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To Romanize or not to Romanize?: Pashto language, social media and the global viability

Anoosh W. Khan[1]

Abstract

Spoken language is one of the primary identity markers of an individual and/or a group. Language and its use demonstrate one's ethnicity, profession, academic background, and social class among other identity markers. However, sometimes a contestation of sorts arises between the established spoken language and the written script especially when the written script is Romanized. Nowadays the Pashto script is popularly Romanized mainly when used as a medium of communication for short message service (SMS) and/or for responding on social media. This paper explores the evolution of Pashto script to understand the prospects of a language when the standard language is spoken but its written form is Romanized. In order to understand this contention I first establish how far informally Romanizing the Pashto script has popularized (or not) the usage of Pashto. Secondly, using Collier and Ong's (2005) concept of 'global assemblages' I demonstrate the role of globalization in influencing the use of Romanized Pashto script. Thirdly, I explore the future of the Pashto script in terms of keeping the authentic language 'alive.' Finally, I conclude by stating that as we live in a globalized world therefore Romanizing a script can be a reason, a requirement, and perhaps an easily accessible way to keep not only a language but a culture alive locally, nationally, and internationally.

Keywords: Pashto script, globalization, global assemblages, Romanizing, social media, SMS

Spoken language is one of the primary identity markers of an individual and/or a group. Language and its use demonstrate one's ethnicity, profession, academic background, and social class among other identity markers. However, sometimes a contestation of sorts arises between the established spoken language and the written script especially when the written script is Romanized. Nowadays the Pashto script is popularly Romanized mainly when used as a medium of communication for short messaging service (SMS) and/or for responding on social media. This paper explores the growth of Pashto script to understand the prospects of the language when the standard

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language is spoken but its written form is Romanized. In other words, this paper seeks answers to: what is the future of the written Pashto script if we Romanize it in short text messages and on social media like Facebook, Twitter, etc. Who does it and why do they do it? Why do we not use the Pashto script instead of Romanizing? And finally, what is the future of Pashto language: should we go on Romanizing and let Pashto script go to oblivion? In order to find answers to these questions I first establish how far informally Romanizing the Pashto script has popularized or not the usage of Pashto. Secondly, using Collier and Ong's (2005) concept of 'global assemblages' I demonstrate the role of globalization in influencing the use of Romanized Pashto script. Thirdly, I explore the future of the Pashto script in terms of how can the authentic language be kept 'alive' in face global influences. Finally, I conclude by stating that as we live in a globalized world therefore Romanizing a script can be a reason, a requirement, and perhaps an easily accessible way to keep not only a language but a culture alive locally, nationally, and internationally.

Romanizing: Pros and Cons

Earlier attempts at Romanizing languages have been a part of history. For most part the effort was to officially Romanize certain languages. In attempts to Romanize the Hebrew script Aytürk, (2007) is of the opinion that "Roman alphabet was the alphabet of the 'other' for the non-Catholic Christians as well as the Muslims, Jews and other Asian peoples. In other words, the borders of alphabets neatly overlapped with the borders of civilizations" (p. 626).

In conjunction, Wood (1929) much earlier on said, regarding the Latinizing or Romanizing of the Turkish alphabet that nationalism and westernization are agonistic and conflicting phenomenon but at times adjustments have to be made like retaining certain Turkish customs and at the same time to adopting certain western ideas and methods (p. 195).

However, Aytürk, (2010) commenting on the Romanization of Hebrew and Turkish is of the opinion that most of the world languages today use the non-Roman alphabet or script like, but not limited to, the *Devanagari* script in India, the *han'gŭl* in Korea, the *kanji* and *kana* in Japan, the *hànzì* in China, the Arabic alphabet in most of the Muslim world, the Greek alphabet in Greece, the Cyrillic in Russia, and the square letters in Israel. This not only restricts the expansion of the Roman alphabet but also mars the high expectations associated with at the beginning of the twentieth century (p. 98).

And Penzl (1961) almost half a century ago draws an interesting parallel of how Western loanwords in Modern Pashto were used and are still used by native speakers. The English loan words in Pashto both when spoken

and particularly when written come across as Romanized form of Pashto. Penzl (1961) says:

> One of the most interesting lexical problems in the modern languages of Asia is the influence of western culture and modern technology on the vocabulary…. The names of many foreign countries (amrika-America; aastria-Austria; german-Germany; kanada-Canada; tailaind; Thailand), of Western measures, weights, and months (keelo-kilogram;sunti-centimeter; lumber-number; junwari- January; ferweri-February; mai-may; situmbar-september etc.) are loanwords. We find among them terms for European clothing, food, objects (bout-boot; putloon-pantaloon/pants; fashun-fashion; buks/bakas-box; botal-bottle; poder-powder etc); political, commercial, and administrative terms (assumbli-assembly; kantrol-control; narmal-normal; paleecy-policy; program-program' afsar-officer; etc.); scientific and technological vocabulary (atum-atom;bum-bomb;), particularly in the field of motor transport (luber-rubber; tayer-tyre;); terms in medicine and education (dakter-doctor; etc.), culture and sport (ger-gear; injin-engine; brik-brake; tesan-station; laysns-license; kultur-culture; radiyo-radio;rikat-record;sinema-cinema; etc.) (pp. 43-45).

As such, Weinreich (2010) aptly points out how and why native speakers of a language decide to use, that is, speak and write, their respective languages and consequently decide on language shift. He is of the opinion that socio-cultural practices; educational levels; religious affiliations; and settlement patterns of the speakers of a language affect their general outlook on life, value systems and beliefs. It is on the basis of these life experiences that the speakers decide to bring about a shift in their mother tongues; choose to continue using their mother tongue or move on to another language, especially a language that is more dominant (pp. 44-45).

In order to understand the Romanizing of Pashto language it is important to understand the role of globalization and its effects. In this paper, I follow Collier and Ong's (2005) the explanation of globalization. They believe that global phenomena are produced as a result of social and cultural challenges. Global forms appropriate themselves to new environments; diverse contexts and objects in a way that they can be apparently regulated and controlled by the circuits of power. In addition, these 'Global forms are limited or delimited by specific technical infrastructures, administrative apparatuses, or value regimes, not by the vagaries of a social or cultural field '(p. 11). In

other words, Collier and Ong are of the opinion that globalization is a multi-faceted, two-way process; globalization affects the locals and is in turn is affected by the locals as well.

In conjunction, Appadurai (1996) also believes that globalization does not mean homogenization of a culture or people. Instead globalization uses the tools of homogenization like advertising, linguistic control, fashion styles etc. that are absorbed by the local political and cultural economies. Interestingly, these tools only to appear to be heterogeneous, compared to the local trends but they tacitly influence the local people and mold them into adopting the global forms thus producing a (new) homogeneity of sorts.

In addition, Appadurai (2001) somewhat resonates Collier and Ong's (2005) claim when he states that globalization is actually the flow of a range of things: objects, persons, images, and discourses. All these may not have much in common; in fact they are in disjuncture but the only commonality is that they are the products of globalization. And it is globalization that manifests or 'assembles' them in the local forms even though the local contexts may be very different.

Collier and Ong (2005) explain that globalization works through an all-inclusive approach; it does not support the global-local divide. According to Collier and Ong (2005), these global forms circulate in assemblages either separately or in a multilayered combination of science, technology, value systems etc. and hence produces new materials, discursive practices and relationships. The global assemblages also become the sites for formation and re-formation of technological, political and ethical reflections and interventions (Collier and Ong 2005, p. 4). However, these global assemblages also suggest inherent tensions. Yet, it is precisely when the global assemblages, in a certain territory, come into contact with the local context and people, among other things, the nexus of globalization and language is formed. As such, in this paper when I used the term terrorialization I mean the process as explicated by Collier and Ong (2005) which is the engagement of global assemblages with the local culture and its effect on the local people, their discursive practices, linguistic patterns and the overall way of everyday life. Interestingly, "glocalization" used by Berry et el (2003, p. 7) means almost the same; they too think that globalization is the local appropriation of global mobile technologies and discourse (p. 13).

Methodology

This research is qualitative in nature and I employ the purposive sampling technique. In order to understand the reason for popularly Romanizing Pashto especially in Short Message Service (SMS) and during

social media interaction. I purposively selected a sample of respondents who included students and faculty from the departments of English and Pashto, at a local University in Peshawar. The respondents in both these groups were residents of different areas of Khyber Pakhtunkhwa; were native speakers of Pashto; used technological devices and media; and mostly Romanized the Pashto script in SMS and on social media. The students from both the departments included Post Graduate level students. However, the faculty from both the departments comprised a mix of both relatively young and senior faculty members. The reason I chose university faculty and students, as opposed to respondents generally, is that they are either specialists or specializing in the respective languages and are informed users.

I sought answers to five simple questions:

1. When texting or positing on social media what language do they use?
2. Do the social media users Romanize Pashto or use the original script?
3. Why?
4. If the social media users are using Romanized Pashto where does it leave the actual script? Or if they are using pure Pashto is it benefitting the language in any way?
5. Why is this happening?

In this paper to clarify my point I use some verbatim responses of the respondents and in order to maintain anonymity I use pseudonyms for the respondents.

To Romanize or not to Romanize? That is the Question!

At the Department of Pashto**,** a mid-career Pashto faculty member, Shandana, explained that she uses two languages: English and Pashto; no Urdu at all. She uses English with her officers and seniors; or anyone in her (professional) social circle. With her sisters and close friends she uses Romanized Pashto for texting. She explained, "I can't write the Pashto script using the mobile! No! No! I don't know how to do that! When a person wants to express some sort of emotions whether, anger, love, hatred; or whatever emotions s/he uses the mother tongue; it will be in Pashto." Shandana also believed that the Romanization of Pashto language is only limited to its use in the social media. She emphatically added, "We have not reached that stage where we are writing our books in the Romanized version." She continued to state that she thought that most of us are lazy; influenced by English due colonizing; the cultural war propagated through media; the idea of globalized village; all are responsible for the Romanized use of Pashto in social media. She was confident that the original Pashto script is not endangered and with

the passage of time Pashto and it experts are working on making it as technology-friendly as possible.

A senior faculty, Professor Asadullah, believed that the Romanized Pashto is due to our education system for instance if our children were taught the Pashto script in schools this problem would not have occurred. He believed that we are challenged with the problem of multi-script system. For example in SMS we use Romanized Pashto as English characters take lesser space compared to the Arabic alphabet and so saves time also. Besides, the English language has a better effect on the sender and the receiver.

