable

#### *Untranslatability*

Four expressions are borrowed by translator. (1) سیزده بدر means; the thirteenth day of Nowruz, which is traditionally considered as an unlucky and sinister day and should have left home for having a picnic, is translated the thirteenth day of

Farvardin by translator, is an untranslatable expression because this expression related to the culture of SL, 13 is an unlucky number in Iranian culture and at the first thirteenth day of the year, people should go out of the home. So, it is in the branch of cultural untranslatability. (2) یک قران ودو عباسی means; a unit of money during the reign of Reza Shah which was valueless, is translated two qerans and one abbasi, is in the branch of linguistic untranslatability, because this expression shows the unit of money in one era, also it shows the low price of money.

حنا is a loan word in the SL, its language is Arabic. In Islam, khe(a)zaab (henna is used to dye beard and the hand) is included emphatic tradition for men. So, (3) ریش حنا بسته اش means; someone with henna-dyed beard follows the Islamic tradition to show his belief, is translated hennaed beard, is an idiomatic expression with strong religious connotation which is not possible to translate. It can be in the branch of cultural untranslatability. (4) چهارشنبه آخر سال means; festival of fire (chahar shanbeh suri) is held the last Wednesday of a year. Chahar Shanbeh Suri celebration usually starts in the evening, with people making bonfires in the streets and jumping over them. Some believe jumping over bonfires is a way of taking away negative energy, sickness, and problems and in turn getting fulfillment, warmth, and energy. Chahar shanbe Suri serves as a cultural festival for many Iranians. That is translated last Wednesday of the year. It is a cultural specific item which carry the strong cultural connotation is not translatable.

#### Results

This study attempts to illustrate the frequency of strategies applied by a native translator and the number of translatability and untranslatability. The quantitative results are shown in the figures. As shown in figure 1, the similar meaning and dissimilar form and the similar meaning and form are approximately at the same and the most frequency. Furthermore, just one wrong translation has been identified in the translation of idiomatic expressions by the translator. Translation by paraphrase is the most similar strategy that translators have applied in translating the idiomatic expressions. In figure 2, as it is clear, just four idiomatic expressions are untranslatable, and the others are translatable. It means that the translation of the idiomatic expressions is possible in this study.

Table 2. *Applied strategies by translator.*

Strategy	frequency	Percentage
Similar meaning and form	93	32.06%
Similar meaning and dissimilar form	94	32.41%
Borrowing	4	1.37%
Paraphrase	90	31.03%
Omission	8	2.76%
Wrong	1	0.34%
Total	290	100%

Figure1. Applied strategies by translator

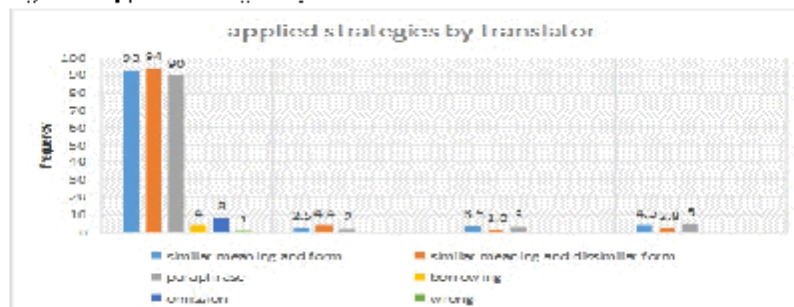
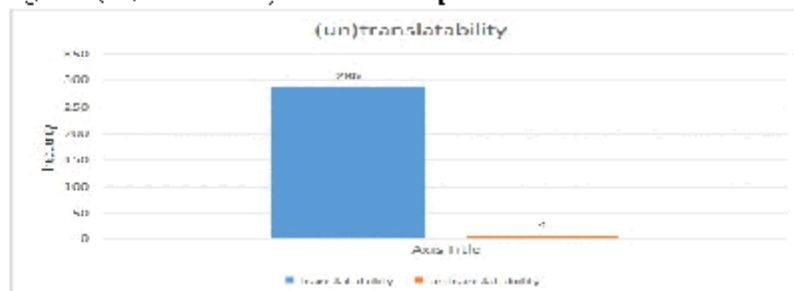


Figure2. (un)translatability of idiomatic expressions



In the present study, 290 idiomatic expressions were collected from the book *The Blind Owl*. It is found that out of 290, 93 idiomatic expressions were translated using similar meaning and form. 94 idiomatic expressions are translated into English using a similar meaning and dissimilar form (second strategy); the percentage of making use of the second strategy is almost near to the first one (Tables 2). According to Baker (2011, p.79), “just as the use of loan words is a common strategy in dealing with culture-specific items, it is not unusual for idioms to be borrowed.” Bashiri has borrowed four idiomatic expressions from the SL.

Translation by paraphrase is the fourth strategy. Bashiri has translated 31.03 % of idiomatic expressions into English. The fifth strategy is a translation by omission. As Baker (2011) states, “If there is no close match in the TL, and its meaning cannot be paraphrased, an idiom may be omitted.” Four cases of the idiomatic expressions are untranslatable due to the cultural and linguistic differences between the source and target languages. The (un)translatability percentages are calculated at 98.62 and 1.37 for translatability and untranslatability respectively. Most of the idiomatic expressions in this study are translatable.

A few of the idiomatic expressions are untranslatable in the study because of the following reasons: a. Idiomatic expressions may be culture-specific meaning and they may relate to specific religious, social, cultural, or political occasions. b. Cultural and linguistic differences between the languages cause translating of idiomatic expressions impossible. c. Sometimes an idiomatic expression has a

political or religious connotation while its counterpart in the target text may have a different connotation.

### Discussion

Omrani & Shams Hosseini (2021) examined the strategies used to translate idioms according to Baker's (2011) categorization of translation strategies. Their study aimed to assess problems during the process of translation and investigation. They collected some Persian idioms from the novel 'The Blind Owl' and concluded that the most common strategy used in translation was 'translation by similar meaning and dissimilar form.' This present study came up with Omrani & Shams Hosseini's (2021) study revealing the critical role of idiomatic expressions in different languages. According to the findings in the study, translator has used three strategies approximately equal. The strategies used are as follows: 'similar meaning and form, similar meaning and dissimilar form, and paraphrase'.

In the study of Manipuspika & Winzami (2021) about idiomatic expressions, they have been realized that idioms and fixed expressions are culture-bound; therefore, it is easy to say that culture is complex to deal with translation. Moreover, idioms and fixed expressions cannot be formally translated due to their misleading forms. It is concluded that translation by 'paraphrase' is the most preferred strategy in translating idiomatic expressions. According to the findings of the present study, the most common strategy in the translation of the idiomatic expressions by the translator are 'similar meaning and dissimilar form' and 'similar meaning and form'.

According to Floranti & Mubarak (2020), translation of idiomatic expressions can be considered a challenging process due to their connotation. Based on the results, the translator prefers applying paraphrasing strategies. The translator needs to be experienced in understanding the source and target language well. In the present study, the performance of translator has been assessed. Therefore, the translator has employed three strategies (similar meaning and dissimilar form, similar meaning and form, and paraphrase) approximately equal. It can be concluded that, the translator was almost able to provide an acceptable translation due to his familiarity with language and culture of source language. However, cultural differences between the source and target texts lead to partial correspondence of the equivalences utilized in the translated texts. Moreover, the concept of untranslatability causes some cases of zero correspondence. While confronting an untranslatable item, different translators apply different strategies to overcome the challenge. In the present study, the most applied strategy for the very cases is paraphrase

The findings of the study are in line with those of Shojaei (2012) in the process of translating idiomatic expressions becomes more easily when two languages are more identical to each other. Another concept that considered in the study of Shojaei (2012) is that the translator must have deep knowledge of both SL and TL to understand the connotative meanings of idiomatic expressions. As it can be seen from the data analyzed, the linguistic and cultural differences between the languages make a few idiomatic expressions untranslatable. Moreover, concerning a few of the idiomatic expressions in which the translator has borrowed the words from SL.

having deep knowledge of the culture and language of the source text may not solve the problems that idiomatic expressions cause.

Raquel de Pedro (1999) believes that the consensus seemed to be that absolute untranslatability, whether linguistic or cultural, does not exist. Whereas, as stated in the results, there are a few untranslatable idiomatic expressions due to the linguistic and cultural differences between SL and TL and the style of the source text (some of the expressions have strong political and religious connotations). It can be concluded that absolute untranslatability does not exist. However, Fernando and Flavell (1981) warn us to be against the “strong unconscious urge in most translators to search hard for an idiom in the receptor-language, however inappropriate it may be” (p.82) (as cited in Baker 2012, 6). So, every similar correspondence in TL is not accurate or appropriate.

There is a difference between absolute untranslatability and untranslatability. Absolute untranslatability focuses on the translation without considering the factors such as style, context. That is important in translating idiomatic expressions. So, the untranslatability, in this regard, may happen. Some culture-bound items can be omitted when far-off from the cultural context (Keshavarzi, 2015). However, omission cannot be reliable when an author has an object of putting the item. Nevertheless, translators should compensate the item in another place if there is no way instead of omission. Hence, translators would have compensated in another part, or even they could have considered the TL’s culture instead of omitting the items.

### **Conclusion**

Translators has used the strategies such as; similar meaning and form, similar meaning and dissimilar form, paraphrase, borrowing, omission, and wrong translation which is not among the translation strategies. Translation strategies made the process of translation easier for translators. However, the translation, especially the translation of idiomatic expressions, depends on many factors, for example, the context in which an idiomatic expression is translated, cultural or linguistic differences between SL and TL, and the ability of the translator to employ an appropriate strategy in the process of translation. So, it can be concluded that just having some knowledge of translation strategies is not enough. The accuracy of using the translation strategies depends on the context.

The translator has omitted eight cases of idiomatic expressions, and has applied the borrowing strategy for translating four cases. He has omitted the cases for three reasons as above mentioned; (a) to prevent repetition, (b) item is unnecessary to translate (c) compensate the meaning of expression by translating the similar expression. Most of the idiomatic expressions in the corpus are translatable, and just four cases of the idiomatic expressions are untranslatable. Two expressions are in the branch of cultural untranslatability. Thus, translator had to borrow it from SL. A reliable way for rendering this kind of expressions may be an explanation in parentheses to explain the connotation.

### **Pedagogical Implications**

This thesis can be beneficial to several people:

1. Students of translation: the translation students can be familiar with the concept of (un)translatability and idiomatic expressions.
2. Professors of translation: the professors of translation can use the result of this thesis to show students how translation is not possible in translating idiomatic expressions.
3. Novice translators: the novice translators can also benefit from the results of this thesis to adopt more suitable approaches for translating idiomatic expressions. In other words, applied strategies by the translator in this study can guide them.

#### Suggestions for Further Research

There are some suggestions for further research as follows: First, sometimes context is important in translating the idiomatic expressions. So, translators are supposed to consider not only the meaning but the context. Second, there are still many other Persian books that have not been considered to work on their idiomatic expressions. Third, translatability at the word level can be considered as another path for researchers of translation studies. Fourth, due to the realism style of the book, some expressions and words have strong political and religious connotations, which can make it untranslatable; it can be a new path for other researchers. At last, it may be interesting to compare the performance of one non-native translator with a native translator about translating culture-specific items in literary works through the years.

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#### HOW TO CITE THIS ARTICLE

Maryam Niemi, & Forzaneh Akbar (2023) Investigating Translatability and Translation Strategies of Idiomatic Expressions in the Blind Owl by Hedayat Analyzing the Native Translator's Performance. *LANGUAGE ARTS*, 8(1), 31-56. Shiraz, Iran

DOI: 10.22046/LA.2023.03

URL: <https://www.languageart.ir/index.php/LA/article/view/277>





## بررسی ترجمه‌پذیری و راهبردهای ترجمه عبارات اصطلاحی بوف کور و تحلیل

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(تاریخ دریافت: ۱۰ شهریور ۱۴۰۰؛ تاریخ پذیرش: ۱۸ آذر ۱۴۰۱؛ تاریخ انتشار: ۹ اسفند ۱۴۰۱)

جهانی شدن ارتباطات بر اهمیت ترجمه افزوده است. با این حال، گاهی اوقات تفاوت‌های فرهنگی و زبانی بین زبان‌ها حتی بیشتر از نقش مترجم چالش برانگیز است. عبارات اصطلاحی اغلب مسائل چالش برانگیز در قلمرو ترجمه هستند. این پژوهش، به بررسی راهبردهای کاربردی و ترجمه‌پذیری عبارات اصطلاحی بوف کور پرداخته است. از این رو، ترجمه بشیری (۱۳۹۲) مورد بررسی قرار گرفت و داده‌ها برای یافتن راهبردهای کاربردی و بررسی ترجمه‌پذیری و ترجمه‌ناپذیری عبارات اصطلاحی مورد تجزیه و تحلیل قرار گرفتند. دویست و نود عبارت اصطلاحی جمع‌آوری شد که تعدادی از آنها به دلیل تفاوت‌های زبانی و فرهنگی غیرقابل ترجمه بودند. علاوه بر این، سبک نویسنده کتاب نیز بر ترجمه تأثیر گذاشته است. اگرچه عملکرد بشیری به عنوان مترجم بومی در به کارگیری راهبردهای ترجمه کارآمد بود، در برخی موارد، آشنایی وی با زبان و فرهنگ زبان مبدأ منجر به تطابق کامل بین متون مبدأ و مقصد نمی‌شود.

