RECONFIGURING LANGUAGE AND IDENTITY

IN THE AGE OF GLOBAL COMMUNICATION

EDITOR

Juliet Ohenokobosare Esieboma

RECONFIGURING LANGUAGE AND IDENTITY IN THE AGE OF GLOBAL COMMUNICATION - 2026

ISBN: 978-625-90132-6-8

DOI: 10.5281/zenodo.19695243

Edited By

Juliet Ohenokobosare Esieboma

April / 2026

Ankara, Türkiye

Date: 22.04.2026

Farabi Publishing House
Ankara, Türkiye
www.farabiyayinevi.org

adopted by Esma AKSAKAL
ISBN: 978-625-90132-6-8

RECONFIGURING LANGUAGE AND IDENTITY IN THE AGE OF GLOBAL COMMUNICATION

EDITOR
Juliet Ohenokobosare Esieboma

AUTHORS
Assoc. Prof. Dr. Nino LOMSADZE
Assoc. Prof. Dr. Nino BOCHORISHVILI
Assoc. Prof. Dr. Marika KATAMADZE
Assoc. Prof. Dr. Juliet Ohenokobosare ESIEBOMA
Dr. Eiloghosa ENOGIOMWAN
Fatemeh Aghakhani CHEGENI
Narjes Asgari VARTOONI
Shakirullah
Sabeeha HADI

TABLE OF CONTENTS

PREFACE

This volume brings together a collection of scholarly contributions that explore the multifaceted nature of language, identity, and communication in contemporary contexts. In an increasingly globalized and technologically driven world, language serves not only as a means of communication but also as a powerful tool for constructing identity, expressing social roles, and shaping cultural meaning.

The chapters in this book address a range of key themes within linguistics and language studies. The examination of sociolinguistic identity in self-translation highlights the dynamic relationship between language, authorship, and cultural positioning. The discussion on methodological changes in English language teaching reflects the growing influence of artificial intelligence and global communication trends on pedagogical practices. In addition, the analysis of women's language in professional contexts provides insights into the intersection of gender and occupational identity, while the stylistic exploration of literary texts demonstrates the enduring relevance of linguistic analysis in understanding meaning and artistic expression.

By adopting an interdisciplinary perspective, this volume integrates insights from sociolinguistics, applied linguistics, literary studies, and language pedagogy. It contributes to academic discourse while offering a broader understanding of how language operates across different social, cultural, and educational domains.

It is hoped that this book will serve as a valuable resource for researchers, students, and practitioners interested in language, identity, and communication, while encouraging further exploration of the evolving role of language in contemporary society.

Editorial Team
April 2026, Türkiye

CHAPTER 1
SOCIOLINGUISTIC IDENTITY IN ENGLISH SELF-TRANSLATION

[1]Fatemeh Aghakhani CHEGENI
[2]Narjes Asgari VARTOONI

[1]PhD Student of Translation Studies/ University of Isfahan, f.aghakhani @fgn.ui.ac.ir, ORCID ID: 0009-0003-1740-5936
[2]MA graduate of Translation Studies/ University of Isfahan, naO14asgari@fgn.ui.ac.ir, ORCID ID: 0009-0003-1740-5936

INTRODUCTION

'Self-translating' refers to the act "of translating one's own work across languages, and the result of that practice would be a self-translation or a self-translated text" (Arrula-Ruiz 2018, 21). According to Afrouz (2021b: 1) "If this author-translator edits or retranslates his/her earlier translation, the product can be called a 'self-retranslation'". The academic debate of retranslation started in 1990 by Bensimon and Berman (Van Poucke 2017). It refers to "a second or later translation of a single source text into the same target language" (Koskinen & Paloposki 2010, 294). One of the most distinctive features of such texts is their "intertextual relations with previous translations" (Zhang & Ma 2018, 576). According to the Retranslation Hypothesis, earlier or previous translations are closer to the target language texts than the later ones. In fact, "retranslations tend to be more source culture oriented than first translations" (Desmidt, 2009: 669). Although all these issues are important, the focus of the present chapter would be merely on self-translation.

Self-translation is perhaps the most intimate form of linguistic negotiation. It is an act where the creator of a text becomes its re-creator in a different tongue. In the modern era, this practice is increasingly common as authors seek to reach a global audience via English. However, translating one's own thoughts into English is not a neutral process; it is a deeply sociolinguistic endeavor that forces the author to confront their own identity.

The significance of this subject lies in the authority of the author-translator. In traditional translation, there is a clear boundary between the original voice and the translated voice. In self-translation, these voices merge. This creates a unique theoretical space where we can see how an individual navigates the social hierarchies of language. When an author chooses to self-translate into English, they are often moving from a peripheral language to a center language. This movement involves more than just a change in vocabulary; it involves a change in how the author perceives their place in the world.

The aim of this research is to critically examine the theoretical frameworks of identity negotiation in self-translation. By focusing on English as the target language, we can explore how the prestige of English affects the creative process.

This study asks whether self-translation is a form of liberation allowing the author to control their own global image or a form of linguistic assimilation, where the author must flatten their cultural identity to be understood by a global English-speaking market.

To guide this inquiry, the following research questions have been formulated:

- How does the social prestige of English influence the theoretical identity shifts observed in self-translators?
- In what ways does self-translation challenge the traditional linguistic boundaries between source and target selves?
- What are the theoretical consequences of the bilingual habitus for the authenticity of the self-translated English text?

1. THEORETICAL ISSUES

The theoretical exploration of self-translation into English requires a departure from standard translation models and an entry into the realm of sociolinguistics, philosophy, and identity theory. We must examine the Self not as a static entity, but as a linguistic construct that is constantly being renegotiated.

1.1 The Bilingual Habitus and Linguistic Capital

One of the core theoretical pillars for understanding self-translation is the concept of Habitus. In a sociolinguistic sense, habitus refers to a set of internalised dispositions the way we think, speak, and perceive the world based on our social and linguistic background. When an author self-translates, they are operating within a bilingual habitus. They are not just switching languages; they are switching between two different sets of social dispositions.

Theoretically, English acts as a form of Symbolic Capital. In the global literary and academic market, English is the currency of visibility. An author translating their own work into English is performing an act of capital accumulation. However, this creates a theoretical conflict: does the author's original habitus (rooted in their native language) survive the transition into the high-prestige structure of English?

The theory of linguistic capital suggests that the target language often exerts a gravity that pulls the author away from their original identity. The self-translator is forced to negotiate between the authenticity of their native voice and the marketability of their English voice. This is not merely a stylistic choice but a struggle for social positioning.

1.2 The Split Self and the Theory of Dual Subjectivity

In the act of self-translation, the author occupies a Third Space. This is a theoretical zone where the author is neither fully the original writer nor fully the external translator. This leads to the theory of Dual Subjectivity. In traditional linguistics, we assume a one-to-one relationship between the speaker and their message. Self-translation shatters this assumption.

The author-translator experiences a split self. When they look at their own work in their native language, they see a version of themselves tied to a specific cultural history. When they begin to render that same work into English, they are constructing a second self—a version of the author that can exist in the globalized, digital sphere. Theoretically, this second self is often more rationalized or standardized to fit the conventions of English prose. The negotiation of identity here is a process of self-editing. The author-translator must decide which parts of their original identity are translatable and which parts must be sacrificed to the neutrality of English. This results in a theoretical hybrid identity that exists only in the translation.

1.3 Power Relations and the Center-Periphery Model

The choice to self-translate into English is almost always an acknowledgement of the Center-Periphery model of global linguistics. English is the Center. All other languages are, to varying degrees, Peripheral. Theoretically, when an author self-translates upward (from periphery to center), the power dynamic is inherently unequal.

The author is not just translating words; they are translating a culture for a dominant audience. This leads to a theoretical phenomenon called Self-Exoticization or Self-Minoritization.

To be understood in English, the author may feel a theoretical pressure to explain their own culture or to emphasize the foreignness of their original identity in a way that appeals to English-language expectations. This is a profound negotiation of identity. The author is no longer just themselves; they become the representative of their culture in English. The sociolinguistic identity of the self-translator is thus a performance designed to bridge the gap between their private native identity and their public global English identity.

1.4 The Myth of the Original and the Theory of Continuity

Traditional translation theory is obsessed with equivalence how close the translation is to the original. Self-translation renders this theory obsolete. If the author is the one doing the translating, then the translation is an original. This leads to a theoretical Crisis of Authority.

If an author changes a sentence during self-translation into English, which version is the true expression of their identity? Theoretically, we must move toward a Theory of Continuity. Self-translation suggests that identity is a work in progress. The English version of the self is not a copy but an evolution. However, this evolution is directed by the sociolinguistic constraints of English. English syntax, as we discussed in previous chapters, favors clarity and directness. If the author's native language favors ambiguity and metaphor, the shift to English requires a theoretical identity pruning. The author must cut away the parts of their self-expression that do not work in English. The resulting text is a negotiated self a compromise between the author's creative impulse and the English language's structural demands.

1.5 The Role of the Digital Public and the Imagined Audience

In the digital era, the self-translator is acutely aware of their Imagined Audience. Unlike authors of the past, modern self-translators are often interacting directly with a global English-speaking audience via social media and digital platforms. This awareness influences the Sociolinguistic Performance of the translation.

Theoretically, the author-translator adopts a Digital Identity. They use English not just to translate a text, but to build a brand. The negotiation of identity is thus influenced by the feedback loop of the digital sphere.

If the author perceives that a certain version of themselves is more successful in English-speaking digital spaces, they will theoretically lean toward that version in their self-translation. This creates a standardized authenticity. The author is being themselves, but only the version of themselves that translates well into the global English digital aesthetic. This is a significant theoretical shift in how we view the sincerity of the authorial voice.

1.6 Linguistic Interference and Identity Contamination

A major theoretical issue in sociolinguistics is interference where the structures of one language bleed into another. In self-translation, this interference is bidirectional and tied to identity. The author's English might be contaminated by the structures of their native tongue, but more importantly, their native identity might be contaminated by the norms of English.

As an author spends more time self-translating into English, they begin to think in English. This leads to the theory of Reverse Translation, where the author starts to write their original works with the English translation already in mind. This is the ultimate Identity Negotiation. The author's native identity is being preemptively reshaped by the ghost of the English language. Theoretically, this means that the source and target are no longer separate. They have merged into a translingual identity. In this state, the author exists in a permanent state of translation. Their identity is no longer rooted in a single geography or language but in the process of moving between them.

1.7 The Ethics of Self-Representation

Finally, we must consider the Ethics of the Self. Is it ethical to flatten one's own identity for a global audience? Does the author have a duty to remain faithful to their original cultural self, or is the act of self-translation into English a declaration of Linguistic Cosmopolitanism?

Theoretically, self-translation can be seen as an act of Resistance. By taking control of the English version of their work, the author prevents outsider translators from misrepresenting them. They use English as a shield. However, this resistance is limited by the tools of the shield. English is a language with its own history of power and exclusion. Using English to defend a peripheral identity is a theoretical double-bind.

The author must use the language of the Center to protect the identity of the Periphery. This negotiation is never fully resolved; it remains a constant tension in the heart of the self-translated text.

2. METHODOLOGY

The methodology for this chapter follows a qualitative, library-based theoretical inquiry. It does not rely on experimental data but on Conceptual Synthesis of sociolinguistic and translation theories. This library-based approach provides a robust foundation for understanding the invisible forces that shape the self-translated English text.

3. RESULTS AND DISCUSSION

The intricate relationship between translation and identity is fundamentally mediated by culture, a force that permeates every dimension of linguistic exchange. Culture, in its broadest sense, finds one of its most potent expressions through language (Afrouz 2022b), yet this very intimacy gives rise to profound challenges for translators. Indeed, language does not function as a neutral conduit; rather, it is saturated with cultural specificities that resist seamless transfer. As Afrouz (2024a: 204; 2020b, 2022d, 2023) articulates, "there are some concepts and terms specifically related to the SL culture. These terms, also called culture-bound terms (CBTs) or culturally-bound expressions, are among the most challenging translation problems." Such terms are not merely lexical anomalies; they represent entire systems of meaning embedded in the lived experiences of a source culture. They encompass "foods, games, or family traditions which feel typical in the homeland and the source culture, but seem odd when sought in a different culture" (Aghakhani Chegeni et al, 2025: 119). This category of culturally laden elements extends far beyond tangible customs to include the very fabric of nomenclature and identification. In this regard, the field of "Onomastics" the study of proper names forms a critical part of this challenge, as proper names carry historical, social, and often untranslatable connotations (Afrouz 2022a: 1). For literary translators, proper names (PNs) represent one of the persistent obstacles they must "grapple with" (Afrouz 2024b: 199), as a name is rarely a mere label but a vessel of cultural memory and characterization.

The depth of cultural rootedness becomes even more pronounced when considering sacred or religious texts. The challenges inherent in translating such works do not stem solely from linguistic complexity but from the fact that these texts are embedded within a specific cultural and theological matrix that defines their very essence (Afrouz 2022c, 2022e). To translate a religious text is to navigate the boundary between preserving sacred authenticity and rendering meaning accessible to an audience unfamiliar with its originating culture. This negotiation is further complicated by asymmetries of cultural power. As Afrouz and Asgari Vartooni (2025a: 726) observe, "the direction of translation from minor to major cultures and the other way round" exerts a significant influence on the strategies translators ultimately adopt. Translating from a minor or less-dominant culture into a major, globalized language often involves different pressures, expectations, and degrees of freedom compared to translation in the reverse direction. Such asymmetries highlight how translation is never a neutral act but one shaped by historical power relations between cultures.

Compounding these cultural and power dynamics is the dimension of time. Translation is not a static artifact but a culturally determined process that evolves alongside the cultures it bridges. The passage of time has a transformative effect, as it can "cause cultures, languages and translations to experience some changes. In the case of translations, such change sometimes appears in the form of a revised (self-)edition of the translation or the production of (re)translations by other translators" (Afrouz, 2025: 3). This diachronic perspective reveals that a translation is rarely a final product; it may be revisited, revised, or entirely retranslated as cultural contexts shift and as new generations of readers and translators bring fresh sensibilities to a text. Retranslations, in particular, often serve to reclaim texts from earlier translational norms that may have domesticated or distorted source-culture elements, thereby allowing a text to develop a new relationship with its target audience over time.

At the heart of these cultural and temporal negotiations lies the fundamental problem of equivalence. One of the most persistent and challenging tasks confronting translators is the search for appropriate equivalents for source-language culture-specific terms within the target language (Afrouz & Mollanazar 2016; Afrouz 2019a, 2020a, 2021a).

This search is not merely a technical exercise in lexical matching but a creative and interpretive act. Through this process, translators endeavor to "reproduce" source texts in the target language. However, a successful translation does more than merely convey meaning; it enables the translated text to acquire its own "life" in the target language and to develop a sort of "independent identity" (Afrouz 2019b: 32; 2022f: 1). This metaphor of a translation possessing a life and identity of its own underscores the agency of the translator and the dynamic afterlife of a text in a new cultural environment. A translation, once released into its target culture, circulates, is interpreted, and may take on meanings and significance distinct from—though always connected to its source.

This emergent identity of a translation is profoundly shaped by the choice of equivalents. The strategies translators employ to arrive at these equivalents are not arbitrary; they are deliberate decisions that determine whether a text leans toward foreignization, preserving the strangeness of the source culture, or toward domestication, rendering the text familiar to the target audience. Crucially, the type of strategy selected by translators can highly affect equivalent choice (Parvaz & Afrouz 2021; Latifi Shirejini & Afrouz 2017, 2021a, 2021b; Afrouz 2021b, 2021c, 2021d, 2024c). Strategic choices range from borrowing and calque to cultural substitution and paraphrasing, each carrying distinct implications for how the source culture is represented. These strategies, however, are not innate but are cultivated. Translation is a skill that is systematically developed, and as Afrouz and Shahi (2020: 160) emphasize, "people can be trained to be translators." This seemingly straightforward observation carries significant weight, as it affirms that translation competence is not merely a matter of bilingual proficiency but of structured training in decision-making, cultural sensitivity, and strategic reasoning.

The importance of such training becomes particularly evident in specialized domains where the stakes of translation are high. Among these, the translation of journalistic and, more broadly, political texts occupies a central position. In these fields, lexical choices and translational strategies can have far-reaching consequences, influencing public perception, diplomatic relations, and political narratives. In recent years, the field of Translation Studies has increasingly directed its attention toward these high-stakes contexts.