Another senior Professor at the Pashto Department, Saifullah said that he used Romanized Pashto. He was of the opinion that the reason we do not use the Pashto script in SMS etc. is because most people do not know how to use the Pashto keyboard; even he did not know. However, he believed that people need to learn how to use the Pashto keyboard to be able to write the Pashto script. He added that there is another reason also: let us suppose that one person uses the Pashto script but every receiver, for instance, may not be able to read or have interest in Pashto and as a result s/he may totally ignore the sender's message. But anyone who understands Pashto can read the Romanized version. However, he also said, "There is no doubt that using Romanized Pashto is a threat for the Pashto script."

Here it is quite interesting to note that the former respondent, a female professor of Pashto is okay with Romanized Pashto usage in the social media as long as the printed written script is safe. But the male professor shows a little angst at the Romanized script usage even if it is in sending and receiving SMS. The contesting views show that an internal contradiction may arise and it will be noteworthy to see how it is negotiated and resolved, if at all.

While I was interviewing Dr. Saifullah, a young student cum Pashto Department faculty member from another University of Khyber Pakhtunkhwa also joined us. Though much younger to my previous two respondents, he was very clear about not using the Romanized Pashto for any sort of communication. He said that he used all forms of social media and he used the Pashto language not in Roman but in Pashto script. He explained that all those windows that came after 2007 have the Pashto software and keyboards. And there are softwares that have all the characters required for writing the Pashto script. Even Android mobiles mostly have provision to write Pashto script and besides some simple mobiles also have provisions for writing the Arabic script. He believed using Romanized version is the corruption of the original script because we are neither using correct English nor using correct Pashto. It is a mix; the only thing is that it is an easy way out though it badly damages the original script. He added, "Personally, I am not in favor of using the

Romanized version of Pashto. Now there are technological provisions available, the only problem is our people don't want to understand or learn the usage." And he continued explaining that the main reason is that Pashto is not part of our academic syllabus and our public school graduates have become used to using English and more so English typing thus they use Romanized Pashto. They only need to get used to typing Pashto like those of us who have become used to using the Pashto script and do not use the Romanized version at all. He said, "From SMS, to Facebook statuses, to academic PowerPoint presentations I use the Pashto script."

Again here, a male Pashto student emphasizes the use of original Pashto script while communicating through various social networking mediums.

In conjunction with the faculty at the University in Peshawar, a Pashto MPhil student told me that he usually used Romanize Pashto for texting or sending SMS; in fact on all social media he used the Romanized script. He explained that he does not use Pashto script because most mobiles do not have that as an option and using the Urdu script makes it difficult because the alphabets are different than Pashto. However, he added, "But I would definitely want that good Pashto script software is developed and used widely." He admitted that on Facebook he used English as he did not have Pashto or Urdu software in his laptop. His reason was, "most of my friends prefer using English or at the most Romanized Pashto. This is because our syllabi are mostly in English that is why most of us use English script and besides using English is also symbolic of status."

While talking to the faculty and the students of Pashto language it was rather apparent that they used Romanized Pashto script for communicating through the social media platforms but most of them preferred that Pashto script be used as much as possible. However, one of the respondents also admitted that "English is symbolic of [social] status" almost echoing Rahman (2002), "Pashto speakers still cannot aspire to positions of power in Pakistan without learning Urdu or English" (p. 15).

After the Pashto Department faculty and students I interviewed faculty and students at the Department of English to find out what their views would be as one language is a means to their livelihood while the other is a part of their ethnic and cultural identity. And since the faculty and students at the English departments tend to use English more I wondered if they would support Romanized Pashto more than the Pashto department's faculty and students. However, following are some of the responses that I got. Amid-career faculty, Dr. Majid, told me that he texted in English or Romanized Pashto. He explicated that there are different reasons for using different

scripts, for example, it depends on who he is texting. If the person knows English then he kept the conversation in English. But if the person does not understand English then he used Pashto in the Romanized form. In addition, he also added, "but there are other reasons for it as well: if I want to convey certain emotions which I think I can't do in English then I use Pashto. For example, if I text my wife it is mostly Pashto with a mix of English. If I text a friend and I want to and for some cultural expression I use Pashto." Dr. Majid believed that Romanization has affected English; he had noticed that when people text him back their spellings have deteriorated or become weaker. Yet, he added, "Some people use Romanized Pashto because quite a number of us do not know how to write the Pashto script as we have never been [officially] taught Pashto."

For me it was interesting to note that Dr. Majid, being a faulty of the English Department, was more concerned about the deterioration of the English script, grammar, and spellings compared to the Pashto script becoming extinct because of the Romanized Pashto usage in SMS and social media.

Another English faculty member, Faisal explained that on social media he normally switched between English and Pashto. He said that whenever he has to express some feelings and thinks he cannot do justice to them in English he switches to (Romanized) Pashto. Faisal clarified, "These are usually very personal feelings; personal feelings are conveyed better in the mother tongue, you know!" and Faisal had a different take on Romanization, "Besides, I think when we Romanize Pashto it will enrich English language more and Pashto words will find their way into the English language."

Faisal also narrated that he taught history of English Literature and Drama at the Masters Level and functional and business English at the undergraduate level. Recently, he came across more than 270 students at different departments. One day he asked each class to tell him how many of them could write Pashto. And to his surprise among all those 270 students only 4 told him that they could write Pashto; and the rest could not. According to Faisal the reason is that all of these students are trained and educated in the modern private school systems. As such, Faisal claimed, "Now if we still keep on clinging to Pashto script we will be losing our new generation and as a result of that they might not get to know the cultural nuances that we are able to discuss now. They may not even know how to write or read the Pashto script. So it may be better if we Romanize Pashto."

A student, Sadia, at the English Department said, "For me it's English mostly on texting and WhatsApp; completely English. With my brothers it's mostly Pashto; it's Romanized Pashto. Romanized because I can't write the

Pashto script and it takes a lot of time to write in Pashto script. It's easier to write in English because we are used to that."

And another student, Humaira added, "When I post serious statuses on Facebook it's in English but with friends it's Romanized Pashto. Most of us use the Romanized Pashto because we are not taught Pashto in schools. We would have used the Pashto script if we had learned it in schools."

It is quite apparent that the faculty and students at the English Department, compared to the Pashto Department, are more comfortable with using the Romanized Pashto, especially with family and they are even more comfortable with using English as a medium of communication with friends and while discussing serious issues on social networking sites.

Discussion

It is apparent that most the respondents be they from the department of Pashto or English tend to Romanize the Pashto script. However, some respondents from the Pashto Department feel that Romanizing is affecting the Pashto script and in fact for SMS and social media the Pashto script should not be used. Otherwise, it can lead to the extinction of the actual script. But the respondents at the English Department and one at Pashto Department also, believed that Pashto script should be used and that Romanizing does not all together damage the language or the script. Both groups of respondents were of the opinion that firstly, even now many technological devices do not have software for Pashto language and more importantly most of the Pakhtun users do not know how to write the Pashto script primarily due their academic training which is more focused on English as medium of instruction and learning; they are a product of an English medium education system. While others, as some of the respondents pointed out, find it easier to use the English key board even if they are not well versed in the language itself. In other words, Romanizing of Pashto, particularly for the purpose of SMS and other social media usage, is primarily due to our colonial legacy topped with global influences. As such, we have become terrotorialized subjects. As Collier and Ong (2005) explicate that the process of "territorialization" starts when the said assemblages, in any combination, enter a site or location, they are bound to engage with it and it is here that the nexus of globalization, language, and in this case Romanization of Pashto script takes place. According to Collier and Ong (2005, p. 4) that global forms always travel is assemblages, hence, 'global assemblages' that is, in a combination of techno science, system of administration, governance, system of ethics and values. These forms or assemblages circulate either individually or collectively in the global territories and contexts. They further add that these global assemblages are

sites for formation and reformation of technological, political and ethical reflection and intervention (Collier and Ong, 2005, p. 4).

Therefore, "territorialization" is the process that initiates when global assemblages, in our case English language and technology, enter and engage with the local site(s), that is, the Pashto speakers, are bound to influence the people, their subjectivities, their language, and technological usage. As a result of territorialization, Pashto is Romanized for technologically modern communication purposes. The reason most of the respondents are comfortable with Romanizing Pashto is because they collectively believe that, in Pakistan English is seen more as a mindset; indicating a social class and indigenous languages are considered to portray more of a rural mindset and thus considered as languages that do not add value to the urban personae. Therefore, some believe that informally Romanizing the script cannot really harm the original script of Pashto; though the software for Pashto script are available and can be further developed for common usage. Besides, a respondent, Faisal said that if we keep on clinging to Pashto script we will be losing our new generation and as a result of that they might not get to know the cultural ways and values which they are able to discuss now. As such, he was of the opinion that although the younger generation may not even know how to write or read the Pashto script but to retain the cultural nuances it may be better if they or even we Romanize Pashto. What Faisal has said is an apt example of territorialization of global assemblages, that is, the local adoption of global mobile technologies and discourse. However, Collier and Ong (2005) explicitly also point out that, "The term "globalassemblage" suggests inherent tensions: global implies broadly encompassing, seamless, and mobile; assemblage implies heterogeneous, contingent, unstable, partial, and situated" (p. 12). Therefore, it is not surprising that the respondents are divided and have conflicting opinions about Romanizing the Pashto script for technological and social media usage.

Conclusion

I got answers to the questions that I mentioned earlier in the paper. The respondents did tell me what language they used while texting or posting on social media. They also told me if they used the original Pashto script or Romanized Pashto; and why they used that particular form. However, the challenge was to resolve the last two questions: If the social media users are using Romanized Pashto where does it leave the actual script? Or if they are using pure Pashto is it benefitting the language in any way? And why is this happening?

While looking at the respondents' answers it does become a little challenging to decide whether "to Romanize or not to Romanize" the Pashto

script. But at the same time it is understandable why most of the Pashto language faculty and scholars do not want to Romanize the Pashto script: for them as speakers of and researchers in Pashto language it is important not to lose the Pashto script. But in fact develop the language and modern technological applications and gadgets to take the original language script forward academically and otherwise. However, those respondents who support Romanizing the Pashto script also have a point: they think that the people, especially the younger generation, is more prone to using technology as it is and therefore they rather learn and practice the technological language format in vogue, understood by many. The young users do socially and personally communicate in Pashto but in Romanized Pashto; they think it is culturally legit to propagate the language even if it is not the original script. As we live in a globalized world, consequently, it is not surprising to Romanize the Pashto script; it can be a reason, a requirement, and perhaps an easily accessible way to keep not only a language but a culture alive locally, nationally, and internationally.