**واژه‌های کلیدی:** عبارات اصطلاحی، ترجمه‌پذیری، ترجمه‌ناپذیری، مترجم بومی، عناصر فرهنگی.

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## ORIGINAL RESEARCH PAPER

### Civilization: the Dominant's Ideology to Otherness

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(Received: 4 May 2022; Accepted: 8 September 2022; Published: 28 February 2023)

Civilization, although an over-consumed notion used eagerly to differentiate societies' ability to progress/not progress through time and space, taking into consideration internal and external features, challenges the post-colonial pursuit for transforming the colonial discourse into self-empowerment and its intention towards re-creation of the long-lost original identity. In an attempt to discuss the menace the term plays in entrapping the post-colonial consciousness into a game of otherness, this article views the concept of civilization as the dominant's ideology towards the implementation of otherness as a doctrine. Otherness takes many forms; among them are the creation and the maintenance of different tools for defining the *self* in order to define the *Rest* as the *Other*. To explain this process, the researcher first sketches the history of the concept and its historical metamorphoses and then elucidates the importance behind its emergence after the Age of Enlightenment. The article subsequently reveals how civilization has been a colonial ideology all along, created and preserved through different discursive means, to shape the future of the post-colonial societies. Finally, the researcher proposes *post-colonial civilizations* to refer to those civilizations mingled not by geographical, religious, or cultural bounds but by sharing the experience of being subordinated by the one dominant civilization.

**Keywords:** Civilization, Dominant, Elective Affinity, Ideology, Otherness, Post-colonial.

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### Introduction

Otherness works in different ways. The most effective and dangerous is through discourse. Because words may emerge even before the signs that represent them do. They may even endure while the people who created them, the contexts they were created in, and the purposes they were ought to serve perish. Their effects, however, do not in many cases. This is the case of a concept like the one this article wants to inquire. Nevertheless, it is eminent to deal with the vessel before tackling the edge.

### The Debate

Within the body of a text designed for a call of papers planned as a study day under the title *Representation of the Other in Postcolonial Discourse: Traditions and Palimpsests* tackling the power of reversing discourse for self-empowerment for the post-colonial societies<sup>1</sup>, one claimed that: “Postcolonial transformation, on the other hand, examines how **colonized civilizations** have changed the fundamental character of the cultural authority that has controlled them.” (Emphasis added). The major aim of the argument was to highlight the importance of understanding the post-colonial call for adopting *transformation* rather than *resistance* stand. A claim Ashcroft suggests in his *On post-colonial Futures: Transformations of a Colonial Culture* (2001).

The researcher received one critical argument because of the proposition of the term *civilizations* intertwined with *colonized* within the paragraph above. The existence of such combination has seemed to a colleague “erroneous”. Quoting directly the source, my colleague argues, “We do not say ‘colonized civilization’ ... Concepts do certainly change over time, but such a compound noun has never been made”<sup>2</sup>. To my astonishment, I recognized that as post-colonials we are still trapped in an anachronistic approbation of the term civilization as it has been imposed on our consciousness. In its utilization within the context of the study day, **colonized civilizations** is similar to Cox’s use of “subordinated civilizations” (2000, 219 & 222), Susan Strange’s “business civilization” (1995, 65), and Bruce Mazlish’s “contending civilizations” (2004, 23). It, hence, came to my mind that a debate over what she considered as “a tendency to use compound nouns unscientifically” has finally come at hand.

Different contemporary dictionaries, encyclopedias, and scholarly productions have devoted large and extensive readings and multi-functional uses the concept may hold. As for dictionaries, the Merriam Dictionary defines civilization as “a particular well-organized and developed *society*,” while Collins Dictionary identifies that “a civilization is a human *society* with its own social organization and culture”. From their part, the Lexico Dictionary argues that civilization means “**the society, culture, and way of life of a particular area**” (Emphasis added). The three different dictionaries utilize civilization as a direct synonym to *society* and when the concept

<sup>1</sup> The study day was proposed during the process of organizing study days for the PRFU program held at the Department of English Language and Literature at the University of Moulay Tahar, Saida for June 2022.

<sup>2</sup> It is fundamental to thank my colleague to guide my attention to draw the conclusions that this article may develop into further researches within the post-colonial domain.

appeared in the content of the study day it clearly identified it as such.

Nevertheless, the time for a refreshing and more centered reading of the concept that suits the post-colonial quest is now essential. As the argument of this article will reveal, civilization, next to being an over-consumed term throughout different spaces and times and for different reifications, is a colonial ideology. Whether in its current naked form or as it has been intrinsically suggested in different discourses, it has been an otherness tool that has been guiding the post-colonial towards it unavoidable scheme. Otherness, as Staszak identifies, is *"the result of a discursive process by which a dominant in-group ("Us", Self) constructs one or many dominated out-groups ("they", Other) by stigmatizing a difference- real or imagined- presented as a motive for potential discrimination"* (2009, 02). While difference represents what is real, for example that sex is biological fact, otherness is discursive construct, as much as gender is. Hence, the act of *othering* implies a singular versus plural identification. As the argument about civilization versus civilizations will appear in this paper, singularity and plurality have their own roles in the process of the ideology. While many think that otherness is a modern practice revealed to the arena merely the last half century through race and gender politics when racial and feminist theories have been rushing in the academia for their equality quest; otherness is a practice that has been documented from an unknown date. One brings this example that clarifies such an assumption, that of civilization.

It is a crucial, however, to clarify from the onset that one's use of the term post-colonial, with a hyphen, echoes Ashcroft et al.'s spelling and use. As they explain in their book *The Empire Writes Back* *"We use the term post-colonial... to cover all the culture affected by the imperial process from the moment of colonization to the present day. This is because there is a continuity of preoccupations throughout the historical process initiated by European imperial aggression"* (Ashcroft et al 2003, 02). The meaning the hyphenated term suggests, as different to postcolonial or post/colonial, is a reading of the experience of colonization during and after the period of occupation and the ways it dominates different forms of discourse.

#### Civilization Tracked

In their quest for tracking its history, many scholars have already devoted hundreds of pages and much ink has been spilled documenting the development and the numerous references the concept of civilization intricately submits. I shall not go through all of them since references to them will necessarily appear in this article. The focus in this process will be devoted to the colonial and post-colonial implications of the concept. One indisputable fact this article suggests is that civilization has always been a defining quality between what the Western world identified as progressed societies, hence civilized, and those who are unarguably unable to progress, and hence barbarian. This distinguishing characteristic, deeply connected to the post-colonial quest, has opened debates for centuries and the reference to it has always been intentionally or unintentionally embedded. One truth that imposes itself after collecting different meanings of the term is that civilization is *"a colonial ideology"*, as Mazlish suggests in his book, *"-that is, the use of the concept of civilization to justify domination and superiority over others"* (p. 22).

Boer (2005) traces the history of the term by collecting different translations and

the meanings they have been used for. The oldest was a political concept that came from “*Latin word civis, a translation of the Greek politēs, or citizen*” (p. 31), and which is still implicated in the world of politics since citizenship has become a privilege given to those who are well educated, well mannered, and most importantly possess the ability to progress and conform to the European civilized standards. Homer, although never used the term civilization but only an epithet to it, refers to bar-bar people from Caria, people living outside the city, and to his ear babbled (Mazlish 2004). From an acoustic perception, there emerged a distinction between people who possess the ability to speak publically in a civilized manner and those who do not. Hence, it emerged to separate agricultural and nomadic life style and the notion of the city as a Greek conception was an offshoot to the practice of Othering. Ironically, however, is the fact that the Greek itself was an *accivilization*, in Mazlish’s word who combined the Latin prefix ‘ac’ to civilization to refer to the fact that even hegemonic civilizations were borrowing from other civilizations<sup>1</sup>.

Furthered into philosophy, the Aristotelian understanding of the concept paved a way for a comparison between being the civilized and the non-civilized man to exist. A civilized man, according to Aristotle, is the only species who does not only possess the intellectual capacity to make meaning, recall the past, but also the one who possesses a *moral excellence*, the ability to exercise control, or what he names *continence*. According to him, it is “*only such a man could keep one’s negative emotions in check, control natural impulses and biological instincts, restrain anger, irascibility and stay away from violence*” (qtd. in Makolkin 2014, 375). Civilization, according to Aristotle is the highest kingdom where only a perfect intellectual social animal belongs. This implies an oppositional suggestion to a non-civilized barbarian society which a term like civilization does not fit in terms of reference. This is however a utopian vision Aristotle himself encouraged but would know it was impossible to achieve. For, if we compare the behavior of a civilized man to a barbarian, violence as a matter of comparison takes part on both sides. If we trace the history of ancient and modern civilizations, let us take the Greek, the Roman, the Western civilization, all these were expanded upon acts of violence. As Ateş puts it:

But when we think of modern wars and war-capacity of nation states throughout national lands, it becomes impossible to draw a sharp line between civility and barbarism. In modern times barbarity takes new forms within a civilized society. Every advance had a double face, inclined to both civility and barbarity. So civilization in terms of lack of naked force does not absolutely mean civility or polite manner (Ateş 2008, 176).

By the 13<sup>th</sup> century, the epithet of the concept was circulating in Medieval Latin, a synonym for *human/humanity*, and which has been one of the most common political concepts utilized to justify imperial agendas. Crusades were waged on the name to save humanity from paganism, wars were waged for the sake of human rights and democracy, and War on Terrorism has become the obsession for the Western world in their mission to protect humans and humanity.

It was until the eighteenth century that a clear mention of the term civilization

<sup>1</sup> For further explanation check Bruce Mazlish *Civilization and its Contents* 2004, 11, 3-4.

came in Victor Riqueti Mirabeau in his *L'ami des Hommes* (1883), and which I will further examine in this article. Generally, the 18<sup>th</sup> century use of the term had an emphasis on laws and types of governments, most importantly as it was utilized by Adam Ferguson in his article *An Essay on the History of Civil Society* (1767). Contemporary scholars believe that civilization did not exist before the Enlightenment Era. There were only references to the concept. It is the neologism of that era that reflected the then ideological transformations of the time

Ferguson, a Gaelic-speaking Scottish Enlightenment philosopher, drew a comparison between rude and civilized societies. Providing micro and a macro understanding of the term, Ferguson criticized commercial societies for producing unethical and unconcerned human beings. As one of the pioneers of the theory of progress, next to Hume and Adam Smith, he argued that “*progress in the case of man is continued to a greater extent than in that of any other animal. Not only the individual advances from infancy to manhood but the species itself from rudeness to civilization*” (Ferguson, 1767/1995, 2). From Ferguson’s point of view, all forms of society, be it civilized or rude, are natural. In terms of morals and intellectuality, both possess capabilities yet in different manners. Evolving during different stages, from hunting, pastoralism, agriculture, to commerce; makes the four stages of civilization. Defining civilization on a material basis is not new in nature but seeing it as stage is what Ferguson added to the notion of civilization. The difference between rude and civilized societies according to him is based on agriculture and commerce. His theory, then, is based on the availability/ unavailability of property and division of labor. What differentiates the rude from the civilized is founded on social, not natural predispositions. With the absence of property and labor, the rude, although following some standards, these later are perceived only in his own manner which is different from that of the civilized. For that reason, the problem is more of conformity rather than knowledge. As Ferguson claims, “*even though they follow a leader to a field [meaning the rude] they cannot brook the pretensions to a formal command; they listen to no orders; and they come under no military engagements, but those of mutual fidelity, and equal ardour in the enterprise*” (1767; qtd in Launay 2021, emphasis added).

Coming back to Mirabeau’s utilization, historically the notion of civilization developed as a secular view of Enlightenment in which Mirabeau emphatically recognizes “*religion is without doubt humanity’s first and most useful constraint; it is the mainstream of civilization*” (qtd in Mazlish, 05). If it falls into the trap of luxury and wealth; it achieves its end. Weighing on an economic view, particularly feudal, Mirabeau presented a social and moral rather than the contemporary industrial and commercial perceptive of the term civilization. One fact that explains the delayed appearance of the term until Mirabeau spelled it in his writing in 1756 is that it needed factual needs. One of these was the European Expansions from the fifteenth century and the succeeding Sea Explorations. Encounter with the *other* represented an urge for its creation. As Mazlish argues, “*other is a fundamental psychological mechanism by which to achieve this end. Civilization is a form of accomplishing that task*”(p. 02). The fall of the Ottoman Empire in 1453. Mazlish tells us, was a turning point in the process of otherness. While the clash started as

religious, with an urge to establish Christianity as the only true religion in opposition to Islam; this later was reified to a *thing* that needed understanding and analysis. It was necessary to objectify Islam as Europe's other to consolidate it as an opposing image to a civilized Europe.