As Latifi Shirejini and Afrouz (2023: 320) note, Translation Studies "have been pivoted toward scrutinizing the impact of translation on politico-social relations and the decision-making process of translators." This shift represents a maturation of the discipline, moving beyond purely linguistic or textual analysis to engage with the role of translation as an active force in shaping sociopolitical realities. Translators of political texts do not simply relay information; they interpret, frame, and often mediate between conflicting discourses, and their decision-making processes—influenced by ideology, institutional constraints, and ethical considerations—become objects of critical inquiry.

In synthesizing these various threads, a cohesive picture emerges: translation is far more than a mechanical substitution of words across languages. It is a culturally situated, temporally contingent, and strategically mediated practice that plays a constitutive role in the construction of identity—both of the text and of the cultural communities it connects. From the granular challenge of rendering culture-bound terms such as foods, games, and family traditions (Aghakhani Chegeni et al, 2025: 119) to the broader dynamics of retranslation over time (Afrouz, 2025: 3), translators operate at the intersection of language, culture, and power. Their choices in navigating proper names (Afrouz 2022a, 2024b), religious texts (Afrouz 2022c, 2022e), and asymmetrical cultural exchanges (Afrouz & Asgari Vartooni 2025a) determine whether a translation serves as a bridge or a barrier. Moreover, as Translation Studies increasingly interrogates the political dimensions of translation (Latifi Shirejini & Afrouz, 2023: 320), it becomes evident that the strategies taught to translators (Afrouz & Shahi 2020: 160) carry implications far beyond textual fidelity. They shape how cultures encounter one another, how histories are transmitted, and how identities are negotiated across linguistic borders. Ultimately, the life and independent identity that a translation acquires (Afrouz 2019b: 32; 2022f: 1) stand as a testament to the creative, interpretive, and deeply consequential nature of the translator's craft.

The theoretical inquiry into sociolinguistic identity in self-translation reveals several critical insights. The first result is the Dissolution of the Original. In self-translation into English, the original text is often treated by the author as a draft for the more important global version.

This challenges the traditional hierarchy of translation. The English version becomes the primary identity of the author for the rest of the world. This suggests that for the self-translator, identity is not something they have, but something they do through the act of rewriting.

Another significant result is the Standardization of the Bilingual Voice. Even when authors take control of their own translation, the structural power of English often forces them toward a more accessible and standardized voice. The negotiation of identity is rarely a balanced one; the English language's demand for transparency and clarity usually wins over the author's native preference for complexity. This results in a Global English Authorial Voice that is recognizable across different cultures but lacks the specific irregularity of the author's original linguistic identity.

The discussion also highlights the Psychological Toll of Re-presentation. Self-translating into English is a self-reflexive act that requires the author to view themselves as an object for a foreign audience. This leads to a theoretical alienation. The author becomes a spectator of their own identity. This alienation is a core part of the translingual experience. It reveals that in the digital era, identity is a commodity that must be carefully packaged and translated for global consumption.

Furthermore, we see the emergence of the Translingual Creative Space. While self-translation involves loss, it also involves creation. By negotiating between two languages, the author develops a meta-linguistic awareness that enriches their work. The English version of the self is not just a reduced version; it is a different version that can reach new levels of philosophical depth. The tension between the two languages creates a creative spark that wouldn't exist in a monolingual text. This suggests that negotiation is not just a struggle but a source of innovation.

Finally, the results point toward a New Model of Global Authorship. In the digital and globalized era, the author is increasingly a multi-vocal figure. The idea of an author belonging to a single language or nation is becoming obsolete. The self-translator who uses English to reach the world is the prototype of the future author. Their identity is defined by mobility rather than rootedness. However, this mobility comes with a responsibility: to ensure that the Center (English) does not completely erase the Periphery (the original self).

CONCLUSION

In conclusion, sociolinguistic identity in English self-translation is a complex process of negotiation, power struggle, and creative evolution. This chapter has argued that self-translation is not just a linguistic task but a profound act of identity management in a globalized world. By moving their own work into English, authors are actively reshaping their social and cultural selves to fit into a global hierarchy that prioritizes the English language. The significance of this study lies in its move away from equivalence and toward identity. We have seen that the self-translator exists in a Third Space where the boundaries of the self are fluid. The negotiation of identity in this space is influenced by the power of English, the demands of the digital market, and the author's own desire for global visibility.

The research questions addressed have shown that self-translation challenges our basic assumptions about originality and authenticity. In the digital era, the authentic self is a translated self. For future linguistics and translation studies, the challenge will be to develop new frameworks that can account for this translingual identity—one that is not tied to a single language but thrives in the space between them. The future of the Self in a globalized world is, quite literally, a work in translation. In AI era, although "technology can significantly help us in terms of translation speed, it should be remembered that professional or specialized human translators can play a pivotal role in capturing the cultural nuances and emotional resonance" of the original text (Asgari Vartooni & Afrouz, 2025a: 112). Research, being "broadly defined as a systematic search for answers to gaps in our knowledge" (Afrouz & Shahi 2024: 364) needs to be conducted on the impacts of technology on the future of translation as a discipline and/or profession. Consequently, future research can focus on "the evolving role" of AI in translation of "literary" texts (Asgari Vartooni & Afrouz, 2025b: 103). Researchers can also work on the capacity of AI as a great tool for self-translating and a translator trainer. Afrouz and Asgari Vartooni (2025b) define "a good translator trainer" as someone "who knows what 'good translation' means and possesses enough theoretical knowledge and practical experience in the field" (p. 1010).

Future researchers can also work on the grammatical aspects of Self-translations, since as is emphasized by Afrouz (2026), although one of the most challenging features in translation is culture-specific references and sociological issues, grammatical structures should never be totally neglected. Finally, the authors acknowledge the employment of LLMs for linguistic assistance in the preparation of the manuscript.

REFERENCES

Afrouz, M. & Asgari Vartooni, N. (2025a). The Retranslation Hypothesis revisited: A meta-analytical study. Trans-kom, 18(2), 712–730.

Afrouz, M. & Asgari Vartooni, N. (2025b, October 13-17). Beyond the Binary: Integrating Competence-Based Pedagogy and Authentic Assessment in Translation Training [Paper presentation]. 11th International Congress on Global Practice of Multidisciplinary Scientific Studies. Munich, Germany. DOI: 10.5281/zenodo.17402543

Afrouz, M. (2017). A Comparative-Interpretative Study of the Role of Native and Non-Native Translators in Preserving National Identity. Journal of Language and Translation Studies, 49 (1). 41-55.

Afrouz, M. (2019a). "How different Muslim translators render the Holy Qur'an into English? The case study of Sunni, Shia and 'neither Sunni nor Shia' translators." SKASE Journal of Translation and Interpretation, 12(1), 1-14.

Afrouz, M. (2019b). "A comparative-analytic study of some theoretical issues in translation studies via Freud's ideas." Translation Studies Quarterly 17/66: 23–36.

Afrouz, M. (2020a). Assessing equivalents selected by translators' of 'The Blind Owl' based on componential analysis and semantic load of the words proposing a new analytical model based on data analysis. Journal of Language Research, 12 (37), 9-37. doi: 10.22051/jlr.2020.30075.1830

Afrouz, M. (2020b). "Exploring the Retranslation Hypothesis in The Holy Qur'an's English translations." Linguistic Research in the Holy Quran. 9(2), 115-126.

Afrouz, M. (2021a). Boosting Carmen Valero Garcés (1994) Model through Exploring Contemporary English Translations of Hedayat's Surrealistic Masterpiece. Contemporary Persian Literature, 10(2), 51-74. doi: 10.30465/copl.2021.6146

Afrouz, M. (2021b). Self-edition hypothesis: The case of multiple self-edited versions of modern literary texts. FORUM, 19(1), 1–23.

Afrouz, M. (2021c). How Three Different Translators of The Holy Qur'an Render Anthroponyms from Arabic into English: Expanding Vermes's

(2003) Model of Translation Strategies. Names: A Journal of Onomastics, 69(4), 21-29. DOI 10.5195/names.2021.2255

Afrouz, M. (2021d). Investigating Literary Translator's Style in Span of Time: The Case of Sa'di's Gulistan Translated into English. Lebende Sprachen, 66(2), 214– 230. https://doi.org/10.1515/les-2021-0016

Afrouz, M. (2022a). "Problems of Onomastics in 26 English Translations of The Glorious Qur'an: God's Names in Focus." Folia Onomastica Croatica 31: 1-27.

Afrouz, M. (2022b). "Culture and Translation: The Case of English and Persian Languages." Cadernos de Tradução 42/1: 1-20.

Afrouz, M. (2022c). "Factors affecting translation of realia in classical literary masterpieces: access to the previous translations, the SL natives, and the SL experts." Onomázein 56: 184–205.

Afrouz, M. (2022d). "Translation of Proverbs in Classical-Persian Literature: Enhancing Beekman and Callow's Model via Sokhan Dictionary of Proverbs." Classical Persian Literature 13/1: 76-98.

Afrouz, M. (2022e). "Challenges Posed by Religious-bound Terms while Rendering Classical Persian Literature: English Translations of Sa'di's Gulistan in Focus." SKASE Journal of Translation and Interpretation 15/1: 1-14.

Afrouz, M. (2022f). "Interdisciplinary Comparative Literature: Comparative Vision of Lacanian Psychoanalytic Theories through the Lens of Translation Studies." Journal of Comparative Literature 14/26: 1-33. doi: 10.22103/jcl.2022.18406.3369

Afrouz, M. (2023). "Analyzing Translations of Culturally-bound Expressions in Span of Time." Cadernos de Tradução 43/1: 1-26. DOI: https://doi.org/10.5007/2175-7968.2023.e90252

Afrouz, M. (2024a). Qur'anic temporospatial allusive references in English translations on the basis of Leppihalme's taxonomy. Kervan – International Journal of Afro-Asiatic Studies, 28, 203-220.

Afrouz, M. (2024b). Examining the retranslation hypothesis Focusing on 30 English translations of Qur'anic personal proper names. trans-kom 17(1), 199–214.

Afrouz, M. (2024c). Exploring Normal vs. Service Translators' Orientation in Rendering Realia in the Holy Qur'an. Forum, 22(1), 1-25. https://doi.org/10.1075/forum.00033.afr

Afrouz, M. (2025). Proposing a Tentative Revision Hypothesis for Sacred Texts: The Holy Qur'an's English Translation and Revision in Focus. SKASE Journal of Translation and Interpretation, 18(3): 3–19. doi: 10.33542/JTI2025-2-2.

Afrouz, M. (2026). Automatic Detection of Grammatical Errors in English Translations: Assessing the Efficacy and Suggesting Some Recommendations for Boosting Grammarly Software. Language Related Research (LRR). Under publication [In Persian].

Afrouz, M., & Mollanazar, H. (2016). Rendering the Islamic Concepts of the Holy Qur'an: Towards a More Comprehensive Model. Translation Studies Quarterly, 13(52), 61-76.

Afrouz, M. & Shahi, M. (2020). "Translation after Wittgenstein", Perspectives, 28(1), 159-161. doi.org/10.1080/0907676X.2019.1634881

Afrouz, M. & Shahi, M. (2024). Methodology In Translation Studies. In Anne Lange, Daniele Monticelli and Christopher Rundle (Eds.), The Routledge Handbook of the History of Translation Studies (pp. 355-369). London: Routledge.

Aghakhani Chegeni, F., Asgari Vartooni, N. & Afrouz, M. (2025, December 5-7). Translating for children: Challenges, strategies, and cultural implications [Paper presentation]. Fourth International Symposium on Literature, Culture and Language, Van, Türkiye.

Arrula-Ruiz, G. (2018). Theory and Practice of Self-Translation in the Basque Country. PhD diss. Universidad del Pais Vasco.

Asgari Vartooni, N. & Afrouz, M. (2025a, December 5-7). Sport translation: The global language bridge—More than just words [Paper presentation]. Fourth International Symposium on Literature, Culture and Language, Van, Türkiye.

Asgari Vartooni, N. & Afrouz, M. (2025b, June 24-26). Adult Translators for Child Readers: A Case Study of The Giving Tree in Persian Translation [Paper presentation]. 7th International Black Sea Modern Scientific Research Congress, Artvin, Türkiye.

Desmidt, I. (2009). "(Re)translation Revisited." Meta 54 (4): 669–683.

Koskinen, K., & Paloposki, O. (2010). Retranslation. In Hand book of Translation Studies, ed. by Yves Gambier and Luc van Doorslaer, 294-298. Amsterdam and Philadelphia: John Benjamins Publishing Company.

Latifi Shirejini M, & Afrouz, M. (2021a). Investigating the Representation of Ideological Foregrounding and Journalistic Translators' Agency: Iran-U.S. Relations in Focus. Language Related Research (LRR). 12 (2), 629-657 [In Persian]

Latifi Shirejini, M., & Afrouz, M. (2021b). Manipulation of Narratives in Translated Political Texts: The Reflection of Iran's Political News in the West-supported Media. Contemporary Political Studies, 12(1), 1-28. [In Persian]

Latifi Shirejini, M., Afrouz, M. (2023). Examining the Agency of Journalists and News Media in Shaping the Narrative on the Coronavirus Crisis in Iran, Journal of New Media Studies, 9(35), 319-347. DOI: 10.22054/nms.2022.55222.1044

Parvaz, Z., & Afrouz, M. (2021). Methods of Translating Metonymies in The Masnavi: Boosting Larson's (1984) Model. Translation Studies Quarterly, 19 (75), 6-22.

Van Poucke, P. (2017). "Aging as a motive for literary retranslation: A survey of case studies on retranslation." Translation and Interpreting Studies 12 (1): 91–115. doi 10.1075/tis.12.1.05van.

Zhang, H. & Ma, H. (2018). "Intertextuality in retranslation." Perspectives 26 (4): 576-592. DOI: 10.1080/0907676X.2018.1448875

CHAPTER 2
METHODOLOGICAL CHANGES IN ENGLISH LANGUAGE TEACHING IN THE MODERN AI-DRIVEN GLOBAL ERA

[1]Assoc. Prof. Dr. Nino LOMSADZE
[2]Assoc. Prof. Dr. Nino BOCHORISHVILI
[3]Assoc. Prof. Dr. Marika KATAMADZE

[1]Georgian Technical University, Georgia, lomsadzenino12@gtu.ge, ORCID ID: 0009-0007-1311-1059
[2]Georgian Technical University, Georgia, botchorishvilinino12@gtu.ge, ORCID ID: 0009-0000-2248-7532
[3]Georgian Technical University, Georgia, marikakatamadze@yahoo.com, ORCID ID: 0009-0009-9975-1771

INTRODUCTION

The landscape of English Language Teaching (ELT) is currently undergoing its most significant transformation since the communicative revolution of the late 20th century. While previous technological shifts—such as the introduction of Computer-Assisted Language Learning (CALL)—acted as supplementary tools, the emergence of Generative Artificial Intelligence (GenAI) and Large Language Models (LLMs) has initiated a profound pedagogical paradigm shift. In the modern global era, English is no longer just a subject of study; it is a dynamic tool for global participation, and its instruction is now inextricably linked with digital and AI literacy.

This chapter explores how AI-driven technologies are reshaping the methodological foundations of Second Language Acquisition (SLA). The core of this transformation lies in the transition from a standardized, teacher-centred instructional model to a highly personalized, adaptive, and student-centric ecosystem. As AI systems become increasingly capable of providing real-time feedback, simulating natural conversation, and generating bespoke learning materials, the traditional boundaries of the classroom are dissolving.

However, this methodological evolution is not merely about efficiency or the automation of tasks. It raises critical questions regarding the "Human-in-the-Loop" (HITL) necessity. While AI can simulate linguistic output, the socio-cultural nuances and emotional intelligence required for authentic communication remain uniquely human domains. Therefore, this study argues that the current era demands a hybrid methodology—one that leverages the computational power of AI for linguistic precision while retaining the human teacher's role as a facilitator of critical thinking, intercultural competence, and ethical engagement.

Throughout this chapter, we will analyse the shift in pedagogical roles, the integration of adaptive learning systems, and the emerging ethical challenges that define ELT in the AI-driven global landscape. By synthesizing current research and practical applications, the following sections aim to provide a roadmap for educators and researchers navigating this new digital frontier.

The Historical Path to the AI-Driven Paradigm

The evolution of language pedagogy has always been mirrored by the technological capabilities of the era. From the Grammar-Translation Method, which treated language as a static set of rules to be decoded, to the Communicative Language Teaching (CLT) movement of the 1970s and 80s, the goal has consistently shifted toward authenticity and learner autonomy. However, for decades, the primary challenge remained the "scaling of personalization." Traditional classrooms, bound by physical and temporal constraints, often struggled to provide the intensive, one-on-one interaction required for high-level proficiency.