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The parameters of poetry translation: A stylistic analysis of the linguistic and literary techniques used in the translations of the *Odyssey* and the *Iliad*

Sobia Ilyas[1]

Abstract

The paper posits that Poetry Translation is an unimpeded and uninhibited genre of Translation Studies which allows immense freedom to the translator to perceive and project the source text according to her social, cultural, and moral sensibilities and above all her aesthetic tendencies. This stance is supported through a diachronic and synchronic evaluation of diverse translations of selected passages of Homeric epics: the *Iliad* and the *Odyssey*. The research draws upon Eugene Nida's sociolinguistic approach to translation and his concept of Dynamic Equivalence for the interpretation and analysis of the Homeric texts. In doing so, the researcher highlighted the various literary techniques and approaches used by three renowned translators of Homeric epics: George Chapman, Alexander Pope, and Robert Fitzgerald, through a stylistic analysis and explored the socio-cultural factors behind their choice of translation strategies. The findings reiterated the viewpoint that poetry translators over the centuries have adopted fluid approaches to translating poetry in keeping with their individual perceptions regarding the principles that govern the craft of literary translation.

Keywords: Poetry translation, stylistics, Homeric epics, sociolinguistic approach

Introduction: Background of the Study

Literary translators despite being the strongest interlocutors between two alien cultures, preservers of languages and promoters of literary treasures have perhaps suffered the worst fate in history: from being accused of heresy (for translating the bible) and getting burnt at the stake as in the case of William Tyndale (1494-1536) or being exposed to ruthless criticism (of contemporaries and critics) and being branded as a slavish imitator (for translating Petrarchan sonnets) as in the case of Thomas Wyatt (1503-1542). Moreover, there have been other philosophers and thinkers who have out

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rightly rejected the notion of a true or genuine translation. The oft quoted statement by John Bester, famous translator of Japanese fiction reaffirms this belief, "The attempt to render into one language the meaning, feeling and, so far as possible, style of a piece written in another language…I realize that this can only be an ideal. Translation, like politics, is an art of the possible; compromise is inevitable and universal" (Landers, 2010). French writer, historian and philosopher, Voltaire was more explicit in his denunciation, "Woe to the makers of literal translations, who by rendering every word weaken the meaning! It is indeed by so doing that we can say the letter kills and the spirit gives life" (McNiff, 2015, p. 102). Russian- American, poet and translator, Vladimir Nabokov was thrown into "spasms of helpless fury" if a translation read smoothly because according to him "the term "free translation" smacks of knavery and tyranny" (Nabokov, 2004). However, there have been counter views: Bassnett (2011) calls it a "highly skilled and highly creative activity". George Steiner's famous quote expresses similar sentiments: "Without translation, we would be living in provinces bordering on silence" (Jayasingh, 2020). The diverse opinions about the credibility and legitimacy of the art of translation gave way to diverse philosophies and strategies of translation specifically literary translation which is a specialized and sensitized field of translation considering the perils and challenges involved in translating literary texts specifically poetry and the indomitable issue of striking the correct balance between form, content, and spirit. Translation theory whether in the past or in the twentieth century has primarily been concerned with core topics such as "equivalence and shifts, audience and function, identity, and ideology" with the translator hoping to bridge "the linguistic and cultural boundaries among readerships" (Venuti & Baker, 2000). Thus, for all their misfortunes, translators have played a prominent role in the transmittance of history and culture and for introducing fresh and novel approaches in the field of literary translation. More recently the genre of Literary Translation is giving way to more flexible approaches of interpretation and is becoming increasingly sensitive to the sociocultural contexts of the source text. Furthermore, Translation Studies (TS) as a discipline has shifted towards producing research that is more interested in the social and cultural contexts in which literary translations are produced" (Basnett, 2010 as cited in Siegel, 2013).

The current study focuses on the prominent English translations of the Odyssey and the Iliad to explore the principles and parameters of poetry translation as reflected in these famous renditions of Homeric texts. It also examines the individual choices of the translators and their preferred modes of translation to propose that literary translation is broad and diverse in its methods and techniques. The study elucidates the efficacy of the

Sociolinguistic Approach for its prolific techniques of translating classical texts of Homeric stature. Eugene Nida's sociolinguistic approach to translation was chosen for analysis on the premise that all translations are targeted for a specific age, people and culture and the translator cannot help but reflect her own moral and cultural inclinations in translating a literary text. The sociolinguistic approach was considered pertinent for the current research as both the *Odyssey* and the *Iliad* are regarded as timeless historical and cultural artifacts. Each translator of these classical texts had specific goals at heart in reproducing these poems in their own native style. Most of these goals and aspirations concerned the sociolinguistic priorities of the translators. Moreover, a sociolinguistic approach offers a more richer reading experience to the readers since the translator strives to give the best flavor of both the source and target culture to the readers. In the case of the Homeric epics, almost all the notable translations attempt at a vibrant and palpable reconstruction of a culturally remote and archaic civilization thus allowing the English readers to enjoy the grandeur of the Greek through English syllables and colors. In his oft quoted statement, Eugene Nida opines that "the conformance of a translation to the receptor language and culture as a whole is an essential ingredient in any stylistically acceptable rendering" (Nida, 2004, p. 136). Nida believed that effective interlingual communication was dependent on sociolinguistic rather than linguistic factors "because it is in the blend of language and culture, of words and concepts" that the true significance of translation and interpretation can be realized, and the principles of sociolinguistics be productively employed (Nida, 2012). Before moving to an analysis of Homeric translations, let us review the most common challenges confronting translators of poetry and the strategies adopted to overcome them:

Poetry Translation: Challenges for the Translator

Within the field of Literary Translation, poetry translation enjoys a unique status since it is the most difficult and artistic of all forms of literary translation. It is as Beier (2017) says "If poetry translation is difficult, this is perhaps partly because poetry itself is difficult. It could indeed be argued that it is poetry's 'resistance to facile communication' that makes it work" (p. 476). Beier, goes on to say that it is extremely important to assess how our understanding of poetry influences our understanding of its translation. Translating poetry involves innumerable challenges. Apart from issues of transfer of content, form and function, an important consideration is the translation of poetic style that is a keen sensitivity to shape, repetition, and pattern both in source and target cultures. It also requires the translator to develop a familiarity with the acoustic qualities and language politics of the source language to make the language transfer an aesthetic and communicative

process. However, the decision regarding 'transfer' may not always be so simple: since most modern approaches tend to favor open – ended interpretations of poetry to reduce the possibility of creative inhibitions. In such situations, a translator's job is fraught with further challenges: the choice of an analytical framework. Whether to choose an interpretive approach or a behaviorist, dogmatic, cultural, or semiotic approach may be the translator's greatest nightmare. Moving beyond the theoretical and technical issues, poetry translation calls for a deep understanding of the psychological and socio-cultural factors involved in the transition from the source to the target text: how the lexical and semantic choices of a translator may affect the poetic sensibilities of the readers and align within the sociocultural context of the target text. While these maybe the most common challenges to translating poetry and which many conscientious translators may take into consideration, there is however, a lot of freedom granted to literary translators in general, whereby they make a lot of personal choices regarding the mode and manner of translation and the audience they target. Ironically, the choices made by literary translators of the past and present have given rise to some permanent trends in translation specifically in the translation of poetry. The proceeding discussion will highlight some common techniques used by literary translators which are usually influenced by the nature of the source text, the target audience and the translator's personal preferences:

1. Adaptation: A technique whereby one cultural element is replaced by another which is typical of the receiving culture. More precisely, adaptation can be defined as a 'set of translative interventions' resulting in a text that is not a standardized translation but a representation of the source text. Adaption is also associated with the concepts of appropriation, domestication, imitation, and rewriting (Bastin, 2019).

2. Amplification: This translation technique adds new linguistic elements in the target text. It is the opposite of the linguistic compression technique. In the field of Translation Studies, Amplification refers to a technique of adding information in the target language to make the text more comprehensible to the readers of the target language. In other words, it refers to the process of making stronger, bigger, and louder (Zulkifli, Bayusena, & Ampera, 2021).

3. Compensation: This technique is intended to compensate for the losses that a text suffers when it is translated or more precisely, it is a "technique which involves making up for the loss of a source text effect by creating a similar effect in the target text through means that

are specific to the target language and/or text" (Harvey 2001 as cited in Dziedraviciute, 2009).

4. Borrowing: This is a technique frequently used in literary translation. It involves using a word or an expression in the original text and placing it as it is, with no modification, in the target text. Borrowing is a translation whereby the translator makes a conscious choice to insert the same word in the target text as it is found in the source text. This usually happens when there is no equivalent word in the target language. Moreover, "this technique also allows the translator to put a text clearly within a particular cultural context through the register of the vocabulary it uses" (Grassilli, 2015).

The above-mentioned techniques have been invariably used by poetry translators over the centuries in their struggles to achieve their poetic ambitions. These ambitions include translations which abide by the social and cultural norms of the target audience and strive to capture the socio-cultural spirit of the source culture. Translators also incline to moralize through a didactic approach such as mentioned in the case of French author and translator, Antoine Houdar de la Motte who in translating the *Iliad* into French in 1714, took unlimited freedom: 'he cut out half the poem, speeded up the action, invented new material and changed the behavior of characters in accordance with societal norms of his age (Bassnett, 2011). He justified his decision to do so by declaring that he retained those parts of the *Iliad* that were 'worth keeping'. Many translators choose the form over content and vice versa. Yet others aspire for aesthetic reproductions (of the original) with special emphasis on the melody and meter. Last but not the least, literal translations are also a common occurrence when the translator tries to produce the most faithful translations in terms of sense and meaning while compromising over style and rhythm.

The current study focuses on the broad parameters set out by different translators in translating the iconic epic poems: The *Odyssey* and the *Iliad* whereby they exercised different levels of creative freedom in altering, transforming, and recreating the form and content of the two poems. Homeric texts have always had a timeless fascination for translators belonging to different periods of English literary history resulting in the production of a prolific range of translations from religious adaptations, pompous imitations to formulaic and prose translations. Revered through the ages, as the ultimate epics, Homer's *Iliad*, and its companion-piece, the *Odyssey* were adored by the ancient Greeks themselves as an epitome of their civilization. In presenting a challenging standard for all the poets aspiring to write in the epic tradition and by force of their prestige, the *Iliad* and the *Odyssey* became the basis of

Greek education and the crux of Greek literary imagination. The *Iliad* survived and withstood the literary evolvements which took place over a period of two thousand years by remaining central to the western literary heritage. The importance of the Iliad is reflected not only through the massive critical attention it has attracted but also through the number of translations it has inspired: more than 200 complete or selected translations into English from 1581 to the present day. The same holds true for the *Odyssey* which remains to date the most celebrated of Greek poems with many scholarly English translations to its credit. English translations of Homer have been produced by a diverse social group: philosophers, prime ministers, clergymen, academics, poets, and scholars. Some of these attempts at translation have become enduring and cherished literary works. Homeric translations surfaced as early as the 1660s, with the verse and prose translations of the *Iliad* by John Ogilby and the philosopher Thomas Hobbes. However, the first significant and scholarly attempt at translating Homer was made by the great English poet Alexander Pope during the period between 1715- 1720 when he translated the *Iliad* and 1725-1726 when with the help of collaborators, he translated the *Odyssey*. His grand and elegant style of using rhyming heroic couplets for his translations, was celebrated by his contemporary, Samuel Johnson and many others but it got its share of criticism as well: the classical scholar Richard Bentley said regarding Pope's translation of the *Iliad*, "It is a pretty poem, Mr. Pope, but you must not call it Homer" (Wong, 2019, p. 351).While there was a growing trend among the classical poets to translate Greek texts into English, it being considered not only the most intellectual and aesthetic pursuit but a daring one too, another scholarly tendency was also developing parallel to the raging passion for translating Homer: criticism of Homeric translations. The best of the translation critics contributed towards the understanding of the *Odyssey* and the *Iliad* through their vast knowledge of the Greek language and of Homer's unique style and poetic meter. Such criticism also proved useful in providing rich guidelines for future translators of the *Odyssey* and the *Iliad*. Among other translation critics the most noteworthy is Mathew Arnold who in his famous Oxford lecture series 'On Translating Homer' (1861) gave a vivid description of a Homeric translator:

> "He is eminently rapid; that he is eminently plain and direct both in the evolution of his thought and in the expression of it, that is, both in his syntax and in his words; that he is eminently plain and direct in the substance of his thought, that is, in his matter and ideas; and, finally, that he is eminently noble (Arnold, 1861 as cited in O. Classe, 2000).