Another more scientific reason was the Enlightenment natural classification of humankind and theories of race. During the Age of Enlightenment, there had emerged two predominating philosophies about the origins of humankind. The first had been a Biblical view, called monogenist, which suggested that all humans are one species (descendants of Adam and Eve) and from this race comes variants of human beings. The second, called polygenist, believed that human beings evolved from numerous pairs of ancestors. Carl Linnaeus, one of the most influential scientists of the enlightenment era, developed a classification of humankind. In his work *System of Nature* (1735) he outlined a definition of the concept of race and divided humans into four groups, Europeanus, Asiatic, Americanus, and Africanus.

A German physician named Johann Friedrich Blumenbach is said to be the one who promoted racism by designing a hierarchical racial theory. In his thesis in Medical degree entitled *On the Natural Varieties of Mankind* (1775), he explored the classification of the human race based on cranial logical research. Comparing different human skulls, Blumenbach concluded that the human species can be divided into five races: Caucasian (White race), Mongolian (Yellow race), The Malayan (Brown race), Ethiopian (Black race); and The American (Red race). Despite this, Blumenbach was a monogenist. Yet, his classification fostered otherness on scientific grounds.

Later on, *Crania Americana* by Samuel George Morton was published in 1839 and became a reference book in the history of scientific racism. In his work, Morton used illustrations still new at that time with lithography to convince his readers. He carried on Blumenbach's classification and divided the human race into different classes. To push his theory further, that of the superiority of the white Caucasian race over other races, he suggested that racial and social distinctions existed in the previous civilizations. In his *Crania Aegyptiaca* (1844), he concluded that the ruling elite of ancient Egypt had been Caucasians while the slave race had been Negroes. He confirmed that enslavement of black folks by whites has natural roots in antiquity social order. Now through natural sciences, otherness has been confirmed scientifically.

Within social sciences, society as a concept surfaced with that of civilization. Society was the outcome of the seventeenth century when the civilized Western man discovered that he was among others and that change was a rational result. By the 19<sup>th</sup> century, civilization appeared as a translation from German, with its both positive and negative meanings, the first standing for *Kultur* (meaning the pure culture of Germany) and the second *Zivilisation* (a negative connotation of the degenerate culture of the West). WWI use of the term in this context is an emphatical exhibition of the battle that took place between the Germans and the Rest. Spengler, a German historian and philosopher who provided a classification to the rise and fall of civilizations. uses the term *culture* to the early stages of civilization and *civilization* to refer to the stages of maturity and decline. Culture in



this respect is an anthropological creation; while civilization is a historical one. Although the terms *cultus* and *cultura* are said to be Roman's creation to mean agriculture and cultivation, the reference that stamped itself on the source of flourishing rather than the behavior itself endured. We have become acknowledging the omnipresence of one great civilization due to its ability to succeed economically, despite the difference between contemporary industrial and traditional agricultural sources of success. Urbanization fostered this process, mainly with empowerment from capitalism that provided ground for domination of one civilization's perception over other civilizations. From this binary oppositional composition of civilized man vs. barbarian and dominant civilization vs. subordinated civilizations springs my argument of colonial civilization versus colonized civilizations.

#### A Turn toward a New Perspective

When the concept appeared in my study day call, it was used in plural form *civilizations*. There is a difference between civilization in singular and in its plural form. Braudel's (1980) distinction between the two is a recognizable one. As he claims:

The concept of civilization is used both in plural and singular forms. The former usage implies the existence of many civilizations in human history, so delimitation could be required to separate one from another. The plural form is related to the cultural characteristics of particular societies scattered through time and space. The second usage implies just one kind of ideal form of civility and related to the humanity as a whole. So-called civilizations are the attempts to reach that ideal type. In singular sense history of civilization is closely related to the global history (p. 177-178).

This perception of the unity of civilization, as one and whole, is in itself a challenge to the post-colonial subject in particular and to the post-colonial studies in general. The existence of many civilizations, hence, is undeniable and the delimitation that has separated one from the other is not really related to time and space only as Robert Cox (2000) suggests in his *Thinking about Civilizations*, and which this article will draw upon for the coming discussion from now on.

Starting with a more functional and modern approach to defining the concept of civilization, one finds that Cox's definition is appropriate and the closest to discussing one's intention behind its use. In his article Cox proposes that, "*Civilization is something we carry in our heads which guides our understanding of the world; and for different peoples this understanding is different. The common sense of one people is different from that of another and their notions of reality differ*" (p. 220). Taking into account this revolutionizing understanding of the term opens doors to wider explanations and more spacious use. Before getting into Cox's use of the term and one's utilization as far as post-colonial studies are concerned, let us first delve into the evolution and the different references to the concept of civilization.

In his article, Cox invites the reader to adopt a new vision toward a globalized and non-unified conception of the term civilization. He emphatically does not provide a direct definition of what the notion stands for but instead discusses the

boundaries that encircle its defining terms and how fragile they perish with new conditions. In this perspective, Cox proposes rather a Max Weber's "elective affinity"<sup>1</sup> notion in understanding how civilizations come into existence when their material and intersubjective circumstances spontaneously conform. It is throughout this process that I will conclude that post-colonial civilizations emphatically exist as much as the circumstances that relate them. Despite their differences, post-colonial civilizations occur due to what they have been conjunctively experiencing from the time of the colonial experience to the transformed future they seek to accomplish.

Traditionally, civilizations have been defined according to two miscellaneous yet encompassing dimensions: material and intersubjective. Cox argues that they are identified materially in terms of sharing common economic features that helped in their rise at the first place. If we go back in time to the rise of the Egyptian or the Chinese civilizations, we find that their growth was due to them sharing some characteristics like Bronze Age technology, controlled economic organizations, certain social order resulting from these organizations, and political systems based on authority. At the intersubjective level, civilizations are tied through aspects like religion, language, and myth. These compose the common sense throughout which civilizations perceive realities differently.

Civilizations, however, follow a triangular and determinative scheme. In Spengler's words, they pursue a pattern similar to the human's life; they rise, mature, and then decline. Moreover, either due to internal oppositions or encounter with other civilizations, change is the destiny of civilizations. Scholars and philosophers have drawn definite contours to what civilization stands for. Some define it taking into account geographical boundaries, we know of Egyptian, African, and Chinese civilizations. It is remarkable how concepts like boundary and frontier are related to civilization. As Mazlish argues, there is a difference between the two: while frontier draws line between powers but does not prevent interaction (like trade); boundary implies division but not interaction. Frontier, hence, is used as a marker of domination, a view of *Us* as civilized versus them on the other side of the frontier as barbarians. This fosters, "*antagonism toward the neighboring group or groups, chiefly through the creation, revival, and maintenance of ideologies, with their accompanying myths and symbols, that emphasized the uniqueness of the in-group and a negative picture of the out-group*" (p. 23). Such an ideology takes many forms, the largest is civilization, he concludes.

But these boundaries are forced to change due to globalization. This later changed the stability of the myth of geographical margins, the more people move, the less geography matters. Hence, people from the same geographical area may

<sup>1</sup> Elective affinity is concept that developed from chemistry where electronic entities by which different species can form chemical compounds. The term was borrowed later to literature when Johann Wolfgang Goethe created his novel, under the same title, to expose metaphorically how human relationships are as much as complicated as chemical substances. Later on, the term was used in social sciences by Max Weber in his writings where he discussed how different cultural features, like religion, politics, or economy, share certain analogies (affinities) and how they form relationships of reciprocal attraction where they influence each other despite their differences.



possess different perceptions of reality. Even the same individual may hold different perceptions of different civilizations within him/herself.

The dimensions that have been defining civilizations, therefore, are declining. Among these are three particular dimensions Cox suggests: time and space, tension between individual and community, and spirituality or cosmology. Civilizations, actually have been defining themselves in terms of time. As societies, we imagine ourselves possessing a common past and we opt for a common future. This projects both how civilizations are built upon myth and common destiny and maintained through religious and political institutions, for example, the Church and state in European civilization. Spatial conditions are represented in forms of relations between military, geopolitical, and administrative powers. The less the order of this equilibrium is retained; the better chance for a new equilibrium to rise concurs. Civilizations, therefore, transform due to a shift and emphasis on time and space. This is apparent in the evolution of European civilization through time. While it started with an emphasis on the establishment of the Church as the representation of God's power on earth, the Enlightenment of the eighteenth century came to change this centered orientation and enforce science instead. With the coming of postmodernism at the last half of the twentieth century, historical continuity itself became challenged and hence the stability of the notion of civilization.

The doctrine of individualism exposes a similar fate. While the European civilization nurtured this doctrine as defining quality that differentiates it from let us say the Eastern civilization, individualism is not a static and limited phenomenon. While societies, like the American, ignore community at the expense of individual hard work and success; this in itself contradicts the notion of civilization. Civilizations have been established upon acts of communal beliefs, and whatever individualism supporters believe they are doing; it is in the middle of communal acceptance. This is the case of societies who claim collectivism as well. And if this proves anything, it is the fact that civilizations change.

Cox thinks that forms of religions roaming the universe challenge the stability of defining one civilization from another. The three governing religions, monotheism, polytheism and pantheism, changed in conduct not in doctrine. While monotheism believes in the superiority of an absolute power; it keeps its name in form but not in formality. In the age of globalization, people define themselves as Christians or Muslims but do not really perform the doctrines by which they define themselves. Although polytheism is apparently not consumed as it had been in Anglo-Saxon earlier civilization, for example, yet, openness toward plurality and difference recognition are as powerful as they had been. And it seems like a call for unity of humanity and nature has been reestablished as the belief in common fate reappeared. These spiritual conflicts are clearly perceptible when gender, religious, ethnic, and racial conflicts collide with economic oppression. Civilizations if defined in terms of spiritual standards hence are mingling.

As far as external dimensions, civilizations relationships change over time. Cox focuses on the aspect of *awareness of the Other* as an aspect to define what he calls *civilizational identity*. Islam, for example, was the Middle Ages European's Other in **tunes of rivalry and Islam's prosperity in sciences and military power: in the**

contemporary time, Islam is still recognized as Europe's Other but as a threat. Awareness of the Other has become a tool that identifies the Other and this later has to choose either to conform or to transform. And thence demonstrates the widening gap and the ongoing struggle between what Cox calls *dominant* and *subordinate* civilizations. As he argues, "*The elites of subordinate civilizations confront the choice of imitating the dominant civilization while trying to preserve something of their own of reviving their myths of origin in order to reject the dominant civilization and too claim the intellectual space to create something else*" (p.222-223).

It is a matter of importance to this study to consider the relationship that unites identity and civilization. While identity has become an overused concept consumed in different discourses, some of them scholarly while the others rhetorical; it is an eminent aspect to differentiate the anachronistic understanding of civilization from the newly proposed one. To Cox, it is preferable to think of civilization as a large territory of identity, used often to defend a universal understanding the Western civilization as the rule. He, hence, proposes to see identity as self-conscious for the benefit of relating it to conscious belonging to a civilization instead of *common sense* or the *conception of reality* that have been usually the aspects characterizing the notion of civilization. As he claims, "*It is only through deep critical reflection that the formation of such 'common sense' through time and the perception of 'reality' that corresponds to it can be revealed*" (p. 224).

The challenging aspect is not the existence or the change of civilization but is the action of establishing lines to what define a civilization. Creating boundaries of what is and what is not civilized resulted in the acceptance that to become recognized as civilization, societies have to conform to the rules. The West's governance of intellectual and linguistic means makes the idealistic view one-unified civilization deny the periphery civilizations, like the Islamic or the African, to endure. On the ground of such reasoning, it is indispensable to reject the individualistic view of one and whole civilization that although accepts to define and discuss the existence of other civilization but only thought acts of Othering them. As Cox suggests:

The challenge in a multi-civilizational order is to find means of encouraging popular forces struggling for an entrenchment of human rights in *their* society without appearing to impose one civilization's norms upon another. An externally imposed order would remain fragile, vulnerable to the charge of imperialism. To evoke the idea of a multi-civilizational world order is to affirm that an alternative, even more than one alternative, to the one and final civilization of globalization is possible. This can be a *rallying force*—a myth if you like, and myth is a powerful social force—for those who resist the claims of a one civilization world and of the *pensée unique* (p.232 Emphasis added).

This rallying force is what makes a concept like post-colonial civilizations possible as an act of speaking for the marginalized and the subordinate civilizations that despite the singular experiences they endured throughout different forms of marginalization; their plurality is what characterizes them.

## CONCLUSION

And, thence, I propose a slight reformulation to what I wanted to transmit in the body of my study day quoted above at the beginning of this article. Instead, I argue “Post-colonial transformation, on the other hand, examines how *post-colonial civilizations* have changed the fundamental character of the cultural authority that has controlled them”. The proposition recommends an emphasis on how one view of a unified civilization has dominated our perception and thus our consciousness and how as post-colonials we have to create counter-discourse to reverse, or rather to transform, those impositions. Post-colonial civilizations, hence, adopts a Max Weber conception of “elective affinities” to encompass and bring into mutual reinforcement and active convergence those people who experienced colonization in its broadest and narrowest forms despite the differences that may split them apart.