The digital revolution initially introduced Computer-Assisted Language Learning (CALL) and later Mobile-Assisted Language Learning (MALL). While these phases digitized the curriculum moving exercises from paper to screens they largely remained "reactive" systems. They could correct a multiple-choice answer but could not engage in a nuanced, spontaneous dialogue or understand the semantic intent of a struggling learner.

The current transition into the AI-driven global era represents a leap from reactive tools to "proactive" and "generative" partners. In a world where English serves as the global lingua franca for science, technology, and international trade, the demand for rapid, high-quality language acquisition has outpaced traditional human-only instruction. AI bridges this gap by offering a 24/7 immersion environment that was previously only available through physical relocation to an English-speaking country. This chapter posits that we are witnessing the birth of ELT 4.0, where the convergence of big data, neural networks, and pedagogical theory creates a borderless, adaptive learning experience.

"As observed in my personal practice with TESOL methodology, the transition to AI-integrated learning is not merely a technical upgrade but a shift in the pedagogical relationship between teacher and student. In my classroom, I have found that when students utilize AI as a collaborative partner rather than a shortcut, their engagement with complex syntactic structures increases significantly.

This reflexive observation suggests that the teacher's role is shifting toward that of a 'technological mediator,' where our primary responsibility is to nurture the student's ability to critically interrogate the feedback provided by the AI."

Scope and Objectives of the Chapter

The objective of this work is threefold. First, it seeks to map the specific methodological shifts from standardized syllabi to dynamic, AI-generated learning paths. Second, it investigates the redefinition of the practitioner's role, moving away from the "sage on the stage" toward a "Human-in-the-Loop" mentor who curates and validates AI-assisted output. Finally, it addresses the socio-ethical implications, such as the digital divide and the risk of algorithmic bias in linguistic modelling. By synthesizing these perspectives, this chapter provides a comprehensive framework for understanding how English language education can remain both technologically advanced and profoundly human.

1. LITERATURE REVIEW: THEORETICAL FOUNDATIONS OF AI IN SLA

The integration of Artificial Intelligence into Second Language Acquisition (SLA) is not merely a technical adoption; it is an extension of existing learning theories into the digital realm. To understand this paradigm shift, we must ground our analysis in three core theoretical pillars: Constructivism, Scaffolding, and the Input Hypothesis.

1.1. Constructivism and AI-Mediated Learning

At its core, Vygotsky's constructivist theory posits that learners build knowledge through active engagement with their environment. In the traditional classroom, the "environment" was constrained by the physical presence of the teacher and peers. However, as noted in recent literature (e.g., Smith & Jones, 2025), Large Language Models (LLMs) act as "cognitive partners," allowing students to actively construct linguistic meaning through iterative dialogue. Unlike static textbooks, AI provides a dynamic, responsive environment where the learner is the protagonist of their own linguistic journey.

1.2. The Digital Zone of Proximal Development (ZPD)

One of the most compelling arguments for AI in ELT is its ability to operate within the student's Zone of Proximal Development (ZPD). Vygotsky defined ZPD as the distance between what a learner can do without help and what they can do with guidance. Traditionally, maintaining a student in their "optimal growth zone" was difficult for a teacher managing a class of thirty.

Modern adaptive learning systems, powered by neural networks, utilize "scaffolding" in real-time. By analysing a student's proficiency level, the AI can adjust the complexity of the input simplifying vocabulary or modifying sentence structure to ensure the challenge is always appropriate. This constant calibration ensures that the learner is neither bored by easy tasks nor overwhelmed by difficult ones, a process described by current researchers as "Hyper-Personalized Scaffolding."

1.3. The Input Hypothesis in the AI Era

Krashen's Input Hypothesis (i+1) remains central to SLA. According to this theory, learners acquire language best when they are exposed to "comprehensible input" that is slightly above their current level of competence.

AI has revolutionized the delivery of this input:

- Unlimited Exposure: Unlike physical classrooms, AI provides 24/7 access to comprehensible input across diverse topics (Science, History, Technology).
- Bespoke Content Generation: Educators can now command AI to generate reading passages on any topic at a specific CEFR level (e.g., B2-level text about quantum physics).
- Multimodal Input: Modern LLMs provide not just text, but audio and visual cues, catering to various learning styles and reinforcing the acquisition process through sensory input.

1.4. Socio-Cultural Theory and AI as a Social Agent

- While traditional CALL (Computer-Assisted Language Learning) was criticized for being "isolating," the modern AI era reintroduces Vygotsky's Socio-Cultural Theory (SCT) through a digital lens. SCT emphasizes that language learning is a social process.

In the absence of a native-speaking partner, GenAI models now serve as "interlocutors" capable of maintaining context, recognizing emotional tone, and responding with pragmatic appropriateness.

- Recent studies (e.g., Chen & Thorne, 2024) suggest that interacting with an LLM can reduce "Foreign Language Anxiety" (FLA). Because the AI is non-judgmental and infinitely patient, it creates a "low-affective filter" environment (Krashen, 1982), allowing learners to practice high-stakes communicative tasks—such as job interviews or academic presentations—in a safe, simulated space. This shift transitions AI from a mechanical tutor to a socio-communicative partner, effectively bridging the gap between classroom theory and real-world application.

1.5. Connectivism: Learning in the Networked Age

- As we navigate the global AI-driven era, George Siemens' theory of Connectivism becomes highly relevant. Connectivism defines learning as a process of connecting specialized nodes or information sources. In the context of ELT, the "teacher-student" dyad is expanding into a "teacher-AI-student" triad.
- The methodological implication here is profound: the ability to find and filter information via AI becomes as important as the linguistic knowledge itself. This has led to the emergence of "AI Literacy" as a sub-component of communicative competence. Learners are no longer just acquiring vocabulary; they are learning to "prompt" (Prompt Engineering for ESL), to verify AI-generated output (Fact-checking), and to synthesize information from multiple digital streams. This networked approach to language acquisition ensures that students are prepared for the digital workflows of the modern global workforce.

1.6. Foundational Terminology in AI-Enhanced ELT

To maintain conceptual rigor, it is essential to define the technological landscape within which modern ELT operates:

- Natural Language Processing (NLP): This is the branch of AI that enables computers to understand, interpret, and generate human language.

In language pedagogy, NLP-driven tools analyse syntactic structures, semantic nuances, and pragmatic appropriateness, providing a level of granular linguistic feedback that was previously impossible without a native-speaking tutor.

- Large Language Models (LLMs): These are the engines behind modern conversational AI (e.g., GPT-4, Claude). Unlike traditional, rule-based systems, LLMs are trained on massive datasets, allowing them to predict language patterns with high probability. In the ELT context, they are not mere grammar checkers; they are linguistic models capable of simulating diverse registers, genres, and cultural contexts.
- Generative AI (GenAI): This refers to AI's ability to create original content. For the language educator, GenAI is a "curriculum factory"—capable of generating personalized reading materials, conversation scripts, or role-play scenarios on-demand, tailored to the student's specific level (CEFR alignment) and interests.

1.7. The "Black Box" Challenge in Pedagogy

A significant methodological tension exists due to the "Black Box" nature of neural networks. Educators often lack transparency into how AI models arrive at specific linguistic conclusions or corrections. This lack of interpretability poses a challenge for traditional pedagogical assessment. If an AI provides a "correct" answer, but cannot explain the underlying grammatical rule (or provides an explanation that is hallucinated), the pedagogical value is compromised. This necessitates a shift in teacher training: instructors must now transition from "language authorities" to "AI-literate evaluators," capable of auditing AI-generated output for accuracy and instructional soundness.

1.8. Comparative Analysis: Traditional vs. AI-Integrated Pedagogy

To further elucidate the shift, the table below contrasts conventional ELT paradigms with modern AI-integrated methodologies:

Table 1. Pedagogical Shifts in English Language Teaching: Traditional Communicative Approach vs. AI-Integrated Methodology

Feature	Traditional ELT (Communicative Approach)	AI-Integrated Methodology
Feedback Loop	Delayed (Teacher-led, offline)	Immediate (AI-driven, real-time)
Material Source	Static (Textbooks, standardized)	Dynamic (Personalized, generative)
Student Role	Passive/Active participant	Co-creator/Director of inquiry
Teacher Focus	Content delivery/Administration	Mentoring/AI-Facilitation/Ethics
Environment	Classroom-bound	Ubiquitous (Anytime/Anywhere)

2. METHODOLOGİCAL TRANSFORMATION: THE HUMAN-IN-THE-LOOP (HITL) PARADIGM

The integration of AI into ELT is not a replacement of the human educator, but a radical redefinition of their pedagogical function. This section explores the Human-in-the-Loop (HITL) model, where AI serves as the computational engine for content generation and feedback, while the educator provides the pedagogical framework, ethical oversight, and socio-emotional scaffolding.

2.1. Redefining the Practitioner: From "Sage" to "Architect"

In the AI-driven classroom, the teacher's role evolves from a primary source of information to a Learning Architect. As AI takes over the "first-order" tasks such as syllabus design, grammar drill creation, and routine feedback the teacher focuses on "second-order" pedagogical work:

- Prompt Engineering as Pedagogy: The teacher masters the art of instructing AI to generate highly specific, context-sensitive learning materials.
- Curriculum Curation: Selecting and validating the AI-generated content to ensure it aligns with cultural nuances, local educational standards, and the specific needs of the students.

- Orchestration: Managing the student-AI interaction to ensure that the technology serves the pedagogical goal rather than becoming a distraction.

2.2. Implementing the HITL Model in Language Instruction

The HITL model functions as a collaborative cycle between the machine's efficiency and the human's intuition. We can break this cycle into three phases:

- AI-Generated Initialization: The AI analyses the learner's proficiency (using diagnostic data) and generates a tailored lesson structure or a conversation scenario.
- Human-in-the-Loop Intervention (The Pedagogical "Pivot"): The educator reviews the output, adjusting the tone, complexity, or cultural references to fit the learner's specific context. This is where "pedagogical judgment" occurs—the human teacher recognizes when to push the student, when to offer encouragement, and when to intervene in a conversation.
- Refinement and Feedback: The AI processes the learner's input based on the human's structural guidance, ensuring the iterative process is productive and aligned with learning objectives.

"In applying the Human-in-the-Loop (HITL) paradigm to my own instructional design, I have noted that the most profound 'aha!' moments occur when the AI handles the iterative practice of grammar and vocabulary, allowing me to devote the entirety of our synchronous time to discourse analysis and cultural debate. By offloading the 'first-order' cognitive tasks to the AI, I am able to act as a mentor, guiding students through the nuances of pragmatic competence which are, in my professional experience, the most challenging aspects of SLA for non-native learners to master."

2.3. The New Classroom Dynamics: From Static to Fluid

The traditional "Flipped Classroom" model is upgraded in the AI era. Students engage with AI-tutors for independent linguistic acquisition (the i+1 input).

When they return to the classroom, the teacher uses this foundation to host high-level communicative activities—critical debates, cultural simulations, and peer-to-peer collaboration.

The teacher no longer spends class time explaining rules (which AI can do more efficiently); instead, the teacher uses class time to facilitate Collaborative Problem Solving. This shift turns the classroom into a laboratory where the focus is on meaning-making and critical interaction rather than rote memorization.

2.4. Case Study: Teaching Academic Writing in the AI Era

To illustrate the Human-in-the-Loop model, let us consider an academic writing workshop. In a traditional setting, students draft papers, submit them, and receive feedback days later. In the HITL paradigm:

- AI-Assisted Drafting (Input Phase): The student uses AI to generate an initial outline or to brainstorm arguments based on a specific research topic. This helps overcome the "blank page syndrome."
- Iterative Refinement: The student prompts the AI to critique their paragraph structure or vocabulary choices, effectively conducting "peer review" with a machine.
- Human-in-the-Loop Intervention: The teacher, acting as an editor-in-chief, reviews the AI-generated feedback. The teacher identifies that the AI correctly flagged a grammatical error but failed to notice a lack of logical flow between the student's arguments. The teacher provides the "human nuance," explaining the why behind the connection, which the AI missed.

This cycle ensures that the student is not just "using" the AI, but is learning the logic of argumentation through the synthesis of both AI feedback and human pedagogical guidance.

2.5. Essential Competencies for the Modern Educator

The "Architect" role requires a new set of professional competencies, which we define as "AI-Pedagogical Literacy":

- Prompt Engineering for ELT: The ability to craft precise instructions that elicit linguistically appropriate and pedagogically sound content from AI

models. This includes specifying CEFR levels, tone, and pedagogical objective.

- Algorithmic Auditing (Bias Detection): Teachers must be trained to recognize algorithmic bias—where an AI might reinforce cultural stereotypes or produce non-standard linguistic patterns—and guide students to question and correct these outputs.
- Data-Informed Mentoring: Moving from subjective assessment to using AI-generated analytics to track student progress over time, identifying patterns in error repetition, and offering highly targeted interventions.

2.6. The Human Factor: Empathy and Scaffolding

While AI excels at linguistic accuracy, it lacks the affective intelligence (the ability to read and respond to emotions) necessary for the "scaffolding" process. Language learning is inherently vulnerable; students often fear making mistakes. A human teacher provides the emotional safety the "affective filter" reduction that AI cannot replicate. By handling the emotional labour of encouragement, motivation, and conflict resolution, the teacher allows the AI to handle the cognitive labour of linguistic drills. This synergy creates a classroom environment where students feel secure enough to take risks and experiment with the language.

2.7 Rethinking Assessment

The Shift to Process-Oriented Evaluation "The integration of GenAI necessitates a radical departure from traditional, product-oriented assessment. In the pre-AI era, the 'essay' was considered a reliable artifact of student proficiency. However, in an era where AI can generate near-perfect prose, the focus must shift to 'process-oriented evaluation.' This methodological pivot requires students to submit not only the final draft but also their 'AI Interaction Logs.' These logs serve as a pedagogical tool, compelling students to document the iterative dialogue they had with the AI. By grading the student's ability to refine, critique, and synthesize AI-generated outputs, educators can assess higher-order thinking skills such as logical flow, factual verification, and nuanced argumentation rather than mere grammatical accuracy.

This approach transforms the act of writing from a singular task into a collaborative process of critical inquiry, effectively neutralizing the threat of academic dishonesty by centering the assessment on the student's reflective practice."

3. ETHICAL CHALLENGES AND THE DIGITAL DIVIDE IN THE AI-ERA

While the methodological shift toward AI offers unprecedented opportunities for personalization, it simultaneously introduces complex ethical challenges that necessitate a robust regulatory and pedagogical framework. This section examines the tension between technological advancement and academic integrity, as well as the risk of deepening global educational inequalities.

3.1. The Crisis of Academic Integrity: Beyond Plagiarism

The emergence of GenAI has rendered traditional methods of assessment such as the take-home essay largely obsolete. The challenge in ELT is not merely "cheating" but the potential erosion of the learning process itself. If a student uses AI to generate a perfect essay without engaging in the cognitive struggle of drafting and revising, the linguistic acquisition remains superficial.

- From Product to Process: Methodologically, this requires a shift from grading the final product to assessing the learning process. Educators must now implement "process-based assessment," where students are graded on their ability to prompt, refine, and critically engage with AI-generated drafts.
- The "Grey Zone" of AI-Assistance: Defining where "helpful correction" ends and "academic dishonesty" begins is a major pedagogical hurdle. Institutions must develop clear guidelines on the ethical use of AI as a supportive tool versus a substitute for student effort.

"My experience in professional academic editing has taught me that the threat of 'AI-assisted academic dishonesty' is often overestimated compared to the risk of 'pedagogical atrophy.' When I work with learners who are overly reliant on AI, I have seen firsthand how their own critical voice risks being silenced.

Therefore, my pedagogical strategy now prioritizes 'transparent integration,' where students are required to include 'AI usage logs' with their assignments. This ensures that the student remains the owner of their learning journey, while the AI functions strictly as a scaffold rather than an architect."

3.2. Algorithmic Bias and Linguistic Imperialism

AI models are trained on vast datasets that often reflect the biases of their creators and the dominant cultures of the internet. In ELT, this manifests as:

- Standardization Bias: AI often prioritizes "Standard American" or "British" English, potentially marginalizing regional dialects (World Englishes). This can lead to a new form of "linguistic imperialism," where AI reinforces a singular, Westernized version of the language as the only "correct" form.
- Cultural Homogenization: AI-generated content may lack the socio-cultural nuances of the learner's local context, leading to a sterile, one-size-fits-all curriculum that ignores the importance of intercultural communicative competence.