Arnold's opinions as to how Homer should be approached went a long way to shape the ideologies of Homeric translators. The paper will analyze some renowned translations of the *Iliad* and the *Odyssey* to explore the various literary conventions adopted by the translators. In doing so, the paper will also explore the socio-cultural factors that determine the translators' preferences and the impact created upon the readers.

Aims and Objectives

1. To explore the parameters of poetry translation through a stylistic analysis of selected excerpts from four renowned Homeric translations of the *Iliad* and the *Odyssey.*
2. To explore the socio-cultural factors that determine the translators' literary choices in these chosen texts.
3. To highlight the various linguistic and stylistic aspects of these translated texts.

Research Questions

1. What are the prescribed boundaries of translating classical poetry as reflected through famous English translations of the *Iliad a*nd the *Odyssey*?
2. What socio-cultural factors influenced the translators' style and approach towards the Homeric epics?
3. What are the prominent linguistic and stylistic traits of the translations?

Literature Review

What should be the principles and parameters of poetic translation? This is a question that has sparked heated debates in the field of Translation Studies since time immemorial. To answer this one need to review the different approaches taken to poetry translation in the past and those being practiced currently. Different approaches have been adopted by the early and modern translators to revive, energize, and recreate classical and modern genres of poetry. These new trends highlighted the regional, ethno-cultural and the Eurocentric, bias of previous translation theories and called for more versatility and leniency of approach. However, not much research has been done on evaluating the principles and parameters of poetry translation through a comparison of diverse translation techniques as practiced by the famous translators of Homeric poems.

The paper posits that the principles and parameters of literary translation are diversely broad since poetry itself is a liberal creation which does not allow for rules and regulations. The current study narrows its focus to the various translations of the *Odyssey* and the *Iliad* to demonstrate how

these two great classical poems, rich in form and content, replete with poetic grandeur and the most revered cultural artifacts of their times, were handled diversely by their translators. Following is a review of some prominent studies conducted on the stylistic and the translation techniques of the Homeric poems: *Odyssey* and *Iliad.* One of the earliest studies on the Odyssey and Iliad is by Gaisser (1969) which explores the structural digressions in the two poems, attributing them to the evolution and of the poetic style and the growing need to "modify stylistic techniques to suit narrative requirements". Another interesting study on the *Iliad* and *Odyssey* is by Marindale & Tuffin (1996) which focuses on the famous contention that the *Iliad* and *Odyssey* are written by different poets and produces textual evidence to support the claim. In contrast to the earlier studies which mostly focused on the versification and stylistic features of Homeric epics, current research is more far reaching in its goals. The Homeric epics are explored in the context of contemporary issues such as linguistic evolution and variation, the latest trends in Stylistics and Translation Studies and the social and cultural factors informing the interpretation of these classical poems. Barlea (2015) examines the history of the Romanian translations keeping in perspective the evolution of Roman literary language. The study genaralises that among other factors : theoretical and ideological, the personality of the translator has a marked influence on the act of translation.

Gap in the Research

The paper posits that the principles and parameters of literary translation are diversely broad since poetry itself is a liberal creation which does not allow for rules and regulations. The current study narrows its focus to the famous translations of the *Odyssey* and the *Iliad* to demonstrate how these two great classical poems, rich in form and content, replete with poetic grandeur and the most revered cultural artifacts of their times, were handled diversely by their translators. Previous studies have not sufficiently addressed this issue thus leaving considerable room for exploring the diversity of approaches adopted for translating poetry specifically Homeric poems. The current study in its exploration of the renowned Homeric translations provides fresh vantage points for research on the diversity and multiplicity of translation techniques and the social and cultural factors influencing these approaches. Moreover, the research invites new perspectives towards the understanding and perception of literary translation as an ever evolving, all-inclusive domain and a palpable art, sensitive to regional and cultural sentiments.

Methodology

Data Collection

Data which is collected from secondary sources: libraries and websites, comprises of selected extracts from the original translations of the *Odyssey* and the *Iliad* by George Chapman (published in1616), Alexander Pope (1726 and 1720 respectively) and Robert Fitzgerald (1961 and 1963 respectively). The selection of the extracts depended upon issues of accessibility, representation, and compatibility with the research goals.

Theoretical Framework

The study will draw upon Eugene Nida's Sociolinguistic approach towards translation and interpretation in cognizance with his famous concept of Dynamic Equivalence as a theoretical framework. According to Nida (2012) "sociolinguistics analyzes levels or registers of language (from highly ritual to decidedly intimate), competition between dialects and between languages, the growth and death of languages, the roles of jargons, slang, and verbal innovations" (p. 44). Similarly, his concept (of a translation) of Dynamic Equivalence reflects his awareness of the cultural constraints upon the translating choices of the translator. Such a translation aims at "complete naturalness of expression" by emphasizing modes of behavior relevant to the receptor's cultural context. It is not concerned with developing familiarity with the cultural patterns of the source text as such (Nida E. , 2004). The Dynamic Equivalence mode of translation aspires for equivalence of response rather than equivalence of form. The concept of 'naturalness' then refers to the "(1) the receptor language and culture as a whole, (2) the context of the particular message, and (3) the receptor-language audience" (Nida E. , 2019). The Sociolinguistic Approach in unison with the concept of Dynamic Equivalence provided the researcher with a robust framework for interpreting the Homeric translations keeping in view the challenges, preferences, and the literary goals of the translators.

Framework for Analysis

The chosen framework for analyzing the selected translations is Stylistics since this approach offers a wide scope for analyzing texts from a linguistic as well as a literary perspective. Within Stylistics, the researcher will use a sociolinguistic perspective for interpreting the Homeric translations since it allows for a holistic analysis of the texts and 'expresses through language the historical, cultural and linguistic setting which frames a narrative' Simpson (2004). Stylistics is believed to be a bridge between linguistics and literature. It has been defined as a sub-discipline of Linguistics

that is concerned with the systematic analysis of style in language and how this can vary according to such factors as, for example genre, context, historical period, and author (Leech, 2008 as cited in Jeffries and Mcintyre, 2010). Furthermore, Stylistics can be defined as promoting ' the principled study of language use and a concentration on functional explanations for the forms found ' (Hall, 2017). Stylistics is thus a method of textual interpretation in which primacy of place is assigned to language. Furthermore, Stylistics focuses on language as 'a function of texts in context' , testifying that utterances (literary or otherwise) are produced in a time, place, and in a cultural context (Simpson, 2004). The premise for a Stylistic analysis through Nida's sociolinguistic approach and the concept of Dynamic Equivalence is that historical and cultural texts like the Homeric odes can be effectively interpreted through linguistic techniques that are sensitive to the social and cultural nuances of a language.

Steps of the Methodology

A stylistic analysis will be conducted upon the chosen extracts of the two epic poems. This will involve a comparative study of the various techniques adopted by all the translators in question with the purpose of exploring the possible parameters of poetic translation. In doing so the following levels of comparison between the different translations renderings will be considered:

I.   Phonological

A phonological analysis will focus on the sound patterns such as alliteration, assonance, and consonance used by the translators to create rhyming schemes and patterns

II.   Morphological

A morphological analysis will reveal possible word formation processes utilized in the translations. Since Homeric language is mostly an artificial language comprised of epithets and formulaic expressions, English translators of Homeric poems had to frequently use word formation processes like affixation and compounding to create English equivalents of Greek.

III.   Semantic

A semantic analysis of the translations will explore the various devices used by the translators to transfer meaning from Greek to English. This will also focus on the translator's approach towards the religious, social, and cultural aspects of the epics, in other words, the standpoint chosen for interpretation. The epics have been translated as cultural, religious, and

dogmatic statements by different translators and this is what is meant by a semantic analysis. The technique of 'foregrounding' will be used to observe how certain linguistic elements are highlighted in the text through deviation and unconventional use. In stylistics, the notion of foregrounding, a term borrowed from the Prague School of Linguistics, to refer to 'artistically motivated deviation' or the range of stylistic effects that occur in literature, whether at the grammatical level (e.g., inversion, ellipsis), or the semantic level (e.g., metaphor, irony). Foregrounding is structured: it tends to be both systematic and hierarchical. That is, similar features may recur, such as a pattern of assonance or a related group of metaphors, and one set of features will dominate the others.

Data Analysis

The study explores the parameters of poetry translation as observed through three famous translations of the Iliad and the Odyssey. In doing so, the researcher will focus on the socio-cultural factors that influenced the style and approach of the translators. The analysis will be divided into three levels: phonological, morphological, and semantic. The first translations to be analyzed are George Chapman's versions of the Iliad and the Odyssey.

George Chapman's Translation

George Chapman is a famous English poet, dramatist and literary translator and his translations of Homer are celebrated by contemporaries and critics alike. When Chapman undertook the challenging task of translating these great epics (which took him almost thirty years to complete) he had certain clear objectives in mind. He wished to present it as a philosophical piece replete with allegorical interpretations and a deep sense of Christian values.