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## HOW TO CITE THIS ARTICLE

MEHDAOUI, A. (2023). Civilization: the Dominant's Ideology to Otherness. *LANGUAGE ART*, 8(1): 57-70, Shiraz, Iran.

DOI: 10.22046/LA.2023.04

URL: <https://www.languageart.ir/index.php/LA/article/view/303>





## تمدن: ایدئولوژی مسلط برای تقویت «دیگری‌سازی»

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(تاریخ دریافت: ۴ اردیبهشت ۱۴۰۱؛ تاریخ پذیرش: ۱۷ شهریور ۱۴۰۱؛ تاریخ انتشار: ۹ اسفند ۱۴۰۱)

تمدن، با آنکه مفهومی فرسوده و بیش از اندازه به کار رفته است که با شور و شوقی خاص برای تمایزگذاری میان توانایی جامعه‌ها در پیشرفت یا عدم پیشرفت در زمان و مکان — با در نظرگیری ویژگی‌های درونی و بیرونی — استفاده می‌شود، اما در برابر کوشش جامعه‌های پسااستعماری برای دگرگون‌سازی گفتمان استعماری به عاملی برای خودتوانمندسازی و بازآفرینی هویت اصلی و دیرزمان گمشده‌شان ایستادگی می‌کند. این مقاله در تلاشی برای پرداختن به خطری که این مفهوم در به دام انداختن آگاهی پسااستعماری در بازی «دیگری‌سازی» ایفا می‌کند، مفهوم تمدن را به مثابه ایدئولوژی چیره‌گر برای اجرای دیگری‌سازی در قالب یک آموزه بررسی می‌کند. دیگری‌سازی شکل‌های گوناگونی به خود می‌گیرد که از جمله آن‌ها، ایجاد و حفظ ابزارهای مختلف برای تعریف «خود» به منظور تعریف «باقی» به عنوان «دیگری» است. برای توضیح این فرآیند، پژوهشگر نخست تاریخ مفهوم و دگردیسی‌های تاریخی آن را ترسیم می‌کند و سپس اهمیت ظهور آن پس از عصر روشنگری را روشن می‌سازد. مقاله در ادامه آشکار می‌کند که تمدن چگونه همواره یک ایدئولوژی استعماری بوده که با ابزارهای گفتمانی گوناگون آفریده و حفظ شده تا آینده جامعه‌های پسااستعماری را شکل دهد. در پایان، پژوهشگر برای آن دسته از تمدن‌هایی که نه با مرزهای جغرافیایی، مذهبی یا فرهنگی، بلکه با اشتراک تجربه زیردست در برابر یک تمدن مسلط واحد بوده‌اند، اصطلاح «تمدن‌های پسااستعماری» را پیشنهاد می‌دهد.

**واژه‌های کلیدی:** تمدن، چیرگی (سلطه‌گری)، ایدئولوژی، دیگری‌سازی، پسااستعماری.

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## الحضارة: أيديولوجية المهيمن لتعزيز الآخريّة

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(Received: 4 May 2022; Accepted: 8 September 2022; Published: 28 February 2023)

### ملخص

الحضارة، رغم أنها فكرة مستهلكة أكثر من قيمتها وتستخدم بشغف للتمييز بين قدرة المجتمعات على التقدم/عدم التقدم عبر الزمان والمكان مع مراعاة السمات الداخلية والخارجية لها، إلا أنها تتحدى سعي شعوب ما بعد الكولونيالية لتحويل الخطاب الاستعماري إلى قوة وعزمها على إعادة خلق الهوية الأصلية المفقودة منذ زمن طويل. في محاولة لمناقشة الخطر الذي يلعبه المصطلح في محاصرة وعي شعوب ما بعد الكولونيالية تنظر هذه المقالة إلى مفهوم الحضارة كأيديولوجية مهيمنة نحو تنفيذ الآخريّة كمذهب. وتتخذ الآخريّة أشكالاً عديدة من بينها خلق وصيانة أدوات مختلفة لتعريف الذات من أجل تعريف الباقي ككونه الآخر. لشرح هذه العملية تتبّع الباحثة أولاً تاريخ المفهوم وتحولاته التاريخية ثم توضح أهمية ظهوره بعد عصر التنوير. يكشف المقال فيما بعد كيف كانت الحضارة أيديولوجية استعمارية طوال الوقت تم إنشاؤها والحفاظ عليها من خلال وسائل استدلالية مختلفة لتشكيل مستقبل شعوب ما بعد الكولونيالية. أخيراً تقترح الباحثة تعبير "حضارات ما بعد الكولونيالية" للإشارة إلى تلك الحضارات التي تكونت ليس بالحدود الجغرافية أو الدينية أو الثقافية ولكن بمشاركة تجربة كونها تابعة للحضارة المهيمنة الوحيدة.

الكلمات الأساسية: الحضارة، الهيمنة، الأيديولوجية، الآخريّة، ما بعد الكولونيالية.

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## ORIGINAL RESEARCH PAPER

### Some Word Formation Processes in Zamyad-Yasht of Avesta

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(Received: 28 May 2022; Accepted: 19 December 2022; Published: 28 February 2023)

The speakers of every language avail themselves of word formation processes and analogy to create new words as to be able to express what they intend. What is meant by a word is the mental picture which is shared by all. The present study aimed at examining some word formation processes involved in making adjectives in Zamyad-Yasht. Zamyad-Yasht, the 19th Yasht in Avesta, comprises 96 parts/sections and is about Farr-e Kyani. The results of the study showed that of the word formation processes, including derivation, compounding, derivation and compounding, clipping, conversion, and reduplication, discussed in this study, derivation and compounding were most frequently observed, respectively.

**Keywords:** Morphology, Avestan, Word Formation, Zamyad-Yasht, Compounding.

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### Introduction

To refer to the phenomena, their feelings, their actions, etc., human beings, no matter in what society or community live, have a reservoir of words in their mind which they tap into when speaking, listening, reading, and writing. Based on the extant evidence, some linguistic research must have taken place focusing on languages such as Greek, Latin, Sanskrit, and Arabic in the distant past. Panini is one of the distinguished grammarians and his name is well recorded in the annals of linguistics. He explored the oral Sanskrit common in his days. In one of his books, *Ashtadhyayi*, he looks into the nouns compounding together and their syntactic modes, suffixes attached to verbs' stems and noun participles, the role of stress and phonological variation in the formation of derivative and compound words, and words in general (Safavi 2007, 88). In the early nineteenth century, morphology played a pivotal role in the reconstruction of Indo-European family. This role was so influential that, in 1816, Franz Bopp, by comparing the grammatical and lexical systems of Sanskrit, Latin, Persian, and Germany, upheld Sir William Jones's claim that some languages had shared origin (Katamba 1993, 3).

The term morphology is attributed to Johan Wolfgang, a German poet, novelist, playwright, and philosopher. 'Morph' means 'shape and form' in Greek, thence the meaning of morphology as the study of form and structure of things. The very same term is used in biology to mean the study of shape and structure of organisms, and in geology to mean the study of the configuration and the evolution of the earth. Morphology, in linguistics, refers to the study of the inner structures of a word (Aronoff and Fudeman 2011, 1). Therefore, as a branch of linguistics, morphology deals particularly with words.

What is a 'word'? How could it be defined? A word could be defined as what exists in humans' mind as an abstract element. A word is that mental picture which is shared by everybody, yet when a word is about to find its way to the outside world, it could take various forms. That explains why linguists have chosen two labels to refer to the abstract and objective forms, so as to distinguish and classify them as different entities. Words themselves can be categorized into nouns, adjectives, adverbs, verbs, etc., and this categorization is based on the grammatical functions they have in sentences (Shaghghi 2010, 16).

### Literature Review

The literature on morphology in languages such as English, Persian, Sanskrit, and Avestan includes the following seminal works:

In Latin: Haspelmath and Sims (2010) elaborate on the topic of morphology in English and provide some explication pertinent to different types of morphemes, affixes, and compound derivative words. Aronoff and Fudeman (2011), having expounded morphology and derivation, attempt to examine the relationship between these two aspects, on the one hand, and English phonology, semantics, and syntax, on the other hand. Katamba (1993), first, deals with the issue of word formation in English. He, then, attends to lexical and functional morphology before addressing inflectional morphology. Moreover, he explicates the features of the rules applicable to word formation as well as the process involved in compounding and derivation.



Persian: Kalbasi (2008) reviews the derivational structure of Persian words and classifies Persian affixes with respect to their rate of use. Shaghaghi, having referred to various types of morphemes and affixes, fleshes out different processes of word formation in Persian. His elucidation has been employed in the present study as to associate those processes with some of the word formation processes involved in the formation of some of Avestan adjectives. Tabatabaei (2015) has evaluated various forms of word formation in Persian and scrutinized each in terms of their structure, parts of speech, and syntactic-semantic relations between their elements.

Sanskrit and Avestan: After a discussion about the Avestan syntax and grammar in the area of word formation, Jackson (1892) describes the phonological changes taken place in each of the elements of compound words and provides a classification of these words. Wackernagel (1905) examines compound words and divides them into some groups based on their constituents. Duchesne-Guillemin (1936) collected two-constituent, and in some cases multi-constituent, compounds from Avesta and provided some categorization to group compounds with regard to the function(s), such as inflectional or semantic functions, of the constituents forming them.

It could be concluded that in works written about the grammar of languages such as Sanskrit and Avestan, more attention is paid to particularly two of the processes of word formation, namely, compounding and derivation, rather than other processes of word formation. Partially, this could be due to the point that these two processes, i.e. compounding and derivation, are more common across most of the languages compared to other processes. Therefore, along with the juxtaposition of morphological rules and principles of word formation in English and Persian with Avestan, the authors specifically tapped into the ideas of those researchers who had exclusively investigated two processes of compounding and derivation.

The present study was undertaken to examine word formation processes engaged in the creation of adjectives in Zamyad-Yasht. For that reason, the processes presented in this study are derived only from the formation of adjectives in Yasht 19. In some cases, these processes are juxtaposed to and evaluated with their counterparts in Persian.

### **Word Formation Processes**

The speakers of every language in the world, when faced with the need to find a word that can reflect their intentions and mental concepts, utilize word formation processes, or even some rare and uncommon patterns, together with the analogy, to form new words. That said, in each language, we deal with different and diverse word formation processes. Some of these processes, including derivation, compounding, compounding-and-derivation, clipping, conversion (zero derivation), recursion, are evaluated in the present study.

### **Methodology**

#### **Derivation**

When a new word is formed by adding derivational affixes to it, the process involved is called derivation or affixation. Affixes attach to a word and cannot stand independently. Lexicologists often employ specific terms to refer to different affixes. The type of an affix is decided based on its relative position to the word it is attached to. Accordingly, those affixes which are added to the end of a word are

called suffix, and those placed at the beginning of a word are called prefixes. -ma-, for instance, in Haoma (Yasht 19, 13) is a suffix while -hu- in Hutashtha (well-shaped; beautifully formed, Yasht 19, 74) is a prefix.

Sometimes, the same suffix creates words with different meanings and grammatical functions. These affixes are called derivational. To exemplify, the suffix -ma- attached to a word can form both a noun and an adjective. For instance, -ma-, when added to  $\sqrt{hu}$  (a stem meaning to squeeze), a noun is formed, haoma, which is used to refer to a type of plant. If the same suffix, -ma-, however, is attached to another stem,  $\sqrt{tač}$  "to run", the result would be taxma- (brave, Yasht 19, 15) which is an adjective, ergo grammatically different from the previous one.

In addition to the prefix and suffix, two more types of affixes exist in some languages:

**Infix:** An affix which is inserted into the stem (Katamba 1993, 44). This kind of affix exists in some languages. Many, nonetheless, have maintained that this kind of affix does not exist in Persian. Rahimian and Razmjoo (2009, 89), for example, argue that the phoneme 'ā' present in the middle of words such as 'Sarāsar' (throughout) and 'Garmāgarm' (amid/during the intensity) cannot be considered as an infix since there exist no stems such as 'sarsar' and 'garmgarm' in Persian. Furthermore, the grammatical or semantic function of 'ā' is not clear at all. This affix, i.e. 'ā', should actually be considered an interfix since it appears between two morphemes and not within a stem (Shaghaghi 2010, 68). In Avestan, instances of interfixes could be found. For example, -n- in karənta- is an interfix because it is inserted within the stem  $\sqrt{kart}$  (to cut) before the last coda.