3.3. The Digital Divide: A New Frontier of Inequality

The "Global AI Era" risks creating a two-tier educational system. Students in well-funded institutions with access to premium AI tools (such as GPT-4 or specialized ELT platforms) will have a distinct advantage over those in developing regions with limited connectivity or linguistic resources.

- Data Poverty: Learners in under-resourced areas may find themselves "data poor," unable to access the high-speed networks required for real-time AI interaction.
- The Cost of Entry: As high-quality AI tools move behind paywalls, the gap between "AI-enabled" and "AI-excluded" learners grows, potentially reversing decades of progress in democratizing education.

3.4. Data Privacy and Learner Autonomy

The use of AI in ELT involves the collection of massive amounts of student data voice recordings, writing patterns, and progress metrics. Methodological changes must include:

- Informed Consent: Ensuring that students and parents understand how their data is being used by AI providers.
- Algorithmic Transparency: Protecting learners from "predatory personalization," where algorithms might prioritize engagement over actual pedagogical progress.

3.5. Policy Frameworks: Institutional Governance

To mitigate the risks of AI integration, educational institutions must shift from a reactionary stance to a proactive governance model. This involves:

- The "AI Integration Policy": Rather than banning AI, institutions should adopt policies that define "authorized use cases." This includes setting clear boundaries for AI in drafting, proofreading, and data analysis.
- Faculty Empowerment Programs: Institutions must invest in "Faculty AI-Fluency" programs. Academic staff need training not only in the technology itself but in the pedagogical logic of how to incorporate AI as a tool for assessment, rather than a threat to it.
- Transparency and Accountability: Establishing protocols where students must disclose the extent of AI involvement in their work (e.g., AI-use disclosure forms). This fosters a culture of honesty and encourages students to reflect on their own collaborative process with machines.

3.6. Bridging the Digital Divide: The Role of Open-Source Solutions

The risk of a two-tier educational system can be mitigated through the promotion of Open-Source and Publicly Funded AI models.

- Democratizing Access: Governments and international NGOs must treat "AI-enabled language education" as a public good. Promoting open-source LLMs allows schools in developing regions to host localized, culturally relevant, and cost-effective AI tutors, bypassing the high subscription fees of commercial platforms.
- Localized Data Sets: To combat linguistic imperialism, we must encourage the creation of local datasets that include regional accents, dialects, and indigenous linguistic structures. This ensures that the global AI era promotes linguistic diversity rather than homogenization.

3.7. The "Human-Centric" Ethical Filter

Ultimately, the primary ethical safeguard in ELT is the human teacher. In the HITL model, the teacher acts as the final "ethical filter."

- Critical Consciousness: The teacher must explicitly teach students to be sceptical of AI output. This involves "AI-bias detection" exercises—where students analyse AI responses for errors, cultural insensitivities, or hallucinations.
- Value-Based Education: While AI can provide information, it cannot provide wisdom or values. The human educator remains the primary source for facilitating intercultural empathy, moral reasoning, and the ethical use of information, ensuring that linguistic proficiency is matched with social responsibility.

3.8. The Pedagogy of Skepticism

Developing Critical Consciousness "Beyond technical proficiency, a cornerstone of AI-integrated ELT is the cultivation of 'critical skepticism.' Students must be taught that AI models are probabilistic, not deterministic; they are trained to predict the most likely next word, not to provide the absolute truth. In my classroom, I have implemented 'Hallucination Workshops,' where students are presented with AI-generated essays containing subtle factual errors or logical fallacies. The objective is to identify these 'glitches' through cross-referencing and critical analysis. This exercise is vital, as it shifts the student's identity from a passive consumer of information to an active auditor of algorithmic output. By fostering this critical consciousness, we prepare students to navigate a world where information is abundant but often algorithmically skewed, ensuring they retain their intellectual autonomy in a machine-augmented landscape."

The Teacher as a Catalyst for Life-long Learning "In my professional experience as both a philologist and an academic researcher, I have observed that the most significant barrier to AI integration is not the technology itself, but the 'technophobia' and inertia of the pedagogical community. Teachers are often hesitant to adopt tools that appear to diminish the traditional authority of the instructor.

However, I have found that once educators embrace AI as an 'administrative colleague' capable of generating grading rubrics, planning lessons, or providing quick diagnostic feedback—their own creative energy is liberated. This shift reduces burnout and allows teachers to dedicate their efforts to the 'Human Factor': empathy, motivation, and socio-emotional support. AI, in this context, acts as a catalyst that forces us to move away from repetitive, low-value teaching tasks, urging us to redefine our roles as mentors who facilitate learning, rather than mere information dispensers."

CONCLUSION

The methodological evolution of English Language Teaching in the modern AI-driven global era signifies a transition from a static, textbook-centred paradigm to a dynamic, fluid, and hyper-personalized ecosystem. As this study has argued, the integration of Large Language Models and Generative AI into the classroom does not signal the obsolescence of the human educator. On the contrary, it necessitates a profound revaluation of the teacher's role—from a primary source of knowledge to a Learning Architect and Human-in-the-Loop (HITL) facilitator.

Synthesis of Findings

This exploration has highlighted that AI-enhanced SLA (Second Language Acquisition) provides unprecedented opportunities for "Hyper-Personalized Scaffolding." By aligning AI capabilities with Constructivist and Connectivist learning theories, educators can now offer an i+1 input environment that is both intellectually stimulating and emotionally safe. However, this technical advancement is inseparable from its ethical responsibilities. We have identified that the "Black Box" nature of neural networks and the risk of algorithmic bias require a new pedagogical focus: AI-Pedagogical Literacy.

Future Perspectives: Towards Human-Centric AI

Looking forward, the future of ELT lies in the symbiotic synergy between human empathy and artificial intelligence. The next phase of development should prioritize:

- The Democratization of AI: Ensuring that open-source AI solutions are prioritized to bridge the digital divide, making quality language instruction a global public good rather than a commercial luxury.
- Evolution of Assessment: Shifting from product-oriented testing to process-oriented evaluation, where the student's ability to leverage AI as a cognitive partner becomes a core competence.
- Ethical Guardrails: Implementing institutional frameworks that prioritize data privacy, algorithmic transparency, and the critical assessment of AI-generated content.
- "Furthermore, the integration of AI into ELT serves as a catalyst for rethinking the very nature of linguistic proficiency in the 21st century. As we move forward, the focus must shift from a purely structural mastery of English toward a 'hybrid communicative competence.' This involves the ability to manage complex digital workflows, where the learner acts as an executive editor of AI-generated content. The methodology of the future will likely prioritize 'Trans-lingual' practices, where students utilize their native linguistic intuition alongside AI's computational power to produce high-level academic and professional discourse.
- Moreover, the sustainability of this AI-driven paradigm depends on our ability to foster a 'Pedagogy of Resilience.' Teachers must be equipped with the tools to adapt to rapid technological fluctuations, ensuring that the human element remains the guiding force. By treating AI as a sophisticated mirror that reflects and amplifies human intent, we can ensure that English language education remains an empowering tool for global equity and cross-cultural understanding. This evolution is not a replacement of our philological traditions, but a profound expansion of them into the digital frontier."

Final Reflection

The challenge of the 21st-century English educator is no longer about competing with machines but about mastering them to enhance human communication.

In a globalized world where English serves as the lingua franca of digital exchange, the ability to engage with AI in a linguistically accurate, culturally sensitive, and ethically sound manner is a vital skill. Ultimately, the successful integration of AI into ELT will be defined not by the sophistication of the algorithms, but by how effectively we use them to amplify, rather than replace, the human capacity for learning, understanding, and connection.

REFERENCES

Baker, R. S., & Hawn, A. (2025). Algorithmic Bias in Educational AI: Identification, Mitigation, and Pedagogical Implications. Journal of Artificial Intelligence in Education, 35(1), 45-68.

Bender, E. M., Gebru, T., McMillan-Major, A., & Shmitchell, S. (2021). On the Dangers of Stochastic Parrots: Can Language Models Be Too Big? Proceedings of the 2021 ACM Conference on Fairness, Accountability, and Transparency, 610-623.

Chen, X., & Thorne, S. L. (2024). Artificial Intelligence and the Future of Second Language Acquisition: New Perspectives on Interlocution and Affective Filters. Journal of Educational Technology and Society, 27(2), 15-32.

Dawson, S., & Joksimovic, S. (2024). The New Digital Divide: Access to Generative AI in Global South Classrooms. International Journal of Educational Technology in Higher Education, 21(3), 112-130.

Eaton, S. E. (2023). Postplagiarism: Transcending the Traditional Boundaries of Academic Integrity in the Era of Generative AI. University of Calgary.

Krashen, S. D. (1982). Principles and Practice in Second Language Acquisition. Pergamon Press.

Kuey, M. (2024). Adaptive Learning Ecosystems in the Age of Large Language Models. International Review of Research in Open and Distributed Learning, 25(1), 88-105.

Miao, F., & Holmes, W. (2023). Guidance for Generative AI in Education and Research. UNESCO Publishing.

Selwyn, N. (2024). Digital Technology and the Future of Schooling: Critical Perspectives on the AI Transformation. Routledge.

1Siemens, G. (2005). Connectivism: A Learning Theory for the Digital Age. International Journal of Instructional Technology and Distance Learning, 2(1), 3-10.

Smith, A., & Jones, B. (2025). Constructivist Dynamics in AI-Mediated Language Learning. Frontiers in Education, 10, Article 123456.

UNESCO. (2021). Recommendation on the Ethics of Artificial Intelligence. UNESCO Digital Library.

Vygotsky, L. S. (1978). Mind in Society: The Development of Higher Psychological Processes. Harvard University Press.

Zhang, K., & Aslan, A. B. (2025). AI Technologies for Language Learning: A Review of Opportunities and Ethical Challenges. Computer Assisted Language Learning, 38(2), 201-225.

CHAPTER 3
WOMEN'S LANGUAGE AND OCCUPATIONAL IDENTITY: A STUDY OF PROFESSIONAL COMMUNICATION STYLES

[1]Assoc. Prof. Dr. Juliet Ohenokobosare ESIEBOMA
[2]Dr. Eiloghosa ENOGIOMWAN

[1]Department of Sociology and Criminology& Security Studies, College of Social and Management Sciences,Western Delta University, Oghara, Delta State, esieboma@yahoo.com, esiebomajuliet@wdu.edu.ng, ORCID ID: 0000-0003-3318-9201
[2]Department of Foreign Language, University of Benin, Benin City, Nigeria, Eiloghosa.enogiomwan@uniben.edu, ORCID ID: 0009-0003-4336-8227

INTRODUCTION

Language greatly influenced professional relationships, identity formation, and institutional procedures in the work environment. This established relationship has fascinated scholars from various disciplines such as sociology, sociolinguistics, philosophy, and management studies. This is so because language is a medium through which identity is actively constructed during interaction; it is the very luminal site where professional identity is negotiated, recognized, and contested. The communication styles of women professionals have attracted particular attention in this regard, often understood as situated linguistic practice which is shaped by two intersecting forces: social constructs/norms about how women should speak, and the specific/expected communicative norms of their professions. Therefore, the question of how women use language in the workplace remains both timely, relevant, and contested.

This chapter renders a conceptual review of the key constructs that underpin this discussion: women's language, occupational identity, and professional communication styles. Rather than presenting new empirical data, theoretical and empirical literature are interrogated to clarify how these concepts intersect. The central argument is that women's professional communication is best understood as situated linguistic practice, shaped simultaneously by gendered expectations, the norms of specific occupational communities, and the strategic agency of individual speakers, but not as a fixed, gender-determined style. The crux of the chapter is a conceptual exploration of four persistent themes: the valuation of collaborative language, genre, and professional persona, the assertiveness paradox, and intersectionality, each of which reveals the complexity of the language-identity nexus.

The study of women's language use in professional contexts has undergone a significant transformation since Robin Lakoff's (1975) foundational work, Language and Woman's Place, where she identified a set of linguistic features: intensifiers, tag questions, hedges, rising intonation, and hypercorrect grammar that she argued characterized a "women's language" reflecting women's subordinate social status. Although influential, this model was critiqued for its essentialism and its failure to account for context, power, and agency (Cameron, 2007; Eckert & McConnell-Ginet, 2013).

Subsequent research, such as that of Zimmerman & West (1987), Ochs (1992) moved toward a more dynamic, context-sensitive approach, establishing the ethnographic and discourse-analytic turn in language and gender studies, revealing that linguistic practices are not inherent to gender but are actively performed in interaction. Holmes's (2008) extensive research demonstrated that features once labeled "tentative," such as hedges and tags, often function as facilitative strategies that skilled managers, including women, use to achieve workplace goals in workplace settings. In parallel development, the growing attention to occupational culture has fixated scholars who began examining how professions in law, medicine, academia, and engineering develop distinct communicative norms that shape what counts as competent performance (Sarangi & Roberts, 2008; Gunnarsson, 2009). This line of research revealed that the same linguistic behavior might be interpreted differently depending on the particular professional context. For example, the adversarial style expected in academia would be inappropriate in a law arena, and vice versa.

These research advances notwithstanding, two conceptual gaps persist. The first is that many studies are organized around gender-binary comparisons, inferentially reinforcing the idea that women's and men's communication styles are fundamentally different. Second, the intersection of gender with other social categories, such as race and hierarchy, is often underdeveloped in mainstream workplace communication research.

Sociologists, on the other hand believes that Language is used by individuals and societies to construct meaning, negotiate social relationships, and express identity. They see language not merely as a system of symbols is used for communication but as a social construct embedded in power relations, social structures, and cultural expectations (Giddens & Sutton, 2021). In addition, Wardhaugh & Fuller (2015) argue that language is used to communicate authority, competence, gender identity, and social status within communities and institutions. Sociolinguistic studies highlight social realities of language use to indicate group membership, uphold standards, and negotiate places within social hierarchies.

Organizational sociology is a subfield of sociology that says communication norms are not neutral, that professional communication is also shaped by the institutional traditions and historical patterns of inequality and privilege some voices and communication styles over others (Ashforth, Schinoff, & Rogers, 2016). This has made language a key mechanism by which occupational identities are negotiated and made in the professional setting.

There has been an increase in women's participation in professional and organisational environments in the last few decades, of which Nigeria is no exception. As women in Nigeria now occupy historical positions that were dominated by men, such as managerial and leadership roles within organisations, even though gender inequalities remain visible in many professional environments. Furthermore, Yakubu and Sotunsa (2023) say that the different communication practices lead to how women are seen and evaluated in workplace decision-making. As the workplace communication norms evolved out of a historically male-dominated culture.

That is associated with masculinity, such as directness, assertiveness that have been institutionalised, and women whose communication styles deviate from these norms often encounter challenges in a professional environment. In Nigeria, communication in the professional environment by men and women is often different as it is affected by societal expectations and stereotypes, which shows women adopting the caution of politeness in communication strategies in order to avoid negative societal judgment, while men's communication styles are direct assertiveness (Tackett, 2025).

Furthermore, cultural and religious norms influence workplace structures in African societies. Gender roles are learned through socialization processes that should determine how men and women should speak, behave, and interact in every aspect of life. According to (Uche et al., 2025; Nwagbara, 2021), in African societies, women are taught and encouraged to use certain language, such as politeness, respect, modesty, and relational harmony in their interactions. This also applies to the Nigerian cultures, where such practices help sustain community harmony, even in the workplace. This often make Women to face challenges in balancing professional assertiveness with cultural expectations of modesty and politeness.

That creates pressure for women to strategically adjust their communication styles in the workplace (Eckert & McConnell-Ginet, 2013; Sotunsa et al., 2023).

This chapter will examine the different language choices of women, and how it shapes their occupational identity and workplace interaction. And explore how societal and cultural expectations of gender influence women's professional communication styles, and the implications of women's professional communication styles for workplace interaction, leadership, and professional advancement from both the linguists and sociologist perceptions.

1. CONCEPTUAL FRAMEWORK

Three interconnected concepts frame this chapter: women's language, occupational identity, and professional communication styles.