Phonological Level

The phonological patterns adopted by Chapman reflect his cumulative ideology of translation which allows for expansions, deviations, and alterations. His translation of the *Odyssey* is written in iambic pentameter, whereas his *Iliad* is written in iambic heptameter while the Greek original is in dactylic hexameter. This gave him the edge he wanted, his translations are exuberant and vivacious pieces and possess a song like quality. Observe the following verses from the *Odyssey*, Book 1:

> *'The Man, O Muse, informe, that many a way/wound with his wisdom to his wished stay'*

There is a profuse use of *alliteration* as can be seen in the above example where the repeated use of '*w*' creates not just melody but also

provides an articulate platform for voicing philosophical and moral thoughts. Also, the choice of '*wisdom*' is deliberately made to diminish the effect of 'slyness' usually associated with Odysseus's character. Observe the following extract from Book 5:

> *The Cloud-assembler answered: 'What words flie,*
> *Bold daughter, from thy Pale of Ivorie?*
> *As if I ever could cast from my care*
> *Divine Ulysseus, who exceeds so farre*
> *All men in wisedome, and so oft given*
> *To th' Immortals thron'd in ample heaven*
> *So, great and sacred gifts*

The phonetic effects in the above stanza are meant to create a spirited and a moralizing tone. The AABBCC rhyming style is used to foreground the final words of the stanza such as '*Ivoire*', '*Care*'. '*Farre*', '*Given*' and '*Heaven*' and to facilitate enjambment. The conscious use of '*Ivorie*' instead of 'white' is to give the effect of remote purity. Again, the words '*farre*' and '*ample heaven*' give the impression of plentitude and vastness which is in tune with the philosophical tone of the translation. Chapman's enthusiasm for poetic craft makes him explore and experiment with his art: he explores the multiple cadences and sonic effects imbued in a fourteen -syllable line. Observe the *onomatopoeic effects* of the famous vulture simile in Book 16 of the *Iliad*:

> *'a cast of vultures fight, fly on each other, strike and truss,*
> *part, meet, and then stick by,*
> *Tug both with crooked beaks and seres, cry, fight and fight and*
> *cry.*

In the opening lines of the *Iliad*:

> *Achille's banefull wrath resound, O Goddess, that imposed*
> *Infinite sorrows on the Greekes, and many brave souls load*
> *From breasts Heroique- sent them farre, to that invisible cave*
> *That no light comforts; and their lims to dogs and vultures gave*

Chapman creates a vivid picture of the torment of hell in keeping with the moralistic purpose of his translation. The notion of sin, punishment and the superiority of the gods is imposed through phonic and metrical effects. The *parallelism* of '*brave souls*' and '*breasts heroique*' highlights the poet's admiration for the courtly traits: valor and gallantry. The depiction of Hades as an '*invisible cave*' that '*no light comforts*' is an emphatic reiteration of his Christian beliefs. The collocation of '*dogs and vultures*' creates consonantal

roughness which in turn produces a grim and appalling image of divine wrath and hell.

Morphological Level

Regarding the morphological innovations made by Chapman in his renderings, they mostly consist of 'compounding', suffixation, and a frequent use of 'neologisms'. The vast repository of his neologisms includes some of the most unique and commonly used words of the English language as listed in (Miola, 2017):

Table 1:

Compound words	Neologisms	Suffixation
drift-wind	aversation	Amazeful
needle-painted	scoptical	Futurely
dog-giv'n	insecution	Amendsful
well-greaved	pervially	Orby
in-muscles	peccancy	Yieldy
more-than-honey-sweet discourse	expiscating	Manlessly
golden-ribbon-bound-maned horse	impugned	Disinflamed

Another morphological invention by Chapman is the 'compression of similes' through which he converts speeches into brief paraphrases. On another extreme, he makes use of expansions to suit his poetic purposes: the 12, 150 lines of the original were stretched to 16,663.

Semantic Level

On a semantic level, Chapman's translation can be analyzed as a projection of his own noble ideals under the influence of which he frequently resorts to deviations from the original epics. There is a fastidious adherence to the notion that a translation ought to revitalize and rejuvenate the original. Accordingly, Chapman's translations stray liberally from the original to highlight what he must have believed to be latent but important themes in the poem. As mentioned earlier, the foregrounding technique used by Chapman will be considered at a semantic level: his strategic use of language to posit a

social and cultural stance. In this regard, the most notable thing is the element of 'deviation'. Chapman in his translations makes frequent and generous deviations from the original text. These deviations include expansions, aesthetic enhancement and shifts in subject matter and character projection. George Chapman through the Homeric epics wished to foreground the following elements: humanism and heroism and he does so using forceful and magnificent language.

Alexander Pope's Translation

Alexander Pope's translations display his elevated and erudite style and approach towards the Homeric epics. Following are the images of the original scripts of the *Odyssey* and the *Iliad* obtained from the internet:
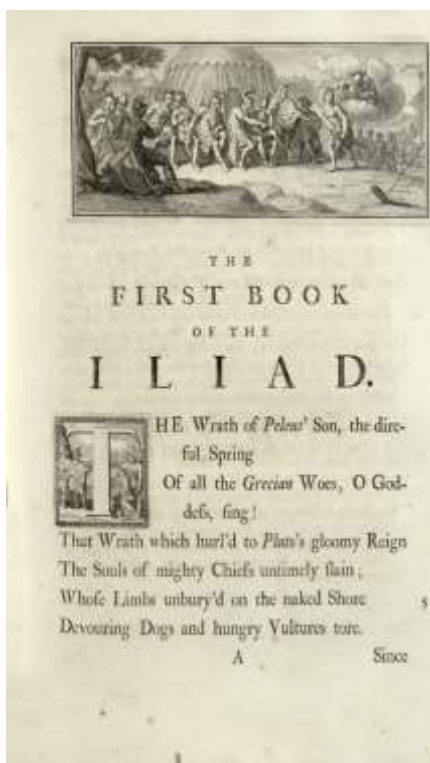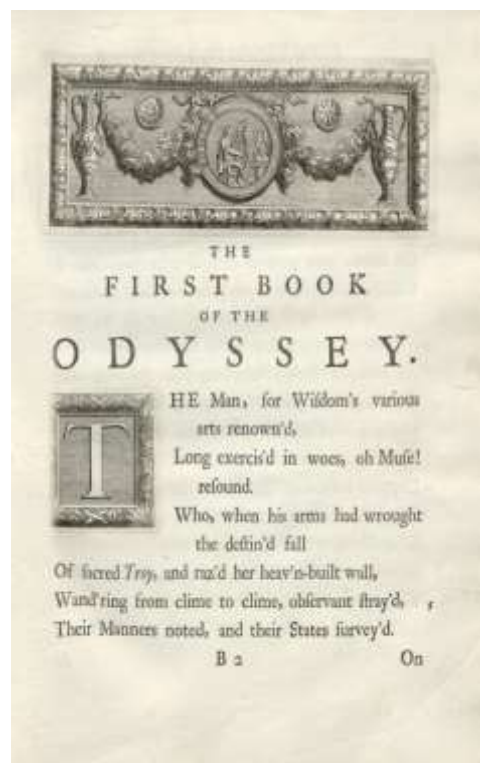

Image 1.0

Image 2.0

Phonological Level

Pope passionately believed that sound can and therefore should be used to convey meaning in poetry and this belief caused him to experiment with the 52,000 sounds or phonemes in his translations of the Iliad and the Odyssey. Pope translated the Homeric poems into "heroic couplets," consisting of a sequence of rhyming pairs of iambic pentameter lines. Likewise, a pentameter is a succession of five iambic feet, each of which contains an unstressed syllable followed by a stressed syllable. With Pope, poetic music consisted of the use of words and phrases that expressed the poet's own emotions and those he wished his characters to experience. Thus, Achilles' 'wrath' is more felt than imagined by the readers and the 'direful' spring with all its misfortunes is also hurled upon the readers. Phonology in Pope's translations is used for picture sketching and for stirring emotions as we traverse the ups and downs of his poetic narration. The Iliad opens evocatively with the ringing sounds of /r/ and /s/: the rhotic consonant /r/ and the stressed /s/ sounds create an ambience of majestic power and austere authority more than perhaps was intended by Homer in his original epics. The overriding passion, the grand style and the eruditeness in Pope's translations maybe seen as the freedom of the translator to color a work in whatever emotional tones he chooses, to project his own philosophy and establish his dominance over the text. Also, such a pompous and imposing style suggests the transference of poetic power from Homer to Pope, thus challenging the superiority of the translator over the original poet.

Table 2:

Rhotic /r/	Stressed /s/
di**r**eful	**S**pring
unnumbe**r**'d	**S**ing
hu**r**l'd	**S**lain
w**r**ath	**S**hore

Morphological Level

At a morphological level, Pope's linguistic variations consist mostly of transforming Homer's similes. Although a great admirer and defender of Homeric similes (which were considered by many critics to be too superfluous, repetitive, and extraneous), Pope worked tenaciously towards refining and restructuring these similes for a better appreciation of the

Homeric epic. Pope transforms many Homeric similes by aligning them metaphorically with the narrative, for example the one comparing Diomedes and the flooding river. Pope often reformed such 'unruly similes' to make them aesthetically meaningful. He also worked to adjust an inexact comparison, such as the one in which the Trojan ally, Asius, compares two Greeks defending their wall to a swarm of wasps defending their nest. Pope thoroughly reconstructed the Homeric similes so that they could become a strong and integral part of an English narrative poem of profound depth and status. Pope's treatment of Homeric similes reflects an extended parameter of poetic translation: a translator in reverence and admiration for the original poet may resort to making positive amendments in the original poem to give it prestige and recognition in the target language.

Semantic Level

Like Chapman, Pope also had certain ambitions to fulfill through his translations of the *Iliad* and the *Odyssey*. He wrote in a pompous and verbose style because he wished to recreate an intellectual and aesthetic version of these poems for his English readers. Pope's Homeric translations which are notorious for their deviations and freedom prove how ideology is manifested in translated texts and infused in the language and thought of the target culture. Thus, the most noticeable foregrounding in the poems occurs in the form of Pope's ideology which is the promotion of English beliefs, culture, morality and above all religious sobriety. He gives a scholarly and allegorical interpretation of both the poems. He has been accused of verbose presentations of Odysseus's speeches thus smothering the intrinsic humor of the original and lending it an emotional remoteness and decorous reserve. Pope's translations were lauded because he knew 'how to point the sentiments of the author' to 'write for his own age and his own nation' (Johnson, 1926, p. 438).

Robert Fitzgerald's Translation

Robert Fitzgerald's celebrated translations of the *Odyssey* and the *Iliad* mark the beginning of a new era in displaying the characteristic traits of modern translations. Like his worthy predecessors, Fitzgerald had certain aspirations that were fulfilled through these remarkable ventures.