**Circumfix:** An affix which has two parts, one placed at the start of a word, and the other at the end of it. This kind of affix is controversial since it could also be interpreted and defined as: A stem which is capable of receiving both a prefix and a suffix simultaneously (Aronoff and Fudeman 2011, 3). Participle affixes, transitive and intransitive, of -ant-, -mna-, -ana- and other forms of them, are added to the present and past participles, and in some cases to the reduplicated forms of stems, and change them to adjectives. In some cases, this addition of a prefix and suffix is done through several steps. To give an example, regarding duždaēna- (heretic/misbeliever, Yasht 19, 47), first, the suffix -na- is added to the stem  $\sqrt{dī}$  (to see) and changes it to daēnā-, a feminine noun. Then, the prefix duž- (bad) is added to the word daēnā- to change it to duždaēna-. This kind of affixation which is done through stages is known as **hierarchical derivation**. At times, this affixation happens simultaneously and the ultimate word is not formed through stages, in which case the process is called **flat derivation** (Yasht 19, 86-87). For example, the word fraxšni- (anxious, cautious, Yasht 19, 48) represents a kind of flat derivation, in which the prefix fra- and the suffix -i- probably were added simultaneously to xšnā (a stem meaning to know) (Bartholomae 1961, 978).

Affixation sometimes changes the grammatical functions of the words and at other times it does not. To give an instance, the word gaēθā (cosmos) is a neutral noun; when the suffix -ya- is attached to the end of it, it becomes an adjective, gaēiθiā (Yasht 19, 22). At other times, as noted, the grammatical function of a word

such as *xruuišiiant*, which is a transitive gerund, does not change when a suffix, *-i-*, is added to the end of it and keeps being an adjective.

### Compounding

In compounding, two or more words, simple or complex, are combined to form a lexeme. The compound Avestan words examined in the present study are all adjectives. They are, more often than not, comprised of two parts though, rarely, a three-part compound could also be found among them. *Nairiiaṃ.ḥaṃ.varəitiuuant-* (having a masculine bravery), for instance, consists of three components. Initially, the word *nairiiaṃ*, the inflected form of *nairiia-* and in an objective state, is added to *ḥaṃ.varəitiuuant-*, a compound word, to form a three-component lexeme. This step-by-step process of combination is called **hierarchical compounding**. In some other cases, the components are added together at the same time to make a compound lexeme. In such cases, the process is described as **flat compounding**. In our review of the compound words present in *Zamyad-Yasht*, no instance of flat compounding could be identified. To illustrate the point made, however, an example is presented from New Persian. The word 'SholePakhshKon' (heat diffuser) is a compound word consisting of three components, all put together at the same time to make the ultimate form. On this ground, one cannot claim that there exist compound forms such as 'SholePakhsh' or 'Pakhshkon', i.e. these compounds do not exist (Shaghghi 2010, 95). Thus, such a three-component compound could not have been formed step-by-step, hence calling it a flat compound.

Each component of a compound could be a simple word or, itself, a compound word. Moreover, these components coming together to form a single compound could belong to the same or different grammatical categories. *Darši.kairiia-* (a daring deed, a courageous action, Yasht 19, 72), for example, is made up of one adjective, *darš-* (courageous), and a noun, *kairiia-* (action) whereas *aš.pairika-* (very magical, Yasht 19, 41), an adjective, is formed by the combination of an adverb, *aš* (too, very), and a noun, *pairikā* (magic, fairy), both of which belong to different grammatical categories. Sometimes, one of the components of the compound words is a stem or a number. In such instances, the lexical patterns formed differ from the other ones. An example of such instances is the word *gairišac-* (flowing from the mountainside, Yasht 19, 66) which is comprised of a noun and a stem; or the word *pañcō.hiia-* (of five species, Yasht 19, 69), the first part of which represents a number. There are some cases in which an adverb is added as the first component to a noun or adjective, the result of which would be a compound adjective.

The compound words of languages could be categorized into two major branches: **root compound** and **Synthetic compound**. The former, Root compound, encompasses the compound words of which one component is a verb. In Persian, for instance, the word 'nafas-gir' (breath-taking) is a root compound since the second part of it, 'gir' (taking), is a present (versus past) stem. No instances of such combination were found within the selected corpora of this study. It, thus, could be concluded that most of the Avestan compound words belong to the second group, i.e. synthetic compounds which are the non-verbal structures.

Apart from classifying Avestan compounds according to their manner of compounding (**hierarchical compounding** and **flat compounding**) and structural

components (root compound and synthetic compound) such words can also be studied in terms of their syntactic-semantic relations. A compound word can be of either an **Endocentric** semantic head or an **Exocentric** one. The classification of compound words in Persian is more varied than this. There are Dvandva and Appositive compounds besides endo- and exocentric compounds, however, in the Zamyad Yasht text of the Avesta, there are no attested cases of these two mentioned classes. Endocentric compounds are words in which one part in the head and the other is the modifier or the restricting element. In this type of words, the semantic head can appear in the beginning or at the end of the word. For example, the semantic head of the Persian word “mush-xorma” is initial whereas in muy-rag (capillary) it is word-final. Thus, mush-xorma (ferret) is a head-initial compound and “muy-rag” is a head-final compound. The second class is Exocentric compounds in which, none of the comprising parts can be considered the semantic head (Yasht 19, 123-124) For instance, the compound “marg-e-mush” is a kind of poison not death of mouse. With regard to this explanation, the Endo centric compound āsitō.gātū- (lying on the throne/bed) is a head-initial compound and zaraniō.pusa- (owner of the gold crown) is head-final. The word ərəθβō.zənga- (standing on one’s own feet) is an exocentric compound because it is composed of two parts: ərəθβa- (upward guided) and zənga- (ankle).

In consonance with the analyses of these Avestan structures, another classification could be proposed to group them:

1. **Paired/Dual Compounds** (also known as **Copulative Compounds**): When two components are combined together to make a single unit and inflected dually, that single unit is called a paired compound. The components are linked by an ‘and’ in Persian, and such combination is referred to as dvandva in Sanskrit. Tabatabaei refers to them as conjunctive compounds, examples of which include āb-o-tāb (embroidery), amn-o-amān (safe and sound), jast-o-khiz (frolic) (Tabatabaei 2015, 89). Of the copulative compounds present in Avesta, the following could be cited: Pasu.vīra- (quadrupeds and human beings), āpa.uruarā- (water and plants), and pāiū.θwōrəštār- (the keeper and the referee).

2. **Determinative Compounds**: This category itself is divided further into two sub-categories, Dependent Compounds and Descriptive Compounds.

The former, i.e. **dependent compounds**, is referred to as Tatpurusha in Sanskrit, and they include those compounds in which the first element is so much connected to the second element as if it is under its influence. In such cases, the first element keeps its accusative status while the second element has a non-subjective (objective, prepositional, ablative, etc.) role. The aforesaid structures take the grammatical roles of both a noun and an adjective, as exemplified below:

*Compound Nouns*: Objective as in miθrō.druj-, meaning ‘reneger’-----who breaks a pledge/pact; prepositional as in vīspaiti-, meaning a ‘chief of a village’-----the leader of a clan/village; spatial raθaēštā-, meaning ‘[a warrior] in chariot standing’----- [a warrior] who is standing in a chariot.

In the above examples, miθrō, meaning pledge/pact, is the object of the second element and is fully inflected: or vīs. meaning village. is the genitive case for the

second element; or raθae, meaning in the chariot, which shows the spatial position of the second element.

*Compound Adjectives:* Ablative with ‘by’, as in mazdaδāta-, meaning ‘created by Mazdā’; or ablative with ‘from’, as in azō.buj-, meaning ‘from need of releasing’, i.e. releasing from the need of.

There are 8 possible Avestan inflectional scenarios in which two elements of a compound word could combine together. It, however, must be noted that the previous analyses presented above pertinent to the semantic core, including semantic and syntactic roles, were all based on the known frameworks of analyses in linguistics. mazdaδāta-, for instance, belongs to the ablative/instrumental case if inflected based on the Avestan rules of inflection, yet it is considered a prepositional complement in which ‘Mazda’ (the dependent) is the subject of creation (core).

The second sub-category, **descriptive compounds**, is referred to as karmadhāryain Sanskrit and includes compounds in which the first element of it acts as either an attributive or appositional modifier to the second element and adds an explanation to it. Examples of such compounds are as follows:

*Compound Nouns:* Pəṛəñō.m□ŋha- (the full moon), uštradaēnu- (cow, a female camel);

*Compound Adjectives:* Višpō.bāmiia- (all-glittering), hukərəta- (well-built), aršuxōa- (correctly-said).

#### **Possessive Compounds:**

This type of compound is called Bahuvrīhi in Sanskrit and comprises those compounds which imply possession or ownership. The first element could be a noun, an adjective, a pronoun, a number, participles, or a non-inflectional element. Some instances are provided below:

*Initial Noun:* Asəngō.gauua-, meaning ‘stone-handed’-----one who has a hand made of stone;

*Initial Adjective:* Vouru.gaoiiaoti, meaning ‘a wide pasture’-----having a wide pasture;

*Initial Preposition:* Huuauuastra-, meaning ‘self-garment’-----having his own garment;

*Initial Number:* θrizafah-, meaning ‘three-mouthed’-----having three mouths/muzzles;

*Initial Participles:* Uzgərəptō.drafša, meaning ‘with uplifted banner’;

*Initial Non-Inflectional Elements:* Axʷafna-, meaning ‘without sleep’.

According to this classification, the words which are made up of a prefix and noun/adjective are deemed as compounds while, in this study and based on the definitions provided, these words are derivatives thanks to the fact that the prefixes are not used in isolation, hence they could not be regarded as an independent unit. That said, there are some cases in which the prefixes stand alone, yet, in such cases, they are not regarded as prefixes but, occasionally, as adverbs.

What was presented above under the title Possessive Compounds had previously been discussed. The possessive aspect of these compounds is not observable on the surface structure. In other words, it is the whole compound which reflects some kind of possession and not its elements in isolation.

Another Avestan category is referred to as **Participial Adjective Compounds**. In these compounds, the first element is a present participle which affects semantically the second element, as illustrated in the following example: *vanat.pəšana*, meaning 'winning in battles'.

Sometimes, the first element is a prefix or a group of prefixes, which also are used as adverbs. If the latter happens, these compounds are called **Prepositional Adjective Compounds**, as exemplified in *tarō.yāra-*, meaning 'throughout the year', and *upasma*, meaning 'on Earth'.

Alongside with all the categories introduced so far, two more categories could also be mentioned here: **Numeral Compounds** and **Adverbial Compounds**. The former are called *Dvigu* in Sanskrit and entail compounds an element of which is a number. The latter, i.e. adverbial compounds, is referred to as *Avyayībhāva* in Sanskrit and includes those compounds of which an element is an adverb. *hazaṅra.yaoxšti-* (having a thousand skills), *θrizafah-* (having three mouths/muzzles), *pañcō.hiia-* (of five species), for instance, are numeral compounds whereas *maiðiiōišaδ-* (sitting in the middle), *aš.varəcah-* (very strong), *aršuxōa-* (correctly-said) are adverbial compounds.

#### Data Analysis

##### The Process of Compounding and Derivation

In some cases, both compounding and derivation are at work in formation of a new word. These new words are referred to as compound-derivatives.

For example, the word '*srut.gaošōtəma-*', meaning the most superior hearing (having ears which hearken best), is originally formed from the combination of *srut.gaoša-*, a compound, and *-təma-*, a superlative suffix. Similarly, *Māzdaiiasnī-*, meaning belonging to the worshippers of Mazda, is another compound-derivative formed out of a compound, *māzdaiiasna-*, and a feminine suffix, *-ī-*.

The process is clear: The addition of an affix, either a prefix or suffix, to a compound forms a compound-derivative. If this process is done through steps, one following the other, then it is called hierarchical compounding-derivation. The two examples provided above are formed via this step-by-step process. On the contrary, if the elements are combined simultaneously to form a single word, this is referred to as flat compounding-derivation. In the selected corpora of this study, no instances of words formed by this latter process were found.

#### Clipping

Clipping is the word formation process by which either a reduction happens to the last part of a word or the base unit is removed. This process of word formation could be juxtaposed with what is called Shortening in Persian. In shortening, there are no fixed or specific rules and "speakers, following their own taste, shorten a long stretch of language" (Shaghaghi 2010, 105). For shortening to lead to the creation of new words, one or more words or syllables are deleted from the base word or phrase. Whenever this reduction affects either the initial or the middle part of the base word/phrase, it is called shortening; and whenever this reduction affects the ending part of the base word/phrase, it is referred to as clipping. In Persian, the reduction of 'Tormoz Dasti' (handbrake) to 'Dasti' (hand), and 'Passport' to 'Pass' are instances of shortening and clipping, respectively.

This process is also observable in Avestan. In line with the process of clipping, the words *varəzant-* (sharp) in *varəzi.dōiθra-* (having sharp eyes), *bərəzant-* (high) in *bərəzi.rāz-* (giving orders with raised voice), and *xrūra-* (bloody) in *xruui.dru-* (a bloody wooden weapon) lost their prefixes (-ant-, -ant-, and -ra-, respectively) and took an -i-, as a vowel, at the end position to form new words with the elements they are combined with. Accordingly, we could safely conclude that in the formation of such words, clipping as well as other processes, such as addition and reduction, are involved.