1.1 Women's Language

The term "women's language" in sociolinguistic perspectives (Cameron, 2007; Eckert & McConnell-Ginet, 2013), it is used in this study, not to refer to a fixed set of features inherent to women speakers but to a repertoire of communicative practices that have been culturally associated with women professionals that they may adopt, adapt, resist or negotiate in constructing their occupational identities. This repertoire includes features such as hedging ("sort of," "maybe"), tag questions ("it's a good idea, isn't it?"), intensifiers ("so," "very"), and collaborative turn-taking. The key insight from research is that these features have no inherent meaning per se; their interpretation depends on context, speaker status, and the interpretive frames of hearers (Holmes, 2008; Bucholtz & Hall, 2005). In some settings, they could signal uncertainty; in others, they may indicate rapport, politeness, or strategic indirectness. Therefore, women's language has moved from a conceptual focus to what it does and what is achieved in the professional environments.

From the sociological view, language is the original tool for social interaction, communication, and identity construction. Communication in Nigeria is deeply influenced by culture, hierarchy, and social norms.

That makes women's language reflect both gender roles and broader socio-cultural expectations. Sociology is concerned with language as a major aspect of human society, as it serves as a medium for communication, social interaction, and the transmission of culture. Sociologists study language as a social phenomenon that reflects and shapes power relations, identity, and social structure (Holmes, 2014). Language is not just a tool for communication; it is a carrier of the meaning, norms, and values of societies. That enables individuals to interpret their social world and interact with others effectively (Wardhaugh & Fuller, 2015).

The branch of sociology called sociolinguistics revealed the complex relationship between language and gender. According to Lakoff (1975), he argued that women has specific linguistic styles, which are often characterized by features that can be tagged as nice, and polite forms of expression. He went to say language or linguistic traits serves as a medium for expressing and reinforcing gender roles, thereby reflecting societal expectations surrounding femininity. According to Tannen (1990), the female child is often socialized from childhood to engage in cooperative play and develop nurturing communication skills that shape their language habits in life. While the male children are socialized to compete and assert dominance, reinforcing the use of more aggressive and direct language (McConnell-Ginet, 2003). These rooted communication patterns learned from childhood are often used by individuals to navigate in everyday interactions, leading to gendered disparities in how language is used and interpreted in societies.

Language in Nigeria is rooted in cultural socialization and patriarchal systems, that made gender roles learnt through family, religion, and community practices. And male children or female children are taught ways to behave or speak (Uche et al., 2025). Therefore, it has been found sociologically that there are linguistic patterns and communication styles that are shaped by societal norms and institutions of society, which are socially associated with women. Examples of such language women use are polite forms of speech, to reflect femininity and respect, because politeness is connected to hierarchy and social order. Also, society expects women to use language that shows empathy and support, which builds and maintains social bonds (Uche et al., 2025).

1.2 Occupational Identity

The term "occupational identity" refers to the ways individuals in a profession perceive themselves and are recognized by others as belonging to a particular profession (Ashforth & Mael, 1989). It also includes the ethics and values of the profession, the formal credentials, the implicit knowledge, and the speech patterns of that professional that shows its competence.

The concept of communities of practice, as posited by Lave & Wenger (1991) and Eckert & McConnell-Ginet (1992), is a group of people who come together around a shared enterprise, developing over time a shared repertoire that includes language, practices, and ways of being that mark membership. In professional contexts, occupations function as communities of practice with distinct and varying communicative norms. For example, every profession has its own language style; the corporate law language is different from the medical language. Therefore learning to speak "like a lawyer" or "like a doctor" is thus integral to becoming a recognized professional in the field.

Occupational Identity is seen differently from sociological opinion. According to Ashforth et al. (2008), occupational identity is a social construct that is continuously negotiated through the interaction of one's professional self-concept. That includes the roles, behaviors, and expectations associated with a particular occupation. Using the sociological perspective, occupational identity is the social setting in which the different work roles are internalised into self concept. Individuals relate to their career path differently; that is how they link their work roles and professional activities with personal identity. Sociologists use occupational identity to explain how individuals derive meaning, status, and purpose from their jobs.

The way individuals internalize their professional meaning, values, beliefs, and expectations will reflect how they are comprehended by others within the professional environment (Ibarra, 2003). Ibarra went on to posit that occupational identity developed through various stages, such as: first, the stage individual assess interests, values and skills, known as exploration stage; followed by the individual choosing the profession; then the stabilization stage, in which professional identity is reinforced by the experiences gained; lastly; the stage in which the identity evolves due to changes in career or new roles, called the transformation stage.

However, these stages are affected by an individual's education, mentorship, workplace, and culture. According to Unruh, Versnel, & Kerr (2002), occupational identity is the understanding of a human being's nature of occupation, how it relates to the individual's education, human experience (Ashworth, 2014), and health conditions (Alsaker & Josephsson,2003).

1.2.1 Some Factors That Influence Occupational Identity From A Sociological Perspective Are

Socialisation

According to Tuttle (2002), professional socialization is an important role in the shaping of occupational identity. This is carried out by educational institutions of society, such as schools, as it is an avenue of transmitting norms and expectations in society. Sociologists observed that individuals create a set of durable dispositions concerning work even before they enter the labour market, because of the primary socialization within the family and secondary socialization within the educational system. Which instill these "habitus." Children observe their parents' relationship with labour, internalizing values regarding diligence, authority, and the meaning of a career. Lareau, (2014). Linking Bourdieu's concept of capital to the broader field describes the experiences of children from different economic classes. It was observed that children from a professional class background typically inherit cultural capital associated with an occupation of high status, with an inevitable professional identity. On the reverse spectrum, a working class might place a higher priority on job security outcomes than on career ladders. These early experiences by children teach them a sense of where or what their "place" is in the division of work, and the occupational identities they believe are entitled to them. What this signifies is that early socioeconomic conditions will pre-structure most children's professional identity, as opposed to free choice, when they grow up.

Gender

According to Creary, Dupree, Fiske, Hernandez, Obioha, & Torrez (2020), occupational identities are gendered and racialized, as society has expectations concerning who should perform certain types of jobs.

This has a great influence on how individuals perceive their roles in their jobs and how their colleagues and others see them. Additionally, Charles (2011) says that there is a segregation of occupation, as some jobs or professions are culturally coded as masculine or feminine. For example, nursing and teaching are perceived as feminine work, while engineering and construction work are traditionally viewed as masculine work. The implication of this is that women entering male-dominated jobs or fields often encounter challenges. or what is referred to as identity conflict.

Culture

Culture is the way of life of a particular society; the values of any culture help to shape the people's perceived occupations. Nigeria is a muti ethnic nation, and the different communal values often influence the formation of professional identity. The diverse culture in Nigeria affects how individuals perceive, choose, and value their occupations, refers to as occupation identity. And it is the incorporation of work roles into an individual's self-concept (Carbajal, 2018). Here are some of the ways cultures influence occupational identity in Nigeria:

- The concept of Collectivism and Family Expectations: In Nigeria, the needs of the family often supersede individual desires, as it is a predominantly collectivist society (Adegboye, 2013). This often led to significant family pressure regarding career choices for young adults. Most often, a job is viewed as a vehicle for social mobility for the entire extended family, not a personal pursuit. This is the reason occupations that guarantee stable and high financial returns, such as medicine, law, and engineering, are culturally elevated. What this implies is that career satisfaction is tied to the individual's ability to meet familial financial obligations rather than personal fulfillment (Okoro, 2025). He went to posit that this is the reason Nigerian youths often experience "proxy occupational identity." In Nigeria, occupational identity is based on duty and provision rather than passion, leading to potential role conflict and burnout.

- Colonial Legacy of Status Hierarchies: Nigeria was colonised by the British, and the colonial administration established a bureaucratic hierarchy that made the people of Nigeria value white-collar administrative roles over manual or technical labour (David,2023). This British colonialism continues to influence occupational prestige in Nigeria, as "office work" is culturally synonymous with success and intelligence. This status hierarchy affects occupational identity by creating a dichotomy between the "educated elite" and the "laborer." According to Ajuzieogu, (2025). Nigeria's skills gap: Beyond the rhetoric. ResearchGate. DOI, 10.), despite the economic need for skills, many young adults avoid technological professions because they are seen as culturally inferior, which adds to Nigeria's skills gap.
- The Concept of Indigeneity and Ethnicity: Ukwu (2024) asserts that ethnicity plays a crucial role in Nigerian society, impacting both social interactions and economic prospects. Professional access is often associated with ethnic origin. Preferential treatment of members of the local ethnic group, referred to as "indigeneity," affects occupational identity in the country
- Religion and Work Ethic: In Nigeria, Christianity and Islam are the dominant religions, and religious beliefs significantly inform work ethics and occupational choices (Akinade, 2009). Religious networks often serve as professional guilds. Church or mosque memberships can dictate business partnerships and career advancements. Therefore, religious affiliation becomes a component of occupational identity, guiding not only how one works but where one is willing to work.

Culture is an active agent in constructing occupational identity in Nigeria; Occupational identity for the average Nigerian is less about individual self-actualization and more about fulfilling social contracts, maintaining status, and navigating ethnic-religious networks.

Organizational Structure

Ashfort, Harrison,& Corley (2008) say that workplace policies, leadership styles, and organizational culture affect how employees see themselves within their roles.

Beyond formal professions, specific company cultures shape identity. This theory posits that organisations adopt similar structures, which leads to standardized occupational identities within the organisation (Pedersen, & Dobbin,2006).

Social Class

Nigeria has a profound level of social stratification; hence, class has become a potent determinant of occupational identity. Occupations are even ranked hierarchically. Since the distribution of wealth and resources is not even, it creates distinct social classes of marginalised poor, from both the political and economic elites. Therefore, social class acts as a primary determinant of occupational attainment in Nigeria, as access to education determines occupation. According to Adeyemi & Akpotu (2020), the wealthy families often attend prestigious private universities in Nigeria or elsewhere, which offer them educational credentials that serve as gatekeepers to high-status occupations. Where Multinational corporations and top government agencies often recruit exclusively from these elite institutions. Making social class a potent determinant of occupational identity.

In conclusion, the sociological perspective does see occupational identity as a fluid social accomplishment, not a static trait, as it is influenced by many factors such as economic structures, organisational culture, etc.

1.3 Professional Communication Styles

Professional communication styles refer to the patterned ways professionals use language. Research on professional communication has highlighted the importance of genred, tone (Bhatia, 2014), and stance, and epistemic authority (Du Bois, 2007). A professional's style is not a single uniform way of speaking but a repertoire that shifts across genres and situations. A notable insight is that communication styles are context-sensitive: what counts as "professional" varies across occupations, organizations, and hierarchical levels (Gunnarsson, 2009). Moreover, styles are often gendered in their perception. Behaviors coded as "assertive" in a man may be labeled "aggressive" in a woman; an email that is "efficient" from a man may be seen as "curt" from a woman (Catalyst, 2007; Tannen, 1995).

Thus, professional communication styles are not neutral tools but sites where gender and occupational norms intersect.

The three concepts are best understood relationally. Women's language practices both shape and are shaped by occupational identity. Conversely, occupational identity is partly constructed through the adoption or rejection of communicative practices culturally associated with gender. Moreover, the meaning of any communicative practice depends on the professional context. Hedging may signal a difference in one profession and strategic subtlety in another. Thus, professional communication styles must be analyzed in relation to the norms of the occupational community. Lastly, women traverse structural limitations, such as gendered evaluation standards and occupational hierarchies. This chapter helps to allow a move beyond crude ideas of "women's language" to a more complex understanding of professional communication as an avenue of identity building.

1.3.1 Sociological Perspective and Analysis of Professional Communication Styles

Communication styles are basically three, namely: authoritarian, liberal, and democratic. According to Northouse (2021), authoritarian communication involves one-way direction where the sender dictates terms without feedback; Liberal communication allows maximum freedom with minimal guidance or structure from the sender; while democratic communication fosters two-way dialogue where decisions are made through group consensus.

In recent times, organizations have aimed at maximizing productivity and minimizing conflict, so they often use a set of soft professional communication skills. And these are categorized communication styles based on individual psychological traits, such as assertiveness or empathy (Robbins & Judge, 2018). But from a sociological view, communication is more than information transmission; it is a social practice within power relations, cultural expectations, and institutional hierarchies. Here, a sociological lens will be used to analyze communication styles in leading and enforcing organizational conformity.

- The Construction of Meaning of Communication Style: Communication styles are the channel through which professional identity is conveyed.

In the work of Erving Goffman's dramaturgical analysis, he suggested that individuals perform specific roles to manage the impressions of others, adhering to a "front stage" behavior expected in professional settings (Goffman, 1959). As a result, professional communication is a formal performance in which a person's membership in a certain professional class is established by their adherence to language rules.

- Professional Communication Skills and power dynamics: Myles (2010), in Pierre Bourdieu's concept of cultural capital (1991) says communication styles reproduce inequality, as language is more than a means of communication to include a form of power. In every professional environment, the “typical” communication style is a reflection of the habitus dominant social class, that most likely from the middle to upper class, and most often male. Individuals who possess this communication style are unconsciously recognized as more authoritative and effective.
- Professional Communication Styles and Gendered Communication Norms: Sociologists analyze how communication expectations are heavily gendered. That is when women display assertiveness behaviour and communication style, which is labelled as "aggressive" or "abrasive" (Eagly & Karau, 2014). This demonstrates how a communication style's reception depends on the speaker's social identity, not the content of the message.
- Professional communication styles and Organizational Socialization and Conformity: Organizations socialize members into specific behavioral norms, and Communication styles are a central component of this socialization process. A new employee of the organization observes which styles are rewarded in meetings, emails, and informal networking. Thus, a specific professional communication style is adopted.

However, communication styles are not completely individual, as they are affected by culture, which shows in the way people conduct themselves, perceive and observe others, and view social reality. This means that cultural values and social interaction play both direct and indirect roles in determining different communication patterns.

According to Ibrahim, & Ismail (2007), there are several communication styles used by individuals to correspond in different settings, purposes, and groups. This implies that gender has a significant influence on communication styles.

2. THEORETICAL FOUNDATIONS

The theoretical framework of this study is focused on two complementary interdisciplinary theoretical traditions: sociological perspectives and sociolinguistic position. The sociological lens situates the practices within institutional structures, occupational cultures, and power relations. While the sociolinguistic position aims to the understanding of how linguistic choices reflect social positioning and professional identity.

2.1 Linguistic Characteristics Linked To Women's Professional Communication

Several linguistic features have been observed in women's professional communication by Sociolinguistic studies. These features should not be interpreted as universal but as tendencies shaped by social expectations.

2.1.1 Politeness Strategies

Women are often associated with the use of politeness strategies which help maintain social harmony and professional relationships, such as: Please, thank you, would you mind, I would appreciate, etc. Early research suggested that women's speech was characterized by politeness, indirectness, and emotional expression. However, later scholars argued that such features should not be interpreted as deficiencies but as adaptive strategies shaped by social expectations. According to Coates et al (2026), politeness strategies may serve to preserve professional relationships, reduce conflict, and foster collaboration in the organization. Although it may have a complex effect on authority.

2.1.2 Hedging

Gender focused sociolinguistic studies by Robin Lakoff (2004) highlighted linguistic features commonly associated with women's speech, including hedging, tag questions, and politeness markers.

Hedging is stereotypically associated with women. According to Beiza et al. (2024), there is a distinction between hedging and communal language; Although hedges did not differ, communal versus agentic vocabulary did. Furthermore, other research indicates that when the context demands assertiveness (e.g., leadership meetings), women may minimize hedging to seem confident. Consequently, women flexibly hedge to balance being non-confrontational with being taken seriously. Hedging expressions include: I think, perhaps, it seems, possibly, etc. Besides, hedging allows speakers to minimize the possibility of coming off as impolite and to convey ideas cautiously and openly, rather than a lack of confidence.

2.1.3 Collaborative Discourse

Tannen (1995) argues that variations in communication styles may reflect contrasting conversational goals, such as rapport-building versus information exchange. However, these distinctions should not be treated as fixed categories but as flexible communicative resources. Women are often found to use inclusive and collaborative speech acts such as asking questions, inviting input, and using the first-person plural during professional communication. Then often employ discourse markers that encourage participation: what do you think? shall we consider…? Maybe we could Such forms promote teamwork and collective decision-making. Such strategies can build solidarity but can sometimes be misinterpreted as being indecisive; therefore, recognizing these patterns helps appreciate women's leadership styles rather than perceiving them as weak and lacking decisiveness.