Phonological Level

Fitzgerald's renditions of Homer stand distinctly apart from those of his predecessors in that they were written for an entirely different age and period and for equally different motives. Thus, we do not observe in them the use of pompous and grand language nor the melodic cadences of the classical translations. Fitzgerald translated these great epics to revive the true spirit of

Homer for a generation of readers who had drifted far away from the classical traditions. Although, Fitzgerald deliberately avoids the heroic couplets and the dactylic hexameter in his compositions, he does not deprive his translations of narrative beauty. He experiments with different poetic styles, careful to mitigate monotony and dullness as far as possible. It is apparent, that in choosing a rather direct and simple style of writing, Fitzgerald was able to create a spontaneity of expression that comes with an unforced and natural use of the English language:

> *I hear the old man comes to town no longer,*
> *stays up country, ailing, with only one*
> *old woman to prepare his meat and drink*

The opening lines of the *Iliad* have none of the imposing grandeur of the classical masters. Yet, the following lines are anything but dull and bland:

> *Anger be now your song, immortal one,*
> *Akhilleus' anger, doomed and ruinous,*
> *That caused the Akhaians loss on bitter loss*
> *And crowded brave souls into the undergloom,*
> *Leaving so many dead men-carrion*
> *For dogs and birds, and the will of Zeus was done*

The beauty of expression is never compromised because Fitzgerald's narrative verse can effortlessly modulate into poetry:

> *A man whose bones are rotting somewhere now,*
> *white in the rain on dark earth where they lie,*
> *or tumbling in the groundswell of the sea*

Fitzgerald uses the iambic decasyllabic line to promote the English verse tradition since it was always his intention to write free prose in a style that is interpretive rather than literal. Fitzgerald's translations won acclaim for this very quality of fluent narration blended with Homeric contours of witty playfulness:

> *Whoever gets around you must be sharp*
> *And guileful as a snake: even a god*
> *Might bow to you in ways of dissimulation*
> *You! Chameleon*

It is worth noting how modern translators such as Fitzgerald in endeavoring to write for their time and age can digress so audaciously to

produce a modern version of an archaic text which has little or no similarity with the poetic meter and versification of the original. Such flexible parameters are perhaps the sole privilege of poetry translators.

Morphological Level

In a translation such as attempted by Fitzgerald, the translator's concern goes well beyond constructing new word combinations, expanding battle scenes, displaying verbosity, and experimenting through linguistic variation which had been the practice for most earlier translators. Fitzgerald was confronted with greater challenges: the challenge of bridging a huge and tumultuous gap between the past and the present and doing it as Eliot would have said with the consciousness of 'not only the pastness of the past but its presence'. Fitzgerald's choice of words and diction was thus influenced more by socio cultural factors than stylistic features. As a modern translator, Fitzgerald was entrusted with the grave responsibility of stimulating the modern reader's mind with a sparkling animation of Greek cultural life and more specifically the Homeric spirit which he achieves meticulously.

> *only my loneliness for you, Odysseus,*
> *for your kind heart and counsel, gentle Odysseus,*
> *took my own life away."*
> *I bit my lip,*
> *rising perplexed, with longing to embrace her,*
> *and tried three times, putting my arms around her,*
> *but she went sifting through my hands, impalpable*
> *as shadows are, and wavering like a dream.*
> *Now this embittered all the pain I bore, and I cried in the darkness:*
> *"O my mother, will you not stay, be still, here in my arms,*
> *may we not, in this place of Death, as well,*
> *hold one another, touch with love, and taste salt tears'*
> *relief, the twinge of welling tears?*
> *Or is this all hallucination, sent Against me by the iron Queen,*
> *Persephone...*

As stated earlier, Fitzgerald's translation was beset with the challenge of faithfully transferring one culture to another, keeping in mind the aesthetics and mindset of both. He was also conscious of what the Greek audience's reaction would have been at the recitation of an epic and this required an alertness to images, dislocations, juxtapositions, and resonances. Fitzgerald is also aware of the power of poetry: how it stirs and provokes both the poet and the reader, and thus his morphological choices reflect all these aspirations.

Semantic Level

Robert Fitzgerald's translations of the Homeric epics were done with a purpose: to revive and restore the Homeric spirit and all that was manifested therein. It was also one of Fitzgerald's prime objectives to uphold the English poetic tradition and to create a beautiful blend of the Greek and English cultural and aesthetic norms. Moreover, these translations are marked for their energetic representation of Homeric ideals and the simple, yet elevated style of writing. All these elements are foregrounded in Fitzgerald's narrative voice and in his skillful depiction of the battle scenes, the rhetorical speeches, and other interesting episodes. Fitzgerald's translations reach out and connect with his modern readers and evoke in them a deep appreciation for the epic genre and its artistic splendor. These translations also highlight a distinctive parameter of poetic translation: the actual role of the translator. Fitzgerald is perhaps one of the most conscientious translators of poetry in that he rediscovers the Homeric tradition for his age and his people and in doing so becomes an interlocutor of Greek culture and history.

Conclusion

The paper through a three-tier analysis of selected translations of the *Odyssey* and the *Iliad* by three renowned translators: George Chapman, Alexander Pope and Robert Fitzgerald, attempted to highlight the broad parameters of poetic translation. Homeric epics have been diversely translated by different social groups: poets, philosophers, clergymen, academics, poets, and scholars. In doing so, some remained true to the form and structure, working hard to revive their phonological quality: rhyme, prosody, and melody. While others strove to highlight their semantic features: religious, cultural, and ideological connotations. Yet others were sensitive to the pragmatic requirements and therefore molded the translations according to their time and age to connect the modern readers with the ancient Greek Culture. All these renditions of the great Greek Epics: Odyssey and Iliad paved the way for future translators of classical texts through defining the principles and parameters of Literary Translation.

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The nexus of self-regulation with academic performance of high school students

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Abstract

In the current situation in Pakistan, teachers and parents are pressing students to get good grades. Students are pushed for hard work, out-of-school tuition and long hours of study. Several factors influence students' academic performance. Self-regulation is one of them. However, limited studies account for students' self-regulatory abilities at school and their academic performance in Pakistan. To fill this gap, this study explores the nexus of self-regulation with the academic performance of high school students. For this purpose, a cross-sectional survey was conducted at four selected schools in District Charsadda, Khyber Pakhtunkhwa, Pakistan. Data were collected from 200 hundred high school students, both male and female. The study measured the association of five elements of self-regulation, namely goal setting, goal attainment, mindfulness, pro-activeness and adjustment, with students' academic performance. The results revealed a highly significant association of various aspects of self-regulation, such as goal setting, goal attainment, mindfulness and pro-activeness with students' academic performance. However, adjustment was insignificantly associated with students' academic performance. The study suggests teachers and parents should help and support students adjust their academic plans when students find it difficult to achieve their academic goals.

Keywords: Self-regulation, academic performance, high school students, goal setting.

Introduction

Several indicators can influence students' academic performance such as strong institutions, parental and teacher support, hard work, and proper planning. Academic achievement in Pakistan is a culturally driven phenomenon as high academic achievement is considered a symbol of honor and respect for the student, family, and teachers (Zahid et al., 2019). That is

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why parents and academicians do focus on making plans and timetables for students to strictly follow in their studies to get high scores in their examinations (Das et al., 2006; Alvi et al., 2016) Apart from it there is a growing emphasis on students grades through pressing students for hard work (Irfan & Hussain, 2014; Batool & Aziz, 2018; Ali et al., 2021). Parents and teachers do make plans for students' studies and expect them to follow them irrespective of their regulatory behavior in life.

However, for achievements in any walk of life, self-regulated behavior is important compared to the external pressure from parents and teachers. Self-regulation enables a person to set goals, make adjustments in life and be mindful of his track to reach his goals. Behavioral scientists and educationists have noted the impact of self-regulation on students' academic performance (Alvi et al., 2016; Khan et al., 2020). Research shows that learners who set their learning goals, monitor their progress and take responsibility for their learning have more chances of getting higher scores and enhanced knowledge (Schunk, 1996; Wood et al., 1990; Rivkin et al., 2005; Khan et al., 2020). But, in Pakistan, more focus has been given to students' studies, hard work and strict timetables to follow (Das et al., 2006) rather than developing the abilities of students to have the abilities to regulate their behavior and plan for themselves. Moreover, researching self-regulation among students is a new phenomenon in Pakistan. A limited number of studies were conducted and that mostly focused on students in the higher education sector (Ghazi et al., 2010) and urban settings. This raises the need for research on self-regulation among school-level students.

Self-regulatory ability helps to utilize metacognition to monitor the learning process and thoughtfully track the learning progress. Self-regulated learners regularly evaluate and control their actions, thoughts and conditions of their work environment and performance and reactions (Zimmerman & Moylan, 2009; Harding, 2018). Self-regulation is not only important in getting good grades, and its importance has been noted in other domains such as health, athletics and academics (Creer, 2000; Paris and Paris, 2003; Clearly and Zimmerman, 2001). Within the educational dominion, the principles of self-regulation were included to help students learn certain academic and reading skills.

The word "self-regulation" means self-control or one's control over his behavior and thoughts. It is a systemic process initiating the required steps to retain oneself in balance. The regulation of biological organisms happens on different levels. For instance, strong emotional self-regulation can keep a person's emotions in check. He can oppose impulsive behavior that can deteriorate his situation and cheer himself up when he feels down (Bell &

Cuevas, 2016). Generally, regulation of self In general, self-regulation is a process that capacitates a person to exercise control over his thought, emotions and actions (Vohs and Baumerister, 2016). Self-regulation includes triggering, sustenance of behavioral change, resistance to undesirable wishes, and the ability to act properly in a given context (Heatherton, 2011).

Experts on the subject under study argue that students with self-regulation skills take part proactively in learning – emotionally, motivationally and cognitively (Zimmerman and Schunk, 2011). Such students self-activate and self-direct energies to acquire abilities and knowledge by implementing specific strategies rather than submissively responding to the teacher's instructions (Soresi, & Nota, 2000). Self-regulated persons make achievable goals, initiate proper struggle to reach them, and consume their resources being conscious of his limitations (Miller & Byrnes, 2001). They have control and ability to adapt and adjust to their environment (Schunk and Zimmerman, 1994).