#### Conversion (zero derivation)

“One of the processes of word formation that changes the function and part of speech of word, without any addition or reduction, as to create a new word is called **conversion** (Shaghaghi 2010, 103) In this process, to elucidate further, a word is used as a new word via a change in its (grammatical) function. In Persian, for instance, the word ‘Khub’, meaning good, is an adjective that could be turned into a noun or an adverb through the process of conversion. In Avestan, *būj-* is a stem that is used as a feminine noun in ‘*azō.buj-*’, meaning rescuing from trouble, by means of a change in its function. Further instances in which a stem is used as a noun or an adjective via a change in its function are apparent in the following examples: *Zuš-* (adjective, meaning lovely) as in *barō.zuš-* (warmonger); *ji-* (noun, meaning life) as in *yauuaēji-* (living forever); *sū-* (feminine noun, meaning supremacy, profit) as in *yauuaēsū-* (thriving forever). Jackson calls these words Stem Words<sup>1</sup>.

#### Reduplication

Sometimes, to create a new word, part of or the whole of a word is duplicated and a new word is created which its meaning differs from the base element. In Persian, words such as ‘*dasteh-dasteh*’ (in groups), ‘*gam-be-gam*’ (step by step), ‘*larzlarzan*’ (shivering), ‘*alakalaki*’ (in vain), and so on all belong to a particular category of reduplication. In the first example, ‘*dasteh-dasteh*’ is created by the complete duplication of ‘*dasteh*’. Similarly but not identically, ‘*gam-be-gam*’ is created by a complete duplication of ‘*gam*’ and the insertion of a preposition (by) between the two elements. In the third example, nevertheless, ‘*larzlarzan*’ is created by the complete duplication of the first element plus the addition of a suffix to the end of the second element. ‘*Alakalaki*’ is a case of partial duplication and some of the words created through such process are regarded as cases of post-reduplication. In partial duplication, only part of the base form is duplicated (Ibid, 99- 101).

In Avestan, the duplicated element is made up of the stem and it happens in two fashions:

1- The middle or final vowel of the stem is usually shortened in the duplicated syllable. For instance, the stem *√dā*, when is reduplicated, changes to *dadā-/daḏā-*.

<sup>1</sup> to see more examples of such words see, J. Martínez, and M. de Vam, *Introduction to Avestan* (Leiden-Boston, 2013), p. 47, and A. V. W. Jackson, *An Avesta grammar in comparison with Sanskrit* (Stuttgart, 1908), p. 136



2- The stems starting with consonants are reduplicated by the repetition of that consonant; the pharyngeal consonants, namely, /g/, /k/, /x/, change to velar consonants, i.e. /c/ and /j/, while the Indo-European /s/ changes to /h/:

√gar → jāyār-  
√ci → ci-kay-, ci-ki-  
√stā → hišta-

Sometimes, to reduplicate a word, a vowel is omitted from the stem. The stem √dā, for example, could be found reduplicated into one of the following forms in Avesta: daḍā-, dadā-, daḍ-, daḡ-, dad-. Therefore, in this process of word formation, if complete reduplication takes place, a vowel or a consonant present in the stem would be turned into a weak version of what it was in the stem. In some other cases, instances of partial reduplication could be found, as cited in some of the previous examples above.

### Conclusions

A detailed examination of the internal structure of words of a language, particularly if that language is among the oldest languages, here Avestan, would not be an easy undertaking. That is, partially, due to the fact that a clear and exact description of the words in that language is not available, and sometimes accessible. As a result, one cannot decide on the exact lines demarcating affixes from the stems. With that in mind, words are the most basic unit of analysis in morphology. Morphology has been common since distant past and issues such as inflection and syntax have been addressed in grammar books sporadically.

One of the distinguishing features of Avestan is the presence of infixes, common in Sanskrit. The phoneme /n/, for instance, is regarded as an infix in \*karənta- because it has split the stem, √kart, and is placed before the final consonant of the stem. In another example, regarding the Sanskrit word vindami, as it can be seen the phoneme /n/ has split the stem √vid. Having said that, there appears to be no case of infix in Persian and what is usually referred to as instances of infix, such as the phoneme -ā- in 'sarāsar' (throughout) and 'garmāgarm' (amid/during the intensity), cannot be considered as an infix. In fact, this phoneme, i.e. -ā-, is a kind of interfix since 'sarsar' and 'garmgarm' are not stems in Persian and they both are treated as independent words.

Together with the derivatives which could be found frequently among Avestan words, compounding is another process of word formation that accounts as the most frequent process of word formation after derivation. Most of the Avestan compounds are non-verbal and are made up of two elements. In rare cases, nevertheless, some three-element compounds could also be found in Avestan. Furthermore, only rare instances of compound-derivatives could be traced in Avestan.

Of the word formation processes present in Persian, only some of them could be observed in Avestan. One reason accounting for such lack of word formation processes is that Avestan has ceased to be used and has turned to be obsolete compared to Persian. It could be argued that if Avestan had survived the test of time alongside with other Iranian languages and dialects, more, and perhaps different, word formation process could have prospered in it. This argument is valid for the



speakers of a language would inevitably utilize word formation processes, or even analogy, to meet their linguistic needs, say, creating new words to express their intended concepts or meanings. That explains why in a live language such as Persian, more various word formation processes are at work.

In sum, it must be noted that in the formation of the simple (monomorphemic) and complex (multimorphemic) adjectives studied in the present study, word formation processes such as derivation, compounding, derivation-and-compounding, clipping, conversion, and reduplication\_ all present in Persian as well-were found to be at work. Of these abovementioned word formation processes, derivation and compounding were most frequently observed, respectively.

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## HOW TO CITE THIS ARTICLE

Saraghi, Sh. & Najari, H. (2023). Some Word Formation Processes in Zamyad-Yasht of Avesta. *LANGUAGE ART*, 8(1), 71-82. Shiraz, Iran.

DOI: 10.22046/LA.2023.05

URL: <https://www.languageart.ir/index.php/LA/article/view/311>





## برخی فرآیندهای واژه‌سازی در زامیاد یشت اوستا

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(تاریخ دریافت: ۷ خرداد ۱۴۰۱؛ تاریخ پذیرش: ۲۸ آذر ۱۴۰۱؛ تاریخ انتشار: ۹ اسفند ۱۴۰۱)

گویشوران هر زبان از فرآیندهای واژه‌سازی و قیاس برای ساخت واژه‌های جدید بهره می‌گیرند تا بتوانند مقاصد خود را بیان کنند. منظور از «واژه»، تصویر ذهنی است که در میان همه افراد مشترک است. پژوهش حاضر با هدف بررسی برخی از فرآیندهای واژه‌سازی دخیل در ساخت صفت در زامیاد یشت انجام شده است. زامیاد یشت، نوزدهمین یشت اوستا است، که شامل ۹۶ بخش است و دربارهٔ فرّ کیانی سخن می‌گوید. نتایج این مطالعه نشان داد که از میان فرآیندهای واژه‌سازی بررسی‌شده: اشتقاق، ترکیب، اشتقاق و ترکیب، کوتاه‌سازی (حذف)، تبدیل و تکرار، اشتقاق و ترکیب به ترتیب بیشترین فراوانی را داشتند.

**واژه‌های کلیدی:** ریخت‌شناسی، اوستایی، واژه‌سازی، زامیاد یشت، ترکیب.

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## ORIGINAL RESEARCH PAPER

### The Predictive Power of Emotional Intelligence Components on Listening Comprehension Task of Male vs. Female EFL Learners

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(Received: 14 September 2022; Accepted: 4 November 2022; Published: 28 February 2023)

The present study sought to investigate the feasible association between EFL learners' emotional intelligence and listening comprehension performance. To attain the goals of the research, a number of English learners were chosen through purposive sampling from some private English institutes in Iran. The participants were asked to answer the Bar-On Emotional Quotient Inventory (EQ-I) and the TOEFL Listening Comprehension Test. The data were analyzed using descriptive and inferential statistics. The Pearson product-moment correlation coefficient was used to examine the relationship between emotional intelligence and listening proficiency and T-test was used to compare male and female participants in listening and emotional intelligence. The results of the study indicated that there was no significant difference between males and females in listening and EQ. Furthermore, significant and meaningful relationships were found between the students' listening skill and emotional intelligence in total and its components in specific. Furthermore, the results of the multiple regression analyses for the predictability power of emotional intelligence for listening comprehension performance revealed that EI is a proper predictor of learners' listening task, and among the EQ subscales 'adaptability' had the strongest power on EFL learners' listening comprehension performance. The results of this study can make the teachers, researchers, test developers, material designers aware of how emotional intelligence could influence language proficiency, which proves the potential of the learners. This encourages them to take into a more careful consideration the necessity of using a variety of ways in teaching. Teachers are expected more likely to care about the strength and weakness of learners' feelings when teaching.

**Keywords:** Bar-On Emotional Quotient Inventory (EQ-I), Emotional intelligence, Listening comprehension, Gender differences, EFL learners.

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## Introduction

### The Nature of Emotional Intelligence Skills in Life and Education

In spite of the controversy over a unified definition or model for emotional intelligence, there is a general agreement that emotional skills are related to success in many areas of life. Goleman (1998) considers emotional intelligence as "the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationship" (p. 317). Also, he maintains that "emotional intelligence consists of knowing what you are feeling, recognizing what others are feeling, managing the feelings in relationships, and using your feelings to motivate yourself--even in the face of frustrations" (Goleman 1995, 43). Bar-On (2006) states that emotional intelligence matures over time and that it can be improved through programming, training, and therapy. Moreover, Bar-On assumes that those people who have EQs higher than average are more successful in dealing with environmental demands and pressures, in general. He also mentions that a dearth in emotional intelligence can mean a lack of success and the existence of emotional problems thought to be especially common among those people are deficient in the subscales of reality testing, problem solving, impulse control, and stress tolerance. Consequently, Bar-On regards emotional intelligence and cognitive intelligence to contribute equally to an individual's general intelligence, which then offers a manifestation of one's potential to succeed in life (Kluemper, 2008).

Furthermore, emotional intelligence is emerging as an important factor in high performance at academic settings even though it was commonly assumed that learning implies intellectual and cognitive processes. In this case, Goleman (1995) argued that "the emotional mind is far quicker than the rational mind, springing into action without even pausing to consider what it is doing. Its quickness precludes the deliberate, analytic reflection that is the hallmark of the thinking mind" (p. 291). Therefore, engaging in any activity is directly concerned with the emotional state of the learner, i.e., how he feels about himself, and his motivation, or how he feels about the subject. As a matter of fact, emotional intelligence is recognized as an essential component to the success of individual learning processes (Salovey & Mayer, 1990; Goleman, 1995). Following Salovey and Mayer's continuing research, the initial definition of EI was amended to "the ability to perceive emotion, integrate emotion to facilitate thought, understand emotions and to regulate emotions to promote personal growth" (Salovey & Mayer 1990, 187). Moreover, Salovey and Mayer (1997) proposed a revised model of emotional intelligence and made a distinction between four components of emotional intelligence, i.e., perceiving emotions (the ability to detect and interpret emotions in faces, pictures, voices, and cultural artifacts); using emotions (the ability to control emotions to facilitate various cognitive activities such as thinking and problem solving); understanding emotions (the ability to comprehend emotion language and solve emotional problems and understand the similarities and differences between emotions); and managing emotions (the ability to regulate emotions in both ourselves and in others). Also, Goleman (1998) introduced a mixed model focused on emotional intelligence as a wide variety of competencies and skills that drive leadership performance. This

model is on the basis of performance, integrating an individual's abilities and personality, and applying their parallel effects on performance in the workplace (Goleman, 2001). Bradberry and Greaves (2009) asserted that Goleman's model outlines four main emotional intelligence constructs, including self-awareness (the ability to read one's emotions and recognize their effect while using instinctive feelings to guide decisions), self-management (the ability to control one's emotions and impulses and adapting to changing circumstances), social-awareness (the ability to sense, understand, and react to others' emotions while comprehending social networks) and relationship management (the ability to inspire, influence, and develop others while managing dispute). Likewise, Bar-on (as cited in Pishghadam, 2009) defined emotional intelligence as "an array of non-cognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures" (p. 33). He suggested a model in which interrelated emotional and social competencies, skills and facilitators have an impact on intelligent behavior. His model of emotional intelligence consists of five broad areas of skills including intrapersonal, interpersonal, adaptability, stress management, and general mood. The first type, intrapersonal (self-regard, emotional self-awareness, assertiveness, independence and self-actualization) is the ability to understand emotions as well as express our feelings and ourselves. The second construct, interpersonal (empathy, social responsibility and interpersonal relationship) includes the ability to understand others' feelings and relate with people. The third type, stress management (stress tolerance and impulse control) involves the ability to manage and control our emotions. The fourth construct, adaptability (reality testing, flexibility and problem solving) is the ability to manage change and solve problems of an intrapersonal and interpersonal nature, and finally general mood (optimism and happiness) includes the ability to generate positive mood and be self-motivated. In this regard, Nelson and Low (2003) posit that emotional intelligence can be considered as a series of interrelated skills and competencies of interpersonal skills like assertiveness in communication, self-management skills such as time management, goal achievement, etc commitment, and personal responsibility, and also the intrapersonal skills of self-efficacy and stress management. Furthermore, Bar-On (2005) believes that emotionally intelligent people are more aware of what other people want; so, they are able to establish cooperative relationship with others. Dehshiri (2006) has also stated a significant relationship between the emotional and verbal and Psychometric intelligence with the educational achievement. Among the studies dealing with the feasible repercussions of EQ for speaking skill, mention can be made of Pishghadam's (2009) investigation, in which the researcher supported the influential role played by EI in speaking performance of academic learners. With regard to listening obtains resulting from possessing high EI levels, Badakhshan's (2008) scrutiny came up with a meaningful relationship between participants' listening performance and their emotional intelligence. Likewise, Ghanizadeh and Moafian (2010) conducted a search to investigate the relationship between EFL teachers' emotional quotient (EQ) and their pedagogical success in language institutes. The results revealed that there was a credible and meaningful relationship between