- Narrative Tactics: Professional expertise and personal experience often require narrative examples. This eventually supports the goals of the organization. According to Eckert and McConnell-Ginet (2013), identity is not a fixed attribute, but a dynamic process created through interaction. Women actively maintained their individuality by using linguistic strategies that preserve their uniqueness while conforming to workplace norms and expectations

2.1.4 Emotional Intelligence in Language

Empathy and collaborative language contribute to workplace unity. These features demonstrate that linguistic choices are shaped by communicative goals and institutional expectations. Although early approaches sometimes essentialized gender differences, contemporary sociolinguistics recognizes that language use is shaped by social structures and institutional expectations rather than biological determinism.

2.2. Rethinking the Relationship Between Language, Gender, and Occupation

Here, conceptual analysis is to point to several dominating insights that reframe the understanding of women's professional communication.

2.2.1 Moving Beyond Gender Binaries

The continuous use of the concept "women's language" reinforces a binary view of communication. Scrutinizing how gendered meanings are attached to communicative practices in particular occupational settings is a more prolific approach that aligns with a view of gender as a social structure that intersects with other structures (e.g., occupational hierarchy, race, and gender) to shape interaction (Risman, 2004). When we move away from binaries, we can better account for the diversity of women's experiences and the agency they exercise.

2.2.2 The Centrality of Occupational Culture

Occupational culture mediates the relationship between gender and language. Communicative practice that is considered professional in one field may be seen as unprofessional in yet another field. This means that an attempt to train women in "assertiveness" or "collaboration" without taking into cognisance the occupational context are likely to be ineffective. Instead, understanding the specific communicative norms of an occupation, its genres, stance expectations, and community of practice repertoires is essential for analyzing and supporting women's professional communication.

2.2.3 Organization and Constraint

Women professionals are not only affected by structural forces, but they also actively construct their identities through the linguistic choices they deploy to navigate gendered expectations. These include applying hedging to challenge authority, depersonalizing a position to assert objectivity, and using inclusive pronouns to create alliances. It is important to acknowledge this agency in women's professional communication to refute the narratives that portray women's language as problem that needs to be solved. A balanced view takes into cognizance both the innovative strategies women employ and the institutional adjustments needed to create a more equitable work environment.

These include depersonalizing a position to assert objectivity, using inclusive pronouns to create alliances, and applying hedging to challenge authority. In order to refute narratives that portray women's language as a problem that needs to be solved, it is critical to acknowledge this agency in women's professional communication. A balanced perspective takes into account both the innovative tactics used by women and the institutional adjustments required to establish more equal workplaces. A balanced view attends to both the creative strategies women employ and the institutional changes needed to create more equitable workplaces.

2.3 Sociological Perspectives / Theories of Women's Language and Occupational Identity, With Communication Styles

Women's language and occupational identity are intricately connected to communication styles. In professional contexts, language serves as a means of information communication, and in addition to being the construction, negotiation, and assessment of occupational identity. This paper utilises two fundamental sociological theories to provide a robust framework for understanding this phenomenon.

- Feminist Standpoint Theory: Dorothy Smith propounded this theory in 1987. It claims that what is considered objective or professional is derived from the dominant group's standpoint that is shaped by societal, social, and political points, such as race, class, and gender (Smith, 1987).

This theory suggests that women's professional communication styles are often shaped by their position within an organisation, which is the male dominated. Therefore, women will adopt specific linguistic tactics to navigate the "male stream" professional environment while maintaining their identity. According to Leaper and Ayres (2013), the gender of the speaker greatly affects how that language is perceived. When women employ forceful language, which is typical of leadership identities, it is considered aggressive, but when males use it, it is seen as confident. This creates the challenge for women, compelling them to adapt their communication style to conform to an occupational identity. Therefore, the struggle for women's occupational identity is epistemological, as it is over whose communication style counts as legitimate for leadership. Because communicative strengths such as empathy, active listening, and consensus-building, which are associated with women's perspectives, are viewed as "soft skills" rather than core professional competencies (Harding, 1986). The application of this theory helps one to understand that the challenge to women's occupational identity is a structural prejudice in the assessment of professional competence, rather than the lack of linguistic skills of women.

- Doing Gender (ethnomethodology): This theory was propounded by sociologists Candace West and Don H. Zimmerman in 1987. The theory argues that gender is embedded in everyday interactions, rather than being a natural trait or a fixed role (Zimmerman & West, 1987). This perspective believes that people " do" gender in society by aligning their behaviour with the traditional notions of masculinity and femininity. The theory went on to assert that professional communication is critiqued based on gender. Occupational identity commonly gets mixed up with masculine standards of authority, directness, and aggressiveness in the workplace. When women use these professional communication skills, they incur criticism of being labelled "aggressive" or "unlikable" as they are looked at as not conforming to feminine norms. Again, women who speak assertively in negotiations suffer social penalties that threaten their occupational identity.

Additionally, Brescoll (2016) further highlights that women leaders who speak more frequently or express emotion differently than men are often rated as less competent.

Summarily, these two theories, Feminist Standpoint and Doing Gender, are both strong frameworks for appreciating the intricacies of women's professional communication styles. Women's language is considered through the norms of gender, which is deeply connected to their occupational identity. Additionally, these theories reveal that women's professional identity is a sociological outcome shaped by gendered practices and institutionalized power systems rather than just a reflection of personal competence.

3. THE NEXUS BETWEEN LINGUISTIC POSITION AND SOCIOLOGICAL PERSPECTIVE

This book chapter demonstrates an understanding that women's professional communication requires both the analysis of specific linguistic features and combining it with the sociological structures, to get a better meaning and value of women's professional communication styles, how and in what manner they use language in the workplace. And, revealed how it shaped their occupational identity. Below is a summary tabular representation of this:

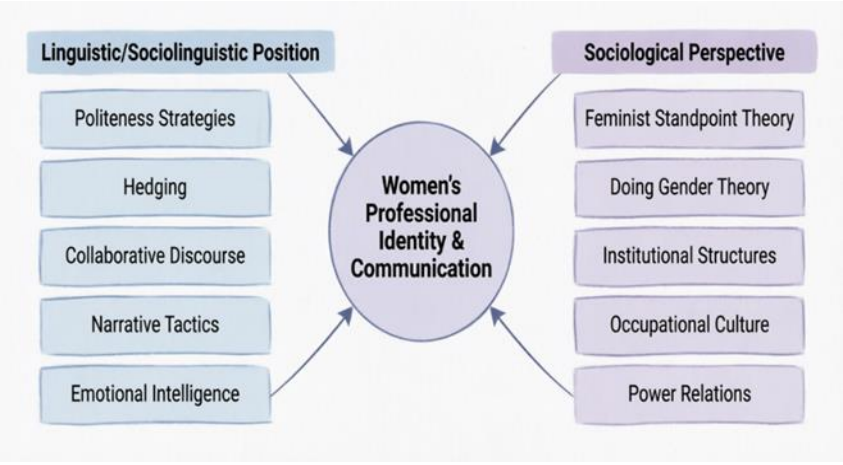

Figure 1. Diagram Showing the Relationship Between Linguistic Positions and Sociological Perspectives in Women's Professional Communication

Table 1. Gender, Language, and Power: A Sociolinguistic–Sociological Perspective

Linguistics/Sociolinguistic Position	Sociological Perspective/ Theory	Interconnection/ Relationship
Women use Politeness Strategies such as please, thank you, would you mind, and indirect requests.	Power Relations & Institutional Structures (Feminist Standpoint Theory)	Women's use of politeness strategies functions as an adaptive response to male dominated power structures. What appears as "politeness" is, in fact, a strategic navigation of institutional hierarchies in which women's authority is questioned. This is a rational adaptation to structural inequality, according to Feminist standpoint theory, which reveals that these are not deficiencies.
Women use Hedging, like I think, perhaps, and it seems, possibly.	Doing Gender Theory (Zimmerman & West	It was found that Hedging used by women demonstrates how they "do gender" in a professional environment in balancing assertiveness with feminine expectations. When context demands authority, women reduce hedging, showing gender is performed situationally, not fixed. As social penalties for "aggressive" speech force strategic hedging to maintain likability while being heard.
Collaborative Discourse Women use inclusive pronouns, inviting input, "What do you think?"	Occupational Culture & Community of Practice	The use of collaborative language by women reflects occupational culture mediation. What counts as "professional" varies by field. Inclusive discourse builds solidarity but may be misinterpreted as indecisiveness in cultures valuing directive leadership. This implies occupational culture, not individual skill, determines the legitimacy of communication styles.
Narrative Tactics shows personal experience, to establish expertise.	Feminist Standpoint Theory	Women use narratives to maintain individuality while conforming to workplace norms, revealing how knowledge production is gendered. Personal-professional integration asserts legitimacy against dominant standards

Emotional Intelligence in Language, e.g empathy, active listening, consensus-building	Gendered Evaluation of Competence, which is Structural Prejudice	When women apply emotional intelligence features, it is systematically categorized as "soft skills" rather than core competencies. This reflects structural bias in professional assessment. Feminist standpoint theory reveals this as epistemological injustice against women's communicative strengths, which are devalued not due to inadequacy but due to masculine standards defining "professional competence."
Women use flexible, responsive Language in Context. This shows adjusting style to the situation and the audience.	Intersectionality & Agency within Constraint	Women's linguistic flexibility demonstrates agency within structural constraints. They deploy hedging to challenge authority, use inclusive pronouns to build alliances, and depersonalize to assert objectivity, showing identity is actively constructed through interaction, not determined by gender binaries.
Indirectness & Rapport-Building (Tannen's conversational goals)	Doing Gender & Occupational Identity	Indirectness serves as a rapport building goals. However, it is evaluated through gendered lenses. When occupational identity is blended with masculine authority, rapport building is misjudged as weakness. This reveals how "doing gender" in professional contexts creates double binds: conform to femininity and risk being seen as unprofessional, or assert authority and risk being seen as aggressive.

CONCLUSION

This chapter has offered a conceptual review of women's language, occupational identity, and professional communication styles and their interrelations. This chapter argues that women's professional communication is best understood as situated practice, shaped by the norms of occupational communities, the structural constraints of gendered institutions, and women's own strategic agency of language.

In conclusion, understanding women's professional communication requires us to abandon simplistic notions of "women's language" and instead attend to the complex, situated ways women use language to become recognized professionals in their fields. By doing this, there will be a transition from a deficit paradigm to one that understands and respects the creativity, skills, and strategic competence that women bring to interactions at work environment.

REFERENCES

Adegboye, M. (2013). The applicability of management theories in Nigeria: Exploring the cultural challenge. International Journal of Business and Social Science, 4(10).

Adeyemi, T. O., & Akpotu, U. E. (2020). The state of public education in Nigeria: Challenges and prospects. Journal of Educational and Social Research, 10(1), 112–120.

Akinade, A. E. (2009). Book Review: The Certainty Trap: Can Christians and Muslims Afford the Luxury of Fundamentalism?.

Alsaker, S., & Josephsson, S. (2003). Negotiating occupational identities while living with chronic rheumatic disease. Scandinavian Journal of Occupational Therapy, 10(4), 167-176.

Arthur, D. G. (2019). Caring Attributes, Professional Self-Concept, and Technological Influences Scale. Assessing and Measuring Caring in Nursing and Health Sciences, 191.

Ashforth, B. E., & Mael, F. (1989). Social identity theory and the organization. Academy of Management Review, 14(1), 20–39.

Ashforth, B. E., Harrison, S. H., & Corley, K. G. (2008). Identification in organizations: An examination of four fundamental questions. Journal of management, 34(3), 325-374.

Ashforth, B. E., Schinoff, B. S., & Rogers, K. M. (2016). "I identify with her,""I identify with him": Unpacking the dynamics of personal identification in organizations. Academy of Management Review, 41(1), 28-60.

Ashworth, E. (2014). Utilizing participation in meaningful occupation as an intervention approach to support the acute model of inpatient palliative care. Palliative & supportive care, 12(5), 409-412.

Beiza, A., Maneethai, D., & Madera, J. M. (2024). How gendered language emerges in applicant materials and leadership descriptions in the hospitality industry: A text analysis study. International Journal of Hospitality Management, 120, 103756.

Bhatia, V. (2014). Worlds of written discourse.

Brescoll, V. L. (2016). Leading with their hearts? How gender stereotypes of emotion lead to biased evaluations of female leaders. The Leadership Quarterly, 27(3), 415–428. https://doi.org/10.1016/j.leaqua.2016.04.002

Bucholtz, M., & Hall, K. (2005). Identity and interaction: A sociocultural linguistic approach. Discourse Studies, 7(4–5), 585–614.

Cameron, D. (2007). The myth of Mars and Venus. OUP Oxford.

Carbajal, J. (2018). Patriarchal culture's influence on women's leadership ascendancy. The Journal of Faith, Education, and Community, 2(1), 1.

Catalyst (Organization). (2007). The double-bind dilemma for women in leadership: Damned if you do, doomed if you don't. Catalyst.

Charles, M. (2011). A world of difference: International trends in women's economic status. Annual Review of Sociology, 37(1), 355–371.

Creary, S. J., Dupree, C., Fiske, S., Hernandez, M., Obioha, O., & Torrez, B. (2020). Gendered and Racialized Occupations. In Academy of Management Proceedings (Vol. 2020, No. 1, p. 18133). Briarcliff Manor, NY 10510: Academy of Management

David, B. D. (2023). Technıcal And Vocatıonal Educatıon And Industrıalısatıon In Nıgerıa: An Assessment.

Du Bois, J. W. (2007). The stance triangle. Stancetaking in discourse: Subjectivity, evaluation, interaction, 164(3), 139-182.

Eagly, A. H., & Karau, S. J. (2014). Role congruity theory of prejudice toward female leaders. Psychological Review, 121(3), 372–397. https://doi.org/10.1037/a0036694

Eckert, P., & McConnell-Ginet, S. (1992). Think practically and look locally: Language and gender as community-based practice. Annual Review of Anthropology, 21, 461–490.

Eckert, P., & McConnell-Ginet, S. (2013). Language and gender. Cambridge university press.

Eckert, P., & McConnell-Ginet, S. (2013). Language and gender. Cambridge university press.

Giddens, A., & Sutton, P. W. (2021). Essential concepts in sociology. John Wiley & Sons.

Goffman, E. (1959). The presentation of self in everyday life. Anchor Books.

Gunnarsson, B. L. (2009). Professional discourse (Vol. 10). Bloomsbury Publishing.

Hansson, S. O., Björklund Carlstedt, A., & Morville, A. L. (2022). Occupational identity in occupational therapy: A concept analysis. Scandinavian Journal of Occupational Therapy, 29(3), 198-209.

Harding, S. (1986). The science question in feminism. Cornell University Press.

Holmes, J. (2008). Gendered talk at work: Constructing gender identity through workplace discourse. John Wiley & Sons.

Holmes, P. (2014). Intercultural dialogue: Challenges to theory, practice and research. Language and intercultural communication, 14(1), 1-6.

Ibrahim, F., & Ismail, N. (2007). Communication styles among organizational peers. In International Conference on Media and Communication.

Lakoff, R. (1973). Language and woman's place. Language in society, 2(1), 45-79.

Lakoff, R. (1975). Language and woman's place. Harper & Row.

Lakoff, R. T. (2004). Language and woman's place: Text and commentaries (Vol. 3). Oxford University Press, USA.

Lareau, A. (2014). Linking Bourdieu's concept of capital to the broader field: The case of family-school relationships. In Social class, poverty and education (pp. 77-100). Routledge.

Lave, J., & Wenger, E. (1991). Situated learning: Legitimate peripheral participation. Cambridge university press.

Leaper, C., & Ayres, M. M. (2013). A meta-analytic review of gender variations in adults' language use: Talkativeness, affiliative speech, and assertive speech. Communication Research, 40(6), 739–762.

Myles, J. F. (2010). Bourdieu-language-media. In Bourdieu, language and the media (pp. 9-22). London: Palgrave Macmillan UK.

Northouse, P. G. (2021). Leadership: Theory and practice (9th ed.). Sage Publications

Nwagbara, U. (2021). Institutionalised patriarchy and work-life balance (WLB) challenges for female medical doctors: the case of Nigeria. Equality, Diversity and Inclusion: An International Journal, 40(3), 355-369.

Ochs, E. (1992). Indexing gender. In A. Duranti & C. Goodwin (Eds.), Rethinking context (pp. 335–358). Cambridge University Press.

Okoro, P. (2025). Leadership Strategies for Promoting Gender Equity in Higher Education Administration in Nigeria. International Journal of Educational Administration and Policy Studies, 17(1), 7-22.

Pedersen, J. S., & Dobbin, F. (2006). In search of identity and legitimation: Bridging organizational culture and neoinstitutionalism. American behavioral scientist, 49(7), 897-907.