There are some important elements of self-regulating strategies. These include goal setting, goal attainment, mindfulness, pro-activeness and adjustment. Goal setting is creating concise and usable targets for learning (Schunk, 2003). Scholar argues that goals of high quality must be SMART, i.e., specific, measurable, attainable, realistic and time-bound (Schunk, 2003; West & Thorn, 2001). Goal attainment is performing on the required track towards reaching the goals. (Hulleman & Senko, 2010; Senko et al., 2011). Research has shown that students struggle for goal attainment positively impacts their motivation to work hard and academic performance (Murayama et al., 2012). Mindfulness can be termed mindful awareness or a state of human consciousness where an individual gets aware and pays attention to a particular moment (Brown and Ryan, 2003). Mindfulness is the consciousness that emerges when paying special attention to the rationale or purpose of the activity (Kabat-Zinn, 2003). Consciousness to focus on things we do when we perform them and to feel what happens when it occurs has become an approach to promoting students' performance (Napoli et al., 2005; Snel, 2013). Mindfulness brings a positive behavioral, social and emotional change in adolescents and improves academic performance (Snel, 2013; Parker et al., 2014). Pro-activeness, in general**,** refers to being attentive to and ready to handle the situation when it is going to happen. It was suggested that students higher in pro-activity can search better, benefit from various opportunities, and take action and initiative until goal achievement (Grant & Ashford, 2008**).** Saks, Gruman, and Copper-Thomas (2011) noted that students who engage in proactive behavior experience positive academic outcomes. Adjustment is a behavioral process in which human beings sustain equilibrium

among different needs and environmental difficulties (Searle & Ward, 1990). Various studies have reported that adjustment strongly links students' academic performance and achievements (Jacobson, 2012; Cellar et al., 2011; Margetts, 2002).

Previous studies have pointed out that self-regulation influences students' performance (Zhou et al., 2012; Moffitt et al., 2011). It was further discussed by Allan et al. (2014) in their meta-analysis that performance in both literacy and Maths was greatly influenced by regulation. Studies suggested that self-regulation in childhood becomes a predictor of achievement later in an academic career (Hughes and Ensor, 2011). Dignath and Buttner (2008) also showed how achievements are related to secondary school students' self-regulation.

In their study, McClelland et al. (2013) reported that self-regulation outcomes result in better performance and academic achievement in childhood. Edossa et al., (2018) found in their longitudinal study on primary level school students that self-regulation is also significantly associated with later performance and achievements at higher level. Students who were more self-regulated performed better and were more successful in their later academic careers. They were also self-efficient. They managed their emotions with better cognitive regulation and educational performance. One similar study was carried out by Dent (2013), who reported that self-regulatory abilities with an indirect influence on academic performance (e.g., effortful control, emotion regulation) had a highly significant relationship with students' scores however self-regulation skills with an indirect influence on academic performance (e.g., executive functions) had highly significant relationship with students score recorded on standardized tests.

Most of the studies conducted on self-regulation in Pakistan, such as Zulfiqar & Hussain (2021), Khan et al. (2020), Tariq et al. (2013), and Aziz et al. (2017) had explored the impact of self-regulation on academic performance among university students. These studies concluded that self-regulation is a significant contributor to the academic performance of university students. Similarly, Fatima et al. (2021) reported the influence of self-regulation and other factors on students' academic achievement at higher educational institutions. Qualitative research conducted by Bhamani & Kathawala (2015) noted that the self-regulatory ability of young children influences their academic performance at private schools in Karachi, Pakistan. Likewise, Bakar & Ali (2017) conducted a qualitative study on factors associated with academic performance and reported the link between self-regulation in the secondary schools of Pakistan. The existing literature on self-regulation and academic performance reveals that most of the studies are conducted at higher

educational institutions, while studies focusing on the school level are scant. To fill this gap, this study attempts to evaluate the association of self-regulation with students' academic achievements at secondary-level schools.

Research Design

To conduct this study, a cross-sectional study design was adopted. The study focused on the association of self-regulation and academic achievement among the 9th and 10th-grade students of selected schools (both male and female) in District Charsadda Khyber Pakhtunkhwa. Data was collected from 200 respondents, which included 100 male and 100 female students.

Instruments of data collection

For data collection, a questionnaire was used, which contained two parts, self-regulation and academic achievements. For self-regulation, the short-form self-regulation questionnaire developed by Chen & Lin (2018) was used while students' academic performance was assessed through teacher rating of students in different subject on a five-point Liker scale; ranging from weak, to below average, average, above average and outstanding on three main indicators namely academic grades, class attendance and participation in learning activities.

Validity and Reliability of the Instrument

The validity of the instrument was ensured through the pre-testing of the tool. A pilot survey was conducted to test whether the tool was valid for getting the desired data. Many changes were made as a result of the pre-testing of the tool. While the reliability of the instrument was tested using Cronbach Alpha. Cronbach's alpha is a commonly used statistic for used testing the reliability of a construct to know whether the construct is suitable or fit for the adopted project purpose or not (Taber, 2018). The alpha values were .82 and .71 for self-regulation and academic performance, respectively.

Data Analysis

The collected data were coded and entered into SPSS 25 version. Further data were analyzed with the help Chi-square test to know the association between self-regulation and academic performance among school-level students. Chi-square is a statistical test used to measure the association between independent and dependent variables (Suriman, 2013).

Results and Discussion

Self-regulation and Academic Performance

This section portrays the results of the chi-square association between self-regulation and academic performance of high school students. Self-regulation comprises five sub-variables: goal setting, goal attainment, motivation, adjustment and pro-activeness. The Association of all these sub-variables with students' academic performance is discussed as follows:

3.1.1. Association between Goal Setting and Academic Performance of Students

Table 3.1.1 underneath shows the chi-square results of the association between goal setting and students' academic performance. Goal setting is creating concise and usable targets for learning (Ames, 1992). The results depict a highly significant association ($\chi2$=52.878a, P =.000) of "I do not have difficulties devising my plan to aid me in reaching my goals" with the students' academic performance. This shows that students who are good at making clear plans for reaching their goals have high achievements in their studies and it could be said that a student's academic achievement depends on how clear and well-designed a student's plan is. Li et al. (2018) have offered similar arguments that using an invalid strategy or plan could waste limited resources and result in ego depletion. Explaining this further, Zimmerman (2000) is of the view that such planning and selection or creation of strategies optimize a person's performance learning attempts.

Further, a strong association ($\chi2$=47.0269a, P = .000) was noted between "I can easily set goals for myself" and the student's academic performance. It is in consonance with the findings of Schunk (2003), who reported that students who can set clear learning goals have improved achievements in their studies. Similarly, a meta-analysis by Li et al. (2018) found that two hundred and sixty-three studies conducted on self-regulation have reported correlations between goal setting and students' academic performance. Hence, it could be concluded that students with clear learning goals and well-framed plans for reaching the goals have more chances of improved academic performance.

Table 3.1.1 Chi square results of association between goal setting and students' academic performance

S. No	Aspects of Goal Setting and Academic Performance	P Value Chi Square
1	I do not have difficulties in devising my plans to help me succeed in reaching my goals	χ^2=52.878[a] P = .000
2	I can easily set goals for myself.	χ^2=47.0269[a] P = .000

3.1.2 Association between goal attainment and academic performance

Table 3.1.2 shows the chi-square association between goal attainment and academic performance. It depicts a significant association ($\chi2$ = 42.554a, p = .000) between "when I attempt to make changes in something, I keep my focus on how I am doing" with academic performance. Similarly, a highly significant association ($\chi2$ = 46.109a, p = .000) was noted between "I devise my goals for myself and track my progress" with academic performance. This support the findings of Li et al. (2015), who conducted a study on a similar subject among Chinese school students and reported that self-monitoring and paying attention to time and task students are involved in had a strong relationship with their academic achievements. Likewise, the statement that "once I have a goal, I can usually plan how to reach it" was found to have a significant relationship ($\chi2$ =39.458a, P = .001) with students' academic performance. This supports the finding of Kizilcec et al. (2017), who found that goal orientation and regular planning predict student academic achievement. Further, a strong relationship ($\chi2$ =37.579a, P = .002) was noted between "I am skilled to reach my goals that I have devised for myself" with academic performance of the students. This is in consonance with the views of Sternberg and Williams (2010), who noted that strong belief in oneself and willpower are significant characteristics of learners that influence their learning achievements. Explaining it further, Zimmerman (2008) argues that self-beliefs enable learners to transform their mental abilities into academic performance skills. In addition to the above, "If I make a resolution to change something, I pay a lot of attention to how I'm doing" was also found to have a significant relationship ($\chi2$ =37.785a, P = .002) with academic performance of the students. Similar findings have been reported by Cleary et al. (2006), who noted a significant association between self-reflection on how I am working towards my goal and student achievements.. Likely, a significant association ($\chi2$ = 69.764a, P = .000) was recorded between I usually keep track of my progress toward my goals with academic performance which is in line with the views of Li et al., (2015) who wrote that monitoring of one's progress

towards learning goal is related to one's learning achievements. Zimmerman and Martinez-Pons (1988) also suggest self-evaluation, keeping records and monitoring progress as one of the strategies students should adopt in working toward their learning goals. Moreover, "I have personal standards, and try to live up to them" was also noted as having a highly significant association (χ^2 = 49.666a, P = .000) with academic performance of the students. Similarly, Nota and Sorosi (2002) have pointed out that students who have their personal standards and try to follow their life principles are able to self-activate and self-direct their efforts to acquire knowledge. While Bandura (1997) has argued that belief in self and performing on specific standards are key motivational factors that help in persistent involvement in activities towards goal achievement. Hence would definitely help students achieve higher results.

Table 3.1.2 Chi square results of association between goal attainment and academic performance

S. No	Aspects of Goal Attainment and Academic Performance	P Value Chi Square
1	When I am attempting to change something, I focus on how I am progressing	χ^2 = 42.554[a] P = .000
2	I devise my goals and do keep record of my progress.	χ^2 = 46.109[a] P = .000
3	One I set a goal, I mostly do plan how to reach it.	χ^2 =39.458[a] P = .001
4	I have the ability to reach my goals that I have devised for myself.	χ^2 =37.579[a] P = .002
5	If I need to make changes in something, I do pay attention on how I am doing.	χ^2 =37.785[a] P = .002
6	Mostly, I do keep track record of my progress towards my final goals.	χ^2 = 69.764[a] P = .000
7	I do have particular standards and live up to them.	χ^2 = 49.666[a] P = .000