teachers' success and EQ. In addition, significant correlations were found between teachers' EQ, their teaching experience, and their age. They also reported that the teacher's emotional intelligence was a critical factor in the process of teaching. Another ubiquitous orientation in research on EQ is thought to be the one dealing with correlational analysis. In this line of scrutiny, for instance, Hashemi and Ghanizadeh (2011) examined the relationship between emotional intelligence and self-efficacy among Iranian EFL university students. They regarded emotional intelligence as one of the determinant factors influencing self-efficacy. The findings of the study revealed that there was a credible relationship between emotional intelligence and self-efficacy beliefs. Moreover, subsequent data analysis indicated that among the components of emotional intelligence, self-actualization and stress tolerance are the positive predictors of the students' self-efficacy. Returning to a high correlation between emotional intelligence and lexical knowledge, Asadollahfam et al. (2012) investigated the feasible relationship between emotional intelligence and vocabulary knowledge of language learners. The results indicated that English language learners with high levels of emotional intelligence possessed a high level of vocabulary knowledge. In order to determine whether emotional intelligence strategy had any effect on EFL learners' writing performance ability, Abdolrezaipoor (2013) conducted experimental research. The results indicated that the experimental group made some improvement in their writing performance. However, the control group showed no improvement in their post-tests. Moreover, the results were evidence to the fact that introducing emotional intelligence strategy had a considerable effect on the learners' writing performance. Most recently, Banimohamadi and Poordaryaicnejad (2014) demonstrated a significant relationship between EI and self-efficacy among EFL learners. They also found that among fifteen sub-scales of EQ-I, Self-Awareness, Problem Solving and Flexibility were positive predictors of self-efficacy and also there was not any significant difference between men and women regarding their emotional intelligence.

#### **The Impact of Listening Comprehension Performance on Language Learning Process**

Listening comprehension performance is the primary channel and critical skill in language learning. However, among the four dominant macro-skills, including listening, speaking, reading and writing, it is often difficult and inaccessible for second or foreign language learners due to its implicit process. Speaking, the secondary skill, proceeds listening cognitively. Regarding Krashen's model of comprehensible input and its focal role in learning, Rost (1994) holds that "listening is vital in the second language classroom because it provides input for the learner; without understanding input at the right level, any learning simply cannot begin. Listening is thus fundamental to speaking" (pp. 141-142). Moreover, Nunan (1991) points out that

*Among language skills, listening has often been referred to as the 'Cinderella skill', overlooked by its elder sister, speaking. In most people's opinion being able to claim knowledge of a second language means being able to speak and write in that language, with this regard, listening and reading are viewed as secondary skills which serve as means to other ends rather than end in themselves (p. 199).*

To put it in another word, aural/oral skills precede the graphic skills, such as reading and writing, as they form the circle of language learning process. Yet, despite the significant correlation with other language skills, listening comprehension performance is treated lightly in the applied linguistics research. Half of our daily conversation and three quarters of classroom interaction are virtually devoted to listening task. In one probe into the role of EQ in determining the language proficiency level, Shakiba and Barani (2011) indicated that there was a significant relationship between language proficiency and emotional intelligence. Besides, the relationship between students' emotional quotient level and their level of language proficiency was more powerful and stronger in females than males. Among the skills-oriented and componential studies addressing the relationship between EQ and performance on varied areas of language, reference can be made to the work done by Badakhshan (2012) regarding the possible bonds between emotional intelligence and listening. She has reported a significant correlation between emotional intelligence and listening skill. Moreover, she stated that there was a meaningful difference between the listening and EQ of the male and female EFL learners and that correlation in male learners was stronger than female learners. Besides, among educational issues which have received scant attention in the light of listening comprehension lies the would-be relationship between learners' listening performance and other language skills, Bozorgian (2012) proves the close correlation between listening comprehension and the overall language proficiency among 1800 Iranian participants undertaking International English Language Testing System (IELTS) in Tehran. Furthermore, Valizadeh and Alavinia (2013) launched an investigation to probe the potential correlation between emotional intelligence, foreign language listening anxiety (FLLA), and listening comprehension performance of Iranian EFL learners. They found a significant relationship between listening comprehension performance of the EFL learners and their emotional intelligence scores, with the strongest correlation belonging to the self-awareness subscale of EI. In addition, a strong negative correlation was found between FLLAS and listening comprehension performance. The results also revealed that a meaningful negative relationship between learners' FLLA and their emotional intelligence, with the strongest correlation belonging to the happiness component. Furthermore, based on multiple regression analysis FLLA was supposed to be a proper predictor of listening comprehension performance of EFL learners.

Despite the fact that the role of emotions has not been well studied yet in second or foreign language acquisition, there is a growing interest to include the role of emotions as a new source to measure the learners' individual differences in the research agenda (Rodríguez Prieto, 2010). In other words, though abilities associated with emotional competencies have increasingly gained attention in research related to effectiveness and achievement in EFL contexts (Aghasafari, 2006; Fahim & Pishghadam, 2007; Ghanizadeh & Moafian, 2010), a little attempt has been made to examine this main affective factor - emotional intelligence - pertaining to English achievement of Iranian EFL learners. Therefore, the present study is an attempt to probe into the nature of the relationship between emotional intelligence and listening



proficiency among Iranian EFL learners. To this end, the following research questions were raised:

Q1. Is there any significant relationship between EFL learners' emotional intelligence and listening proficiency?

Q2. Does emotional intelligence predict the EFL learners' listening comprehension performance?

Q3. Which of emotional intelligence components have stronger power on EFL learners' listening comprehension ability?

Q4. Does the degree of emotional intelligence have any effect on EFL learners' listening test performance?

Q5. Is there any significant difference between males and females regarding their emotional intelligence and listening proficiency?

#### **Method**

##### **Participants**

The present study was carried out with 102 upper-intermediate level learners of English as a foreign language (39 males and 63 females) between the ages of 21 to 38 assigned from some private language institutes in Iran. Three classes were randomly chosen from a Listening and Speaking course as it was assumed that learners should enjoy some lexical and grammatical knowledge so as to interact with each other in English properly. To test the research assumptions, the researchers made an attempt to choose the participants from a language institute in order that listening skills would not teach due to the predominant use of the traditional Grammar Translation Method (GTM) which focuses only on reading and writing skills at school level in Iran, and also reading skills are mainly taught for 3-5 hours per week for each term regarding the field of study at university level. Thus, listening skills are taught only in language institutes which have a Communicative Language Teaching (CLT) approach.

##### **Instruments**

##### ***Bar-On Emotional Quotient Inventory (EQ-I)***

Bar-On (1996) developed an instrument to measure a more comprehensive concept of emotional intelligence which he labeled emotional quotient (EQ). The most popular used measure of this concept is the Bar-On Emotional Quotient Inventory (the EQ-I). It is a self-report tool to assess those personal qualities that enable some individuals to possess better emotional well-being than others. In other words, the Bar-On conceptual model of emotional-social intelligence provides the theoretical basis for his psychometric model and approach to measuring this construct. Moreover, Bar-On (1988) mentions that the Likert-type questionnaire comes into view from the question why are some people more successful than others? The test used in this study consists of 90 items with a five-point Likert scale, and each item has a value in the range of 1 to 5. Furthermore, in order to eliminate cultural differences and avoid any misunderstanding regarding the content of the questionnaire on the part of the learners, a Persian version of EQ-I test was employed. Furthermore, the Persian version adapted in Iran and its Cronbach's alpha coefficient was reported to be 0.76 and the inventory's hypothesized structure was supported by the results of the factor analysis (Dehshiri, 2003).



### **TOEFL Listening Comprehension Test**

The listening part of TOEFL test comprised of three sections with a total of 50 questions in multiple choice format: 30 items in part A, 8 in part B, and 12 in part C. The time was controlled by the tape, and learners had 35 minutes to complete the entire section. To put it in another word, there were three parts in the listening comprehension test: Answering the one question that follows a short conversation between two speakers (part A). Responding to several questions about a longer conversation between two speakers (part B). Answering specific questions about information contained in a short lecture, which is similar to the task learners have to perform when listening to a professor in a lecture class (part C). The speaker on the tape used American English with American pronunciation.

Though instruction of listening comprehension skill is being specified in the syllabus of many English language institutes, instructors do not teach listening skills but test it in the EFL classrooms in Iran. Recently, listening skill is taught through vocabulary introduction in pre-listening to the learners and they examine correct responses in post-listening comprehension questions. "The process of explicitly teaching listening skill is overlooked, but the product of listening skill is measured through exams involving multiple-choice or true/false comprehension questions, which are a regular feature of classroom practice" (Bozorgian 2012, 660).

### **Procedure**

Two questionnaires were employed in this study. First, the Bar-On Emotional Quotient Inventory (EQ-I) was administered to measure the participants' emotional intelligence. They were asked to demonstrate the extent to which they agreed with the statements by checking one of the five responses in the answer sheet. To complete the questionnaire, there was no time restriction. Then, the TOEFL Listening Comprehension Test was run. Besides, in order to receive the reliable data, the purpose of filling out the test and questionnaire was explained to the participants and they were assured that endeavor would be made to observe the confidentiality and anonymity considerations. In addition, the participants' test and questionnaire were coded numerically and they were asked not to write a name on them.

### **Results and Discussion**

Emotional intelligence plays an important role in the process of learning English as a foreign language. Hence, the study contributes to literature on how emotional intelligence of students become important resources for enhancing students' achievement in a foreign language. Accordingly, this study investigated whether there was a credible and significant relationship between emotional intelligence and listening proficiency and that if emotional intelligence predicted the EFL learners' listening comprehension performance and if so, which of emotional intelligence components had stronger power on listening skill. Furthermore, an attempt organized to find whether the degree of emotional intelligence had any effect on listening test performance and there was any significant difference between males and females regarding their emotional intelligence and listening skill or not. In other words, the null hypotheses stated that there was not any significant relationship between EFL learners' emotional intelligence and listening skill and that emotional intelligence did not predict the learners' listening comprehension performance.

Furthermore, it was assumed that none of emotional intelligence components had stronger power on listening skill and also the degree of emotional intelligence had no effect on listening test performance. For the last null hypothesis, it was assumed that there was not any significant difference between males and females regarding their emotional intelligence and listening.

To answer the first research question of the study, the students' scores of the TOEFL Listening Comprehension Test and Bar-On Emotional Quotient Inventory (EQ-I) were calculated and analyzed to find out their level of emotional intelligence and listening skill. Table 1 demonstrates the descriptive results of the variables.

**Table 1. Descriptive Statistics on Emotional Intelligence and Listening Proficiency**

	N	Minimum	Maximum	Mean	Std. Deviation
Emotional Intelligence	102	181	320	245.74	37.968
Listening Performance	102	37	50	43.30	3.617

As Table 1 illustrates, the mean of students' emotional intelligence scores is 245.74 and the standard deviation is 37.968. Moreover, their mean scores of listening are 43.30. To check the correlation between total emotional intelligence and listening proficiency, Pearson product-moment correlation was run. The results are shown in Table 2.

**Table 2. Correlation between Emotional Intelligence and Listening Performance**

		Listening Skill
Emotional Intelligence		.656**
	Sig. (2-tailed)	.000
		102

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

As it is shown in Table 2, the upshots of correlational analyses showed that there was a positive and meaningful correlation coefficient between total scores on Bar-On Emotional Quotient Inventory (EQ-I) and scores of the TOEFL Listening Comprehension Test ( $r = 0.65$ ,  $P < 0.1$ ). It means that with an increase in the learners' emotional intelligence, one can expect a higher listening proficiency, or vice versa. In other words, EFL learners' emotional intelligence tends to enhance their beliefs in their capabilities to organize and accomplish the courses of action required for successful performance. Accordingly, based on the result of Table 2, the first null hypothesis of the study which assumed that there was no meaningful relationship between emotional intelligence and listening of Iranian EFL students was refuted. The results of the correlation between the participants' emotional intelligence components and listening task are presented in Table 3.