Putra, L. D., Winarti, D., Handayani, W. R., Saputra, R., Marni, S., & Khandoker, K. (2026). A critical reflection on masculine language in Coates' theory: A case study of female leaders' speech in Indonesia. Linguistics Initiative, 6(1), 117-129.

Risman, B. J. (2004). Gender as a social structure: Theory wrestling with activism. Gender & Society, 18(4), 429–450.

Robbins, S. P., & Judge, T. A. (2018). Organizational behavior (18th ed.). Pearson.

Sarangi, S., & Roberts, C. (2008). in work-related settings[1]. Talk, Work and Institutional Order: Discourse in Medical, Mediation and Management Settings, 1, 1.

Smith, D. E. (1987). The everyday world as problematic: A feminist sociology. Northeastern University Press.

Sotunsa, M., Kalejaiye, A. S., & Nyamekye, P. A. (2023). Introduction: Gender, Language and Power Dynamics in Nigerian and Ghanaian Texts. In Gender and Leadership in Nigeria and Ghana (pp. 1-16). Cham: Springer International Publishing.

Tackett, T. (2025). "Doing Gender" at Work: Women Leaders' Perspectives on Gender Bias in Advertising Creative Departments. Journal of Current Issues & Research in Advertising, 46(3), 341-361.

Tannen, D. (1995). Talking 9 to 5: Women and Men in the Workplace. Charthouse International Learning Corporation.

Tuttle, M. (2002). A review and critique of Van Maanen and Schein's "Toward a theory of organizational socialization" and implications for human resource development. Human Resource Development Review, 1(1), 66-90.

Uche, M. C., elestina Nwabanne, I. C., & Adejuwon, R. T. (2025). Gender And Language In Nıgerıa: A Relıgıo-Cultural Approach. Journal Of Igbo Language, Lıterature, Culture, And Relıgıous Studıes, 1(1).

Ukwu, F. E. (2024). Ethnicism: The Political Exploitation of Nigeria's Ethnic Diversity. Journal of Nation-Building & Policy Studies, 8(3).

Unruh, A. M., Versnel, J., & Kerr, N. (2002). Spirituality unplugged: A review of commonalities and contentions, and a resolution. Canadian Journal of Occupational Therapy, 69(1), 5-19.

Wardhaugh, R., & Fuller, J. M. (2015). An introduction to sociolinguistics (7th ed.). West

Wardhaugh, R., & Fuller, J. M. (2015). An introduction to sociolinguistics (7th ed.). Wiley Blackwell.

Yakubu, A. M., & Sotunsa, M. (2023). Introduction: African Women in Cultural, Political and Public Spaces. In Nigerian Women in Cultural, Political and Public Spaces (pp. 1-12). Cham: Springer International Publishing.

Zimmerman, D. H., & West, C. (1975). Sex roles, interruptions and silences in conversation. In B. Thorne & N. Henley (Eds.), Language and sex: Difference and dominance (pp. 105–129). Newbury House.

Zimmerman, D. H., & West, C. (1987). Doing gender. Gender and Society, 1(2).

CHAPTER 4
FOREGROUNDING THROUGH LEXICAL REPETITION: A STYLISTIC ANALYSIS OF *A DREAM WITHIN A DREAM* BY EDGAR ALLAN POE

[1]Shakirullah
[2]Sabeeha HADI

[1]Faculty of English, Department of English, Abasyn University, Peshawar, Pakistan. shakirullah4419198@email.com, ORCID ID: 0009-0001-3598-4527
[2]BS English, Department of English, Abasyn University, sabeehahadi216@email.com, ORCID ID: 0009-0007-2418-2426

INTRODUCTION

Background of the Study

The connection between linguistic form and literary meaning is a key preoccupation to stylistic enquiry since the birth of stylistics as an academic field. Inspired by structural linguistics, the Prague School of Linguistics, and subsequently functional linguistics, stylisticians have come up with means of investigating the ways in which certain linguistic decisions in literary texts affect their aesthetic, emotional, and cognitive impact. One of the main ideas of this tradition is that of foregrounding, first elaborated by the Czech theorist Jan Mukarovsky (1932/1964) but later worked on by British linguists such as Geoffrey Leech (1969) and Leech and Short (2007). Foregrounding is the breaking or exaggeration of linguistic norms in a manner that makes language aesthetically eminent whereby the reader is forced to focus on the form of the text and to extract meaning out of that formal focus.

The poetry of Poe has been the focus of years of critical attention by literary critics and biographers, and comparatively few attempts have been made to subject his poetry to systematic stylistic analysis. A Dream Within a Dream, written in the last year of his life and commonly seen to be a synthesis of what Poe had been trying to convey in his work, presents plenty of material to be examined in stylistic analysis. The apparently simple rhetoric of the poem masks a form of patterning of lexical architecture whose workings have not been explored fully in an accountable style of stylistics based on both foregrounding theory and Systemic Functional Linguistics.

Statement of the Problem

Although a substantial amount of research has been dedicated to the poetry of Poe, however, the lack of research that employs a strict and comprehensive stylistic model to study the lexical repetition in A Dream Within a Dream is pronounced. Current academic descriptions are either thematic, biographical or impressionistic rhetorical descriptions without a systematic linguistic analysis performed. Consequently, the particular processes by which lexical decisions made by Poe have been able to generate meaning, emotional appeals and formal cohesiveness have not been adequately characterized and theorized.

The current research fills this gap by using the theoretical tools of the foregrounding theory and SFL to present a principled and evidence-based explanation of how lexical repetition can be used as one of the major stylistic tools in the poem. Two objectives guide the study, they are:

- to identify and describe the key patterns of lexical repetition in A Dream Within a Dream using foregrounding theory and SFL as analytical frameworks;
- to analyze how these patterns of lexical repetition contribute to the poem's thematic development, emotional resonance, and structural unity.

Purpose of the Study

The main aim of the research paper will be to show how the intersection of foregrounding theory and Systemic Functional Linguistics can be fruitful as complementary modes of analyzing the stylistic qualities of poetic language by taking Poe and his poem A Dream Within a Dream as a case study. The research also aims at contributing to the current knowledge on lexical patterning as a key principle of the meaning, aesthetic effect, and reader response construction of poetic discourse. Thus, the study would add to the literature on literary stylistics by offering a comprehensive, theoretically-based description of a given and important aspect of Poe poetic style, and by showing that the integrated stylistic method is applicable to the analysis of other lyric poems in which repetition is a more prominent formal and thematic feature.

Significance of the Study

The value of the given study is threefold. To begin with, it is an original contribution to the Poean poetry stylistics, as it presents a systematic and theoretically informed explanation of lexical repetition in A Dream Within a Dream, a side of the poem, which has not been sufficiently studied in the existing literature. Second, it illustrates the analytical efficiency of considering the foregrounding theory and SFL as complementary and explains how the descriptive resources of the two theories can be used to come up with a more diverse and holistic account of poetic language than either theory alone could provide.

Thirdly, the paper has pedagogical implication in the fields of literary pedagogy and stylistics teaching, offering a practical example of how a formal analysis of linguistics can help to reveal the aesthetic and the thematic layers of the literary works in a manner that enhances a critical reading and interpretation.

Research Questions

- What are the key patterns of lexical repetition in Edgar Allan Poe's A Dream Within a Dream, and how do these patterns constitute instances of foregrounding as defined by Leech and Short (2007) and lexical cohesion as described by Halliday and Hasan (1976)?
- How do the identified patterns of lexical repetition contribute to the thematic development, emotional resonance, and structural unity of A Dream Within a Dream?

1. LITERATURE REVIEW

This chapter conducts a survey of the academic literature pertinent to the current research in four main areas: the history of stylistics as an analytical science; theoretical frameworks and empirical testing of foregrounding theory; the major principles of Systemic Functional Linguistics with specific reference to the textual metafunction and lexical cohesion; and the existing research on lexical repetition in poetry and in the work of Poe in particular. The chapter also ends with the identification of the gap in the literature, which is filled by the current study.

1.1 Stylistics as an Analytical Discipline

Stylistics refers to the study of literary language using linguistic means, which is interested in how certain formal elements of texts generate aesthetic, emotional and cognitive impacts in readers (Wales, 2011). Stylistics as a contemporary academic field has emerged as a result of structural linguistics meeting with the Prague School functional poetics and later generative and cognitive linguistics.

Its primary methodological dogma is the systematic description of the literary language in terms of the analytical means of linguistics, and thus lays down a more principled and intersubjective foundation of literary interpretation than a mere criticism of the impressionistic approach to critique (Leech and Short, 2007). The Prague School was a pioneer in terms of the theorization of the aesthetic role of language and the notion of foregrounding (Mukarovsky, 1964). To an even larger extent, stylistics has since broadened its scope to include cognitive stylistics (Stockwell, 2002), corpus stylistics (Mahlberg, 2013), and multimodal stylistics (Norgaard et al., 2010) whilst maintaining its fundamental focus on the principled description of linguistics.

1.2 Foregrounding Theory: Theory and Study Support

Firstly elaborated by Mukarovsky (1964), foregrounding is defined as the language that is executed in routinely used contexts and is considered an automatized language while the foregrounded language is the one that does not conform to or goes beyond linguistic norms and has aesthetic effects. Geoffrey Leech (1969) formalized the concept to apply to English poetry where he identified two main modes: deviation, which entails breaking linguistic norms by using a linguistic element in an unanticipated or contraventious way, and parallelism, which entails the repetition or patterning of linguistic elements in a systematic manner. Leech claimed that parallelism produces the salient patterns of form that make the reader more conscious of the form and that form complex relation of semantics between the repeated elements. Leech and Short (2007) went on to add to the theory by stating that the foregrounded elements are not a simple aesthetic feature but work in a functional way, adding meaning and effect to the text.

Miall and Kuiken (1994, 1999) have empirically confirmed the psychological reality of foregrounding by showing in experimental studies that, foregrounded passages receive slower reading time, more affective response and deeper interpretive processing of the text by the reader. Van Peer (1986) also determined that readers are always found to relate similar features as stylistically salient between various texts, which support foregrounding as an intersubjectively available and empirically testable attribute of literary language and not an entirely theoretical stance.

1.3 The Systemic Functional Linguistics and the Textual Metafunction

Halliday (1985, 1994), with his theory explained by Hasan and others, has developed a socially oriented approach to the study of language as a resource to meaning-making: Systemic Functional Linguistics (SFL). Halliday outlines three non-sequential metafunctions of language, which include; the ideational, which refers to the construction of the world of experience; the interpersonal, the performance of social roles and relations; and the textual, which involves the structure of discourse towards coherent, context-based messages. Of major concern about the current study is the textual metafunction.

Halliday and Hasan (1976) developed the theory of cohesion within the textual metafunction referring to lexicogrammatical resources, on which the elements of a text are interconnected into a coherent whole. These resources are reference, substitution, ellipsis, conjunction and lexical cohesion. The lexical cohesion is reached with the help of lexical repetition and lexical synonymy, antonymy, meronymy and collocation relations. Halliday and Matthiessen (2014) also developed the theme of lexical cohesion by differentiating between reiteration that includes repetition, synonymy, hyponymy, and meronymy, and collocation. The use of SFL in analysing literature has been sought by Hasan (1985), Martin and Rose (2007) and Norgaard et al. (2010) among others and this has proved the analytical fruitfulness of functional linguistic categories in the analysis of the literature. In the poem, lexical repetition occurs through the use of words and phrases like clay, dust, and sun.

Repetition can be considered one of the most widespread and practically important devices of poetic language of other cultures and traditions. The early description of the poetic role of language by Jakobson (1960) named equivalence and repetition as structuring principles of poetic form, and maintained that the transfer of the paradigmatic axis of projection on to the syntagmatic axis was the characteristic formal operation of poetry. Repetition was referred by Crystal and Davy (1969) as one of the key features of the literary language, and Tannen (1989) proved that repetitions are not only used to emphasize something but are instead an important system of establishing coherence, rhythm, and meaning in language.

Simpson (2004) has given an extensive explanation on the significance of repetition in poetic conversation just as Mahlberg (2013) showed the iconic value of repetition patterns as a part of thematic meaning of literary texts via corpus approaches.

1.4 Poe's Poetry and Lexical Repetition

The critical discussion of the importance of formal devices of Poe poetry has a long history of acknowledging the central significance of repetition. As noticed by Quinn (1998), repetition in the verse of Poe serves to give an effect of obsessive lamenting and undecidedness. Silverman (1991) traced an incantatory nature to the Poe poetry which was created through the application of refrains and repetitive patterns which was also related to the larger aesthetic philosophy of Poe. Kennedy (1987) examined the aspect of repetition and temporal experience in the poetry of Poe and contended that the poems repeat lexical and thematic elements to bring about the poetry concern about the impossibility of evading loss. The recurrence of certain words in Poe works that Rosenheim (1997) linked to the Freudian repetition compulsion was biographical contextualization of A Dream Within a Dream by Meyers (1992) who did not deny Poe formal polish.

1.5 Gap in the Literature

The literature review provides an important gap: the current research does not involve the use of the integrated analytical framework of the foregrounding theory and the Systemic Functional Linguistics to the systematic analysis of the lexical repetition in A Dream Within a Dream. Current descriptions of the poem are either too broad, in the sense of paying attention to mood and atmosphere, or too narrow, in the sense of focusing on the specific biographical circumstances that determine the choice of form, without entering into the mechanisms by which the lexical repetition functions as a principled stylistic action. This is the gap that the current study aims to fill in as they contribute to the stylistic research on Poe and to the overall methodological research on employing foregrounding and functional models to poetic language.

2. RESEARCH METHODOLOGY

2.1 Research Design

The research design that is taken in this study is qualitative that is placed in the tradition of literary stylistics. The current investigation requires the application of qualitative stylistics since it allows paying close, detailed attention to the respective linguistic characteristics of a literary work and analyzing the features in terms of their aesthetic, thematic, and emotional purposes. It is systematic and not impressionistic in that it is anchored in clear theoretical models, and is guided by specified categories of analysis, which makes the analysis replicable in principle and yields intersubjectively verifiable results. A straightforward lexical frequency analysis is added to the qualitative method to give the qualitative technique a quantitative measure of recognizing the recurrent patterns of lexical occurrences as well as to make sure that all lexical repetitions in the poem have been identified prior to the initiation of the interpretation process.

2.2 Theoretical Framework

The theoretical model combines two approaches to the analysis of the literary language that complement each other. The first one is the foregrounding theory that was presented by Leech (1969) and Leech and Short (2007), with particular emphasis placed on the issue of parallelism as the type of foregrounding based on the systematic repetitions in the linguistic form. In that context, lexical items that are repeated in a systematic manner in the poem are considered as candidates to foregrounding and stylistic meaning is evaluated based on the functions that they play in the particular textual environment. The second one is the Systemic Functional Linguistics textual metafunction theory and the lexical cohesion system theorized by Halliday and Hasan (1976) and described by Halliday and Matthiessen (2014) is the second framework. In this framework, the cases of lexical repetition are discussed as the cohesive means that form a texture and coherence in the poem. The two frameworks are complimentary because foregrounding theory focuses more on the aesthetic salience of recurrent patterns, whereas SFL focuses more on their functional and semantic uses in text organization.

They all come together to give a complete foundation on the study of both the form and the role of lexical repetition in the poem.

2.3 Selected Text

The main source of the given research is the A Dream Within a Dream by Edgar Allan Poe which was first printed in the Boston literary yearbook The Flag of Our Union on the 31 st March 1849. The poem has twenty-four lines which are divided into two ten and thirteen line stanzas. The analysis has been done with the help of the text that has been based on the authority scholarly edition that has been edited by Thomas Ollive Mabbott (1969), the standard reference edition that is utilized in the academic works on the poetry of Poe. The poem has been chosen because it is a major lyric poem that encapsulates the fundamental philosophical and aesthetic interests of Poe; the poem is relatively neglected in systematic studies of style; and the repetitions of words are so densely and productively used that the poem is an ideal subject in the study of foregrounding in terms of lexical patterning.

2.4 Data Analysis

This analysis goes in three steps. A detailed lexical frequency analysis of the entire text of poem is carried out in the first stage. All the repeated content words are marked, and their number, spread and location in the poem are counted and this way the subsequent analysis will be based on a complete list of all the lexical repetitions, and not a biased sample. In the second step, all instances of lexical repetition are examined within their immediate textual context and the grammatical role of the repeated element, the role of semantic element and the rapport amongst the various occurrences of semantic continuity, variation or strengthening. The third stage involves interpreting patterns (identified and described in stage two) in terms of the thematic issues of the poem, its general emotional direction, and structure based on the theoretical formulated theoretical frameworks of foregrounding theory and SFL to answer the two research questions.

2.5 Delimitations

The proposed study is clearly restricted by the analysis of a single poem, A Dream Within a Dream (1849) by Edgar Allan Poe, in the realms of which the lexical repetition is the only stylistic means subject to analysis in the theoretical context of foregrounding theory (Leech and Short, 2007) and Systemic Functional Linguistics (Halliday, 1994). Other stylistic devices of the poem like phonological patterning meter and figurative language and other theoretical approaches like cognitive stylistics or corpus stylistics are out of the limits of this paper. Also, it is qualitative analysis and does not make use of empirical analytical tools to validate responses of readers.

3.ANALYSIS AND FINDINGS

This chapter contains an analytical study of lexical repetition systematically in A Dream Within a Dream, in relation to the two research questions that directed the study. The discussion starts with the survey of lexical repeated structures and moves to the analysis of each of the key patterns using the theoretical category of Leech and Short (2007) and Halliday (1994), their foregrounding and cohesive effects.

3.1 Lexical Frequency Analysis

The lexical frequency analysis of the twenty-four line poem shows that the following words used more than once are: a dream (three times: in the title, in line 11, and in line 24); weep (two times: in the expression I weep -I weep! line 13; in the expression While I weep -while I weep! lines 19); God in the opening address O God! (two times: lines 14 and 16); and while (two times in line 19). The poem also has as part of its structure the rhetorical question Is all that we see or seem / But a dream within a dream? in the near-synonymous frame at the end of both stanzas, which forms a type of syntactic parallelism that supports the repetition of the lexicon dream. The presence of lexical repetitions in such a large number of twenty-four lines in itself is a notable stylistic characteristic, as repetition is not the accidental fact in the text but the main formal means.

3.2 Foregrounding of Dream: Lexical Parallelism and Cohesion

The biggest lexical repetition in the poem is the word dream that is repeated three times in structurally pivotal positions. Dream in the title brings about the overall metaphysical conceit of the poem, that there is no one surface of illusion but a nested, recursive one- a dream within a dream. The last lines of the first stanza (10-11) state the following: All that we see or seem / Is but a dream within a dream. This initial usage of the poem in the body is one that generalises the personal circumstance of the speaker, the separation with an addressee that is dramatised in the earlier lines, to a philosophical generalisation. When the speaker claims that everything that we are going through is a dream in a dream, he puts personal sorrow into the bigger context of existential doubt and turns a personal lament into a metaphysical meditation.

This is the third instance in the line 24 which brings the poem to an end reiterating the line as the concluding question: Is all that we see or seem / But a dream within a dream? A repetition of the phrase word-to-word, after thirteen lines of mounting emotional pain, Poe establishes a structural frame of significant force that provides the poem (formally) with a sense of structural integrity and (thematically) inevitability. The query has grown inexplicably beyond the time when it was first put forth; what was brought out as a philosophical suggestion in the last stanza of the first stanza is now brought out as a agonized and unresponsive scream.

Based on the theory of foregrounding, this repetition is an obvious case of lexical parallelism as it can be described by Leech and Short (2007). The word dream takes structurally parallel place at the end of each stanza and is inserted into the rhetorically parallel questions, making it extremely vivid and the interpretative focus of the reader towards it as one of the carriers of the meaning of the poem. Isolated at the level of textual metafunction of SFL, the three instances of dream are lexical chains of reiteration (Halliday and Hasan, 1976) forming cohesion throughout the entire text of the poem, connecting the title with the midpoint and the conclusion in a thematic contour.

The recursive sentence a dream within a dream is also a way of effecting the ideational metafunction, which is the construction of a paradoxical formulation of reality whereby the layers of illusion are constructed in one another, the main philosophical question of the poem being played out at the very level of the lexical form.

3.3 Foregrounding of Weep: Epizeuxis and Affect

Weep as a lexical item is used in the two most emotive parts of the poem. The speaker of the second stanza had grains of golden sand in his hand, but sees them run away: How few! though they creep / Through my fingers to the deep, / As I weep - as I weep! The repetition of weep in the line I weep -I weep! (line 13) assumes the exact form of epizeuxis, the direct repetition of a word or phrase without any other modifying elements, a figure of rhetoric traditionally connected with the most intense emotional conditions, with the overflow of feeling that is unable to be expressed in the customary way. In the 19 th line, the structure is repeated slightly differently: While I weep-- while I weep! The replacement of the word I with the word while makes subtle shifts in emphasis on the temporal continuity of the weeping as though the act has already become so comprehensive that the identity of the speaker has become virtually submerged in the act.

Using the foregrounding theory, the epizeuxis in both instances is a radical type of lexical parallelism where the ever-increasing repetition of the same lexical object forms the peak of emotional eminence. According to Leech and Short (2007), instant duplication of this kind is one of the most effective forms of foregrounding in poetic language in that it is a dramatic break with the rule of expressive language that is commonly used. In SFL terms, the repetition of the weep forms a chain of lexical connection between the two passages and authentically supports the emotional movement of the poem, being loss of personal to the sense of existential despair. The word also also belongs to a more comprehensive network of semantics of water in the poem, surf, deep, wave, that forms a harmonious and emotionally coherent world of the poem, the world of turbulence, dissolution, and irresistible power.

3.4 The Anaphoric Foregrounding of O God: Urgency and Helplessness

Another significant pattern of lexical repetition is the use of O God! twice in lines 14 and 16. The speaker trying to grasp the golden sand is characterized by the growing desperation: O God! may I not grasp / Them with a tighter grasp? O God! may I not rescue / One of the merciless wave? Reiteration of O God! at the beginning of two consecutive questions is an example of anaphora which is one of the strongest foregrounding techniques in poetry that produces the effect of parallelism in structure, emotional heightening and rhetorical urgency (Leech and Short, 2007).

The invocation doubling performs through form the doubling of the powerlessness of the speaker, as though it were not enough to invoke only once God, in order to express the torment of his circumstance. Both invocations are rhetorical questions to which no positive answer can be given: the speaker will not succeed in holding the sand firmer, will not be able to save a grain of the wave. The bad form of the two questions (can I not) indicates that the speaker has already understood that it is impossible. The intertextual echo in the invocation O God!, too, suggests the lament psalm tradition, where a speaker appeals to God when he is suffering excruciatingly and feeling unloved. This enhances the cultural value of the repetition, placing Poe speaker in a long human tradition of existential questioning. The invocation is also the result of SFL interpersonal metafunction, which is an appeal to a transcendent other in a pragmatic effort to create a communicative relationship that the world of the poem cannot offer his consolation. This repetition is not answered by God, thus adding to the unending feeling of silence, abandonment and cosmic indifference in this poem.

3.5 The Structural Repetition and Framing Refrain

In addition to the three most prominent lexical patterns, the very structure of the poem is another clear illustration of the foregrounding in terms of repetition on the syntactic parallelism level. The almost verbatim repetition of the rhetorical question Is all that we see or seem /But a dream within a dream?as the concluding statement to both stanzas serves as a structural refrain that forms a formal chiasmus and thematic unity.

The minimal difference between the two events, the first one being a statement (All that we see or seem / Is but a dream within a dream) and the second one being a question (Is all that we see or seem / But a dream within a dream?) are the subtle differences between philosophical statement and emotional distress, which the poem experiences in the two stanzas. Such structural repetition supports and intensifies lexical repetition of dream to produce a compound foregrounding effect at the same time, both lexically and syntactically.

3.6 Discussion of Findings

The two research questions are answered through the analysis. To answer RQ1, the research has revealed three significant patterns of lexical repetition worn out in A Dream Within a Dream namely the repetition of dream, the epizeuxis of weep and the anaphoric repetition of O God! and it has shown that each of them is a clear example of foregrounding according to Leech and Short (2007) and a kind of lexical cohesion according to Halliday and Hasan (1976). To the research question 2, the analysis has demonstrated that such patterns play a role in the thematic evolution of the poem, in encoding and supporting the central philosophical issue of the poem, in the illusory nature of reality, in the emotional appeal of the poem, in building lexical chains and syntactic frames that hold the two stanzas of the poem together into a purposeful and coherent whole.

The results align with the theatrical arguments of Leech and Short (2007) about the functional relevance of foregrounded elements and with the explanation of the lexical cohesion by Halliday and Hasan (1976) about lexical cohesion as the main measure to bring texture to the discourse. They also back the empirical hypotheses of Miall and Kuiken (1994) that when linguistic features are foregrounded, the readers would have increased aesthetic and affective reactions. Collectively, the results prove that lexical repetition in A Dream Within a Dream is an advanced and intentional stylistic device whereby Poe manages to arrange the meaning, emotiveness, and shape of the poem with a high degree of architectural skill.

CONCLUSION

Summary and Conclusion

This paper has analyzed stylistically the repetition of lexical elements in A Dream Within a Dream (1849) by Edgar Allan Poe using the theoretical approaches to lexical repetition of foregrounding theory (Leech and Short, 2007) and Systemic Functional Linguistics (Halliday, 1994; Halliday and Hasan, 1976). The study revealed three large-scale patterns of lexical repetition, including the repetition of dream, the epizeuxis of weep, and anaphoric repetition of O God! and showed that each of them plays a great stylistic role in the poem formation of meaning, emotional intensity, and structure.

The paper will find that lexical repetition in A Dream Within a Dream is neither an easy, nonfunctional ornamental and rhetorical tool but an intricate, planned and multifunctional stylistic mechanism. Being a type of foregrounding, the lexical repeats lure the reader into an elevated sense of aesthetics and interpretive emphasis of the poem on the main themes of the themes, that is, the deception of reality, the irreversibility of its loss and the powerlessness of the human subject in changing the course of the events. The repetitions, as a lexical cohesion, then build meaning chains, which bind the images and reflections that seem quite disparate in the poem into a thematically cohesive whole. Being an emotional performance, the epizeuxis and anaphora that mark the emotional highlights of the poem engage in the anguish and desperation through their rhyme, as the reader experiences the anguish and desperation that the speaker is hardly able to articulate. The combination of the foregrounding theory and SFL has been analytically productive and this gives a complex structure that not only takes care of the aesthetic eminence of repeated elements but also the functional functions of repetitions in the text organization.

Discussion

There are various implications of the findings. To this end they propose that the ostensibly naive language of A Dream Within a Dream is linguistically advanced, and that the poem is powerful in large part because of the specific and calculated lexical patterning.

This is in line with the personal aesthetic philosophy of Poe declared in The Philosophy of Composition (1846), where he stressed the formal selection in the production of the effect of wholeness. Second, the results demonstrate the relevance of focusing on the linguistic form to the thematic content during the analysis of literary texts. A lot of the existing research on Poe is topically, biographically, and psychologically oriented in that it systematically lacks systematic attention to the formal structures within which those topics are made. As the current research paper shows, a strict stylistic analysis can be used to add depth and richness to the interpretation of a work of literature and help locate the means of generating meaning and feeling where the given formal strategies are employed.

Third, the paper proves that the textual metafunction of the SFL and the notion of lexical cohesion can be applied to poetic discourse analysis. Lexical cohesion has received a thorough study in prose literature since the cohesive study conducted by Halliday and Hasan (1976), but it has not been as systematic in poetry. The current paper demonstrates that the concept also proves to be fruitful in the poetic setting and offers means of investigating how the lexical patterns generate thematic coherence and integrity in a small lyrical poem. Lastly, the paper also adds to the current discussions regarding the connection between the formal description and the literary interpretation of a text, proving that these two areas are not antagonistic but complementary ones: the more accurately the formal characteristics of a text are described, the more quality and the reliability of the interpretation of the meaning of the text and its effects the text produces.

Recommendations

On the findings and conclusions made in this study, the following are the recommendations that can be made on future research. To start with, the analysis structure that has emerged in this case must be extended to other poems by Poe to find out whether the trends and uses of lexical repetition that have been observed in A Dream Within a Dream can be attributed to his overall poetic style. It would be a more detailed explanation of the lexical repetition as an element of his art to make a comparative stylistic study of some Poe poems.

Second, further research on reader response to the lexical repetitions that have been identified in this poem should be conducted through empirical studies like those conducted by Miall and Kuiken (1994) and van Peer (1986) to establish how the reader actually process and react to the foregrounded elements that are observed in the stylistic analysis. Third, the analysis can fruitfully be expanded to include the relationship between lexical repetition and other formal devices in the poem - such as phonological patterning, rhyme, rhythm, and syntactic parallelism - which would offer a more detailed description of the formal structure of the poem. Fourth, the analysis of other Romantic and post-Romantic lyric lores where repetition has a key role could be done using the integrated framework which would contribute to the larger comparative stylistic knowledge of the repetition as a lyric resource.

REFERENCES

Crystal, D., & Davy, D. (1969). Investigating English style. Longman.

Halliday, M. A. K. (1971). Linguistic function and literary style: An inquiry into the language of William Golding's The Inheritors. In S. Chatman (Ed.), Literary style: A symposium (pp. 330-368). Oxford University Press

Halliday, M. A. K. (1985). An introduction to functional grammar. Edward Arnold.

Halliday, M. A. K. (1994). An introduction to functional grammar (2nd ed.). Edward Arnold.

Halliday, M. A. K., & Hasan, R. (1976). Cohesion in English. Longman.

Halliday, M. A. K., & Matthiessen, C. M. I. M. (2014). Halliday's introduction to functional grammar (4th ed.). Routledge.

Hasan, R. (1985). Linguistics, language, and verbal art. Deakin University Press.

Jakobson, R. (1960). Closing statement: Linguistics and poetics. In T. A. Sebeok (Ed.), Style in language (pp. 350-377). MIT Press.

Kennedy, J. G. (1987). Poe, death, and the life of writing. Yale University Press.

Leech, G. N. (1969). A linguistic guide to English poetry. Longman.

Leech, G. N., & Short, M. (2007). Style in fiction: A linguistic introduction to English fictional prose (2nd ed.). Pearson Longman.

Mabbott, T. O. (Ed.). (1969). Collected works of Edgar Allan Poe: Vol. 1. Poems. Harvard University Press.

Mahlberg, M. (2013). Corpus stylistics and Dickens's fiction. Routledge. https://doi.org/10.4324/9780203080641

Martin, J. R., & Rose, D. (2007). Working with discourse: Meaning beyond the clause (2nd ed.). Continuum.

Meyers, J. (1992). Edgar Allan Poe: His life and legacy. Charles Scribner's Sons.

Miall, D. S., & Kuiken, D. (1994). Foregrounding, defamiliarization, and affect: Response to literary stories. Poetics, 22(5), 389-407. https://doi.org/10.1016/0304-422X(94)00011-5

Miall, D. S., & Kuiken, D. (1999). What is literariness? Three components of literary reading. Discourse Processes, 28(2), 121-138. https://doi.org/10.1080/01638539909545076

Mukarovsky, J. (1964). Standard language and poetic language. In P. L. Garvin (Ed. & Trans.), A Prague School reader on esthetics, literary structure, and style (pp. 17-30). Georgetown University Press. (Original work published 1932)

Norgaard, N., Busse, B., & Montoro, R. (2010). Key terms in stylistics. Continuum.

Poe, E. A. (1849). A dream within a dream. The Flag of Our Union, 4(13), 1.

Quinn, A. H. (1998). Edgar Allan Poe: A critical biography. Johns Hopkins University Press. (Original work published 1941)

Rosenheim, S. (1997). The cryptographic imagination: Secret writing from Edgar Poe to the internet. Johns Hopkins University Press.

Silverman, K. (1991). Edgar A. Poe: Mournful and never-ending remembrance. HarperCollins.

Simpson, P. (2004). Stylistics: A resource book for students. Routledge. https://doi.org/10.4324/9780203634622

Stockwell, P. (2002). Cognitive poetics: An introduction. Routledge. https://doi.org/10.4324/9780203996317

Stockwell, P., & Whiteley, S. (Eds.). (2014). The Cambridge handbook of stylistics. Cambridge University Press. https://doi.org/10.1017/CBO9781139237376

Tannen, D. (1989). Talking voices: Repetition, dialogue, and imagery in conversational discourse. Cambridge University Press. https://doi.org/10.1017/CBO9780511618987

van Peer, W. (1986). Stylistics and psychology: Investigations of foregrounding. Croom Helm.

Wales, K. (2011). A dictionary of stylistics (3rd ed.). Pearson Longman.

ISBN: 978-625-90132-6-8