**Table 3. Pearson Moment-product Correlation Coefficient between Components of Emotional Intelligence and Listening Performance**

	Listening Comprehension	Sig.
Intrapersonal	.610**	.000
Interpersonal	.394**	.006
Adaptability	.620**	.000
Stress Management	.546**	.000

	Listening Comprehension	Sig.
General Mood	.506**	.000

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

\* *Correlation is significant at the 0.05 level (2-tailed).*

To see if there was any relationship between the students' listening and the components which compose the total EQ test, another Pearson-product correlation was run. As it can be seen, Table 3 shows that all components of emotional intelligence had significant and positive correlations with learners' listening. It means that the students' listening comprehension is related to their emotional intelligence. In other words, having more emotional intelligence results in higher listening proficiency. Besides, the strongest relationship belonged to Adaptability subscale of EQ and listening comprehension ( $r = .62$ ). According to Cohen (1988), the relationship was a moderate, direct, and positive one. Therefore, the results rejected the second null hypothesis of the study that emotional intelligence did not predict the learners' listening comprehension performance. Moreover, in order to answer the question which components of emotional intelligence could be the best predictor for listening performance, R Square was calculated. In other words, multiple regression analysis showing the joint effect of emotional intelligence components on the listening performance of the participants are presented in Table 4.

**Table 4. R Square Table for Components of Emotional Intelligence as the Predictors of Learners' Listening Performance**

**Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.620a	.384	.370	2.871

a Predictors: (Constant), Adaptability

To investigate which components of EQ might have more predictive power in predicting learners' listening and how these variables contribute in this study, a stepwise regression analysis was employed. As shown in Table 4, among the five subscales of EQ, 'Adaptability' was found to be the best predictor of the dependent variable (listening comprehension skill). Its square value was 0.38 and its adjusted square was 0.37. This means that 37% of the total variance in learners' listening could be explained by 'Adaptability' subscale. As this is an overall upshot of the strength of relationship, a more specific analysis must follow.

**Table 5. The ANOVA Table of Regression**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	231.019	1	231.019	28.035	.000b
	Residual	370.811	100	8.240		
	Total	601.830	101			

a Dependent Variable: Listening test scores

b Predictors: (Constant), Adaptability

Considering Table 5, it was found that 'Adaptability' had significant effect on the learners' listening performance. Specifically speaking, the p-value (sig.) less than 0.1 indicates that the finding is statistically significant. This signifies that the predictors predict the dependent variable ( $F = 28.035$ ,  $df = 1$ , and  $P < 0.1$ ). It can be implied that the predictive power of the learners' 'Adaptability' over their listening performance was significant.

**Table 6. Relative Contributions of the Independent Variable on listening Performance**

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	29.850	2.574		11.597	.000
	Adaptability	.296	.056	.620	5.295	.000

a Dependent Variable: Listening test scores

The data in Table 6 provide us with a better picture of how well this component of EQ - Adaptability - could predict the dependent variable (listening proficiency). Statistically, Table 6 indicates for the component of EQ the unstandardized regression weight ( $\beta$ ), the standard error of estimate ( $SE\beta$ ), the standardized coefficient, the t-ratio and level at which the T-ratio is significant. Adaptability made the highest contribution ( $\beta = .620$ ,  $T = 5.295$ ,  $P < 0.5$ ). That is, the value of Beta ( $\beta$ ) in standardized coefficients = 0.62 shows that an increase of one standard deviation in the predictor (Adaptability) will result in a change of 0.62 standard deviations in the listening ability. Thus, the third hypothesis, which said that none of emotional intelligence components had stronger power on listening skill, was rejected. Furthermore, to determine if the degree of emotional intelligence had any effect on listening test performance, Paired samples T-test was run. For doing this statistical procedure the participants were divided into two groups: one group with high EI and the other group with low EI. The total score of EQ in this study was 450 and the scores above 225 was considered as high and those were below 225 was regarded as low. Out of 47 participants, 29 students belonged to the first group and the other 18 belonged to the second one.

**Table 7. Paired Samples Tests for the Pair 1 (High Emotional Intelligence & Listening test scores) and Pair 2 (Low Emotional Intelligence & Listening test scores)**

	Mean	Std. Deviation	T	df	Sig (2-tailed)
Pair 1 High Emotional Intelligence & Listening Test Scores	225.172	24.463	49.569	47	.000
Pair 2 Low Emotional Intelligence & Listening Test Scores	165.833	12.748	55.193	36	.000

As can be seen in Table 7, high and low emotional intelligence affected listening test performance significantly and positively. Findings of this study support the

literature, confirming the importance of EFL learners' emotional intelligence about language learning. Therefore, the upshots rejected the hypothesis of the study, which assumed that the degree of emotional intelligence had no effect on listening test performance. Besides, in order to find out whether learners' listening and EQ differ among males and females, independent t-test was run. The results of the t-test are presented in Table 8.

*Table 8. Descriptive Statistics and T-test Results Combined*

	Gender Differences	N	Mean	Std. Deviation	Std. Error Mean	T	df	Sig.
Emotional Intelligence	Male	39	241.56	36.599	9.150	-.538	100	.593
	Female	63	247.90	39.070	7.017			
Listening Skill	Male	39	42.88	3.096	.774	-.572	100	.570
	Female	63	43.52	3.889	.698			

Based on what is briefed in Table 8, it can be maintained that the difference between the listening and emotional intelligence of male and female subjects was not significant ( $t = -.538, p > .05$  and  $t = -.572, p > .05$ ). As (p) value was not less than .05, it means that there was not a meaningful difference between the listening and EQ of the male and female EFL learners in this study. Accordingly, based on the result of the table 8, the fifth and last null hypothesis of the study which was assumed that there was not any significant difference between males and females regarding their emotional intelligence and listening was retained.

To sum up, the study aimed at investigating the relationship between emotional intelligence and listening comprehension. Indeed, as an interactive process, learners' listening comprehension performance is thought to be affected by a multitude of factors, possible example of which is postulated to be emotional intelligence in the current study. To determine whether emotional intelligence in its totality could predict the changes in listening comprehension, and if so which of the components of emotional intelligence could better predict any changes in the listening comprehension performance of the learners. The results of simple linear regression analysis showed that emotional intelligence was a significant predictor of the listening comprehension. Results of multiple regression analyses showed that the 'Adaptability' subscale of the emotional intelligence had statistically the strongest relationship with the listening comprehension of learners. Closely aligned with the finding, this study made an attempt to provide evidence to support the idea that enhancing emotional intelligence tends to promote listening performance in both male and female EFL learners. Hence, the yielded result that corroborates the findings of the studies by Chan (2007); Hashemi and Ghanizadeh (2011); as well as Talebinezhad and Banihashemi (2013), mention that individuals with high emotional intelligence have high listening comprehension performance. In addition, many findings through this study turned out to be quite congruent with those of Goleman (1995), Salovey, Mayer and Bar-on studies, and findings led the mentioned scholars

to believe that individuals especially learners with high degree of EQ, are more successful in learning processes, life and education. Furthermore, it is in contrast with the idea that females are emotionally more intelligent than males. Some previous studies concluded that individuals' emotional intelligence changes with the gender differences. Perry et al. (2004) and Day and Carroll (2004), for example, postulated that females reported higher emotional intelligence than did males. In addition, this finding is in line with the argument that effective listeners need to be aware and conscious of their needs, purposes, emotions, and their successful management of their emotions and those of others. The obtained upshot for the first research question is in line with the findings of other scholars (e.g., Badakhshan, 2008; Pishghadam, 2009). Badakhshan (2008) found that in addition to the total emotional intelligence, its components except for empathy were correlated with the students' listening comprehension. The study by Pishghadam (2009), also, came up with similar findings in the sense that emotional intelligence components were found to be influential over the listening performance of learners. Thus, there is a very strong body of support for syllabus designers and English language instructors to frame the domain of listening skill attention in the classroom instruction. Though this study provided a focus on EFL listening comprehension performance relationship without examining the impact of EFL listening comprehension instruction, the results are strong enough to guarantee further research looking at the impact of learning strategy on EFL language proficiency.

### Conclusion

Since affective factors play a larger role in developing second or foreign language skills than does the cognitive, the present study sought to investigate the possible association between EFL students' emotional intelligence and their listening comprehension task. According to Celce-Murcia (2001), most language teaching approaches lack an emphasis on learners' feelings, attitudes, and autonomy. Thus, the findings of this study not only have implications for effective teachers to look for and find ways to motivate their students, encourage and teach them ways to continue learning outside the classroom and away from the teacher, but to help their students recognize their emotions and lower their affective filter when it is interfering with learning. In other words, if teachers identify and support learners who need to develop their emotional intelligence before they engage in learning tasks, it may lead to a crucial intervention in the learners' language learning experiences. Moreover, understanding the effective role of students' emotional intelligence and listening skill will enable teachers and researchers to design appropriate materials and activities to help students enhance their achievement in learning a foreign or second language (Cotterall, 1999). Though every learner comes to the classroom with different motivation, psychological trait and personality, it is worthwhile to consider the universal human traits in pedagogical processes. Based on the results obtained in this study, it can be predicted that students who inherit a greater emotional intelligence perform better on enhancing their academic performance.

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#### HOW TO CITE THIS ARTICLE

Rostampour, M., & Norouzmand, S. M. (2023). The Prescriptive Power of Emotional Intelligence Components on Listening Comprehension Task of Male vs. Female EFL Learners. *LANGUAGE ART*, 8(1): 82-98, Shiraz, Iran.

DOI: 10.22046/LA.2023.06

URL: <https://www.languageart.ir/index.php/LA/article/view/324>





## قدرت پیش‌بینی مؤلفه‌های هوش هیجانی در عملکرد درک شنیداری زبان‌آموزان انگلیسی به عنوان زبان خارجی: مقایسه جنسیتی

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(تاریخ دریافت: ۲۳ شهریور ۱۴۰۱؛ تاریخ پذیرش: ۱۳ آبان ۱۴۰۱؛ تاریخ انتشار: ۹ اسفند ۱۴۰۱)

پژوهش حاضر به بررسی ارتباط احتمالی بین هوش هیجانی زبان‌آموزان انگلیسی و عملکرد درک شنیداری آنان پرداخته و برای دستیابی به اهداف پژوهش، تعدادی از زبان‌آموزان به روش نمونه‌گیری هدفمند از چند مؤسسه خصوصی زبان انگلیسی در ایران انتخاب شدند. از شرکت‌کنندگان خواسته شد تا به پرسشنامه هوش هیجانی بار-آن (EQ-I) و آزمون درک شنیداری تافل پاسخ دهند. داده‌ها با استفاده از آمار توصیفی و استنباطی تحلیل شد. ضریب همبستگی گشتاوری پیرسون برای بررسی رابطه بین هوش هیجانی و مهارت شنیداری به کار رفت و از آزمون تی برای مقایسه شرکت‌کنندگان مرد و زن در درک شنیداری و هوش هیجانی استفاده شد. نتایج مطالعه نشان داد که بین مردان و زنان در مهارت شنیداری و هوش هیجانی تفاوت معناداری وجود ندارد. علاوه بر این، رابطه‌ای معنادار و قابل توجه بین مهارت شنیداری دانشجویان و هوش هیجانی کل و به طور خاص مؤلفه‌های آن یافت شد. همچنین، نتایج تحلیل رگرسیون چندگانه برای بررسی قدرت پیش‌بینی هوش هیجانی در عملکرد درک شنیداری نشان داد که هوش هیجانی پیش‌بین مناسبی برای عملکرد درک شنیداری زبان‌آموزان است و در بین خرده‌مقیاس‌های هوش هیجانی، «انعطاف‌پذیری» قوی‌ترین قدرت را در پیش‌بینی عملکرد درک شنیداری زبان‌آموزان دارد. نتایج این مطالعه می‌تواند مدرسان، پژوهشگران، توسعه‌دهندگان آزمون و طراحان مواد آموزشی را نسبت به چگونگی تأثیر هوش هیجانی بر مهارت زبان که بیانگر قابلیت‌های زبان‌آموزان است، آگاه سازد. این امر آنان را برمی‌انگیزد تا با دقتی بیشتر به ضرورت استفاده از روش‌های متنوع در تدریس بیندیشند. انتظار می‌رود معلمان بیشتر به نقاط قوت و ضعف هیجانی زبان‌آموزان هنگام تدریس توجه نشان دهند.

**واژه‌های کلیدی:** پرسشنامه هوش هیجانی بار-آن (EQ-I)، هوش هیجانی، درک شنیداری، تفاوت‌های جنسیتی، زبان‌آموزان انگلیسی.

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Post code: 7186655568

Tel: 987136307634

Printing House: Chape Isah

p-ISSN: 2476-6530 e-ISSN: 2538-2713

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Vol. 8, Issue 1, 2023