3.1.3 Association between mindfulness and academic performance

Mindfulness is the awareness that comes when paying special attention to the rational or purpose of the activity (Kabat-Zinn, 2003). The following table 4.3.1.3 shows the result of different factors of mindfulness with students' academic performance. It reveals that "I do not easily distract from my plan" have a significant association (χ^2=30.488a, P = .016) with students' academic performance. However, natural environmental factors such as noise may

distract students from their work. In this regard, Nota et al. (2004) have reported that students with mindfulness skills remove such obstacles or change their environment, for example, a student might turn off his/her radio which distracts his/her mind from studying or isolate himself from anything that causes distraction. In contrast, "I do not have trouble following through with things once I've made up my mind to do something" was found to have insignificant association (χ2=19.071a, P = .265) with academic performance of the students. As previously mentioned, Nota et al. (2004) suggest that there could be unavoidable factors that may distract students' mind that in turn, influence students' performance. To avoid such situations, students need to focus on such obstacles to remove or find a place where such distraction is minimal. Further, a highly significant association (χ2=41.745a, P = .000) was noted between "I do not postpone the decisions regarding my educational work" with academic performance of the students. It could be said that students who are good at time management and meet their targets timely achieve higher results in their academics. Likewise, Zimmerman (2002) have noted that multiple teachers usually assign students different homework assignments. Those students who make a well-managed timeframe can meet their targets and do not postpone their work. This makes it evident that timely completion of assignments would help students' timely learning and hence leads to better performance in their studies. Similarly, a highly significant association (χ2=43.317a, P = .000) was found between "I do not give up quickly" and academic performance. Consonantly, Dembo and Eaton (2000) have reported that students who do not give up because of failure or challenges score higher in their exams. They further noted that such students consider failure part of their learning process and take lessons from it to overcome their weaknesses. In addition, "I notice the effects of my actions until it's too late" was also noted as having significant relationship (χ2=31.771a, P = .011) with academic performance of the students. Such a kind of behavioral mindfulness is called self-control by Zimmerman (2000). Likewise, "most of the time I pay attention to what I'm doing" had a strong relationship (χ2=48.825a, P = .000) with academic performance of the students. This supports the findings of Cleary and Zimmerman (2000), who reported that self-reflection and personal observation through index cards and taking notes along with how long the student studies certain subjects and where he studies predict student academic performance. They further noted that such kind of self-reflection help students adjustment of their plans. In this regard, Zimmerman (2000) reported that students who are good at self-reflection regarding performance processes have higher executive functioning and they can effectively regulate their thoughts and behaviour. Moreover, a significant association (χ2=42.457a, P = .000) was found between "I do not have any trouble making up my mind about things"

and academic performance of the students. This supports Thierry et al. (2016), who noted that students' ability to make their minds up for their work and control their emotions and thoughts are critical for their academic success. Likewise, Arnold et al. (2006) have argued that students who are better able to make up their minds or regulate their emotions are more engaged in learning activities and have more opportunities for learning compared to those who are less able to make their minds up.

Table. 3.1.3 Chi square result of association between mindfulness and academic performance

S. No	Aspects of Mindfulness and Academic Performance	P Value Chi Square
1	I am not easily distracted from my goals and plans.	$\chi^2=30.488^a$ P = .016
2	I do not feel it difficult following my plan and things I have made up my mind to do.	$\chi^2=19.071^a$ P = .265
3	I do not delay the decision about my academic tasks and plans.	$\chi^2=41.745^a$ P = .000
4	I am not the person who easily give up.	$\chi^2=43.317^a$ P = .000
5	I am able to take notice of the effects of my work before its very delayed.	$\chi^2=31.771^a$ P = .011
6	I always do pay attention to things I am doing.	$\chi^2=48.825^a$ P = .000
7	I do not have any difficulty in making up my mind about things.	$\chi^2=42.457^a$ P = .000

3.1.4 Association of adjustment with academic performance

Below table 3.1.4 represent the chi-square results of the association between adjustment and students' academic performance. It depicts a highly significant association ($\chi 2=44.744a$, P = .000) between "I think one should learn from his mistakes" with academic performance. This supports the views of Artuch-Garde et al. (2017), who reported that directing and modifying behavior in terms of mistakes or failure is a necessary element of self-regulation, which influence the outcome. Conversely, a non-significant association ($\chi 2= 23.929a$, P = .091) was found between "I learn from my mistakes" and students' academic performance. This is in contrast to the findings of Artuch-Garde et al., (2003), who have reported a positive and significant relationship between students learning ability from mistakes and academic performance. Likewise, a non-significant association ($\chi 2=18.979a$,

P = .270) was noted between "as soon as I see a problem or challenge, I start looking for possible solutions" and students' academic performance. In the context of our study, it shows a lack of ability of students to learn from their mistakes. It means that students are aware that they should learn from their mistakes but are not capable enough of what they can learn from it and what could be the alternatives. It raises the need for training or guidance of students on how to identify their mistakes, learn from them and find an alternative way to achieve good results. This could be one of the reasons students drop out after their failures because they don't have the ability to learn a lesson from their failure and take a fresh strategy for their success.

Table 3.1.4 Chi square results of association between adjustment and students' academic performance

S. No	Aspects of Adjustment and Academic Performance	P Value Chi Square
1	I feel a person should take lessons from his/her mistakes.	χ^2=44.744[a] P = .000
2	I am able to learn from my mistakes and I do it.	χ^2= 23.929[a] P = .091
3	When I face a challenge or a problem, I do look for alternative solutions.	χ^2=18.979[a] P = .270

3.1.5 Association between Pro-activeness and Academic Performance of Students

Table 3.1.5 below depicts the results of chi-square association between different factors of pro-activeness and students' academic performance. It revealed a significant association (χ^2=38.008a, P = .002) between "I can stick to a plan that is working well" and students' academic performance. This is in consonance with the views of Cleary and Zimmerman (2004), who reported that students who regularly evaluate their plans of action and focus on things that work help them reach their goals easily. Similarly, a significant association (χ^2=31.687a, P = .011) was noted between "I usually only have to make a mistake one time in order to learn from it" and students' academic performance. This support the views of Zimmerman (1989), who noted that modification and adjustment after failure help students to not repeat the same kind of strategies that do not work. Similarly, Creer (2000) has pointed out that learning from a mistake and readjusting strategies are necessary to avoid continuous failures. In contrast, a non-significant association (χ^2=23.381a, P = .104) was found between "I can usually find several different possibilities when I want to change something" and students' academic performance. This means that in the context of the current study, students lack the ability to have

different options available if they want to change their strategy. Hence it could be concluded that students here can stick to their plans and also have the ability not to repeat mistakes; however, they need training on how to find alternatives in case their learning strategies fail.

Table 3.1.5 Chi square results of association between pro-activeness and student's academic performance

S. No	Aspects of Pro-activeness and Academic Performance	P Value Chi Square
1	I am able to stick with my plan that is workable.	χ^2=38.008[a] P = .002
2	I usually only have to make a mistake one time in order to learn from it.	χ^2=31.687[a] P = .011
3	I can usually find several different options when I want to change something.	χ^2=23.381[a] P = .104

Conclusions

The study concentrated on investigating the relationship of self-regulation with students' academic performance. The study concluded that self-regulation is highly related to students' academic performance. Students with skills in self-regulation and their self-regulation practices enhance their academic performance. However, certain aspects of self-regulation have no relationship with academic performance. Students are unable to learn from their mistakes, they are unable to start looking for solutions in wake of problems, and they find it difficult to find various alternatives when they want a change in their plans. Thus students have limited abilities to learn from mistakes and find alternatives to their problems. The study suggests training students on self-regulation to improve their performance instead of pushing them for more hard work, extra tuition and too many long hours of studies. It is also suggested to make aware parents and teachers about the importance of self-regulation for their children and students so they can help them learn and adopt self-regulatory abilities.

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Fading knowledge of hand-stitched football production

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Abstract

This study highlights the hand-stitched football production by Pakistani artisans, called "stitchers" in the local language. Pakistan fulfils the 70% demand for hand-stitched footballs in the world. With the advent of technology, hand-stitched football production is fading away gradually. This is a qualitative study using grounded theory methodology. Semi-structured interviews of stitchers and managers were conducted at their workplaces. Informants were selected using the purposive sampling technique. It is found that manual football production requires a higher number of human resources, and getting a higher production volume is demanding. Automation is to replace the manual production processes ultimately. Moreover, the knowledge transfer & sharing of manual stitching are fading due to low socio-economic value. The art and knowledge of manual stitching might disappear if not preserved.

Keywords: Hand-stitched football production, grounded theory, Sialkot

Introduction

Many games are played in Pakistan, including hockey, cricket, football, volleyball, boxing, and squash. Pakistan has ruled the world for decades in squash, producing the legends like Jahangir Khan and Jan Sher Khan. Pakistan has won many titles in men's field hockey, but the cricket game has always overwhelmed Pakistan's crowds. Pakistanis watch football with keen interest; though the country could never make it to the final round of any world cup, Pakistani-made footballs are mostly there. Pakistan has produced football for three consecutive FIFA world cups from 2014 to 2022.

For more than a century, the city of Sialkot, Pakistan, has been an epicenter of football production worldwide (Hussain-Khaliq, 2004). As cited

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by Danish and Khattak (2021), the sports goods cluster in Sialkot, Pakistan, employs around 200,000 workers and contributes to 6% of total exports.

Pakistani workforce in Sialkot is the expert in the manual preparation of soccer balls. The fine quality of handmade balls drew the world, and Pakistani stitchers have a competitive edge in this area. Pakistan's market share in hand-stitched football making has been 60% to 80% (Fazl-E-Haider, 2019; Mehdi, 2014; Nadvi, 2011).

With the advancements in technology, new and innovative processes and materials have been introduced. Thermal footballs are the latest in the market, which are more accurate and precise. Initially, firms in Sialkot lost a significant market share to Chinese firms, but gradually they regained the position, and again Sialkot is the focus of attention and production.

Entrepreneurs of Sialkot have been innovative and resilient to face the challenges posed by the technological changes and renewed their capabilities, skills, and knowledge from manual to the latest thermally bonded footballs (Teece, 2007, 2015; Teece, Pisano, & Shuen, 1997).

According to Chattha (2011), the origins of football production date back to British rule in the sub-continent in 1889, when a British soldier asked a local cobbler to repair his punctured football. The cobbler not only fixed the punctured ball but also prepared a copy of the football, leading to the football production in Sialkot later (Chattha, 2011).

Pakistan has provided footballs for the FIFA world cups; in 1982, the soccer ball "Tango", in 2014; "Brazuca"; in 2018, Pakistan made soccer balls labelled "Telstar 18" and "Telstar Mechta", and in 2022 world cup to be held in Qatar, Pakistan made football "Al Rihla" will be used using the latest technology. For 2012 Olympic games, hand-stitched soccer balls were produced in Pakistan (Atkin, Chaudhry, Chaudry, Khandelwal, & Verhoogen, 2014).

This study is aimed at hand-stitched football production. The objective of the study is to investigate the issues of workers associated with hand-stitched football production and look into the prospects of hand-stitched football in the era of technological changes.

Literature Review

Technology is everywhere, and many tasks considered manual only have fallen prey to modern technology (Windt et al., 2020). Although automation is taking over every industry, humans remain the focal point of planning and decision-making (Sgarbossa, Grosse, Neumann, Battini, & Glock, 2020). Technology is believed to improve the accuracy of processes (Windt et al., 2020). This aspect of technology has now made it mandatory to invent new ways of producing things, and we have entered the era of machine learning. Machine learning has more accurately converted manual tasks into automated processes (Arntz, Gregory, & Zierahn, 2019).

This automation has also raised concerns among workers that they might lose their jobs (Arntz et al., 2019). These fears kept Pakistani football firms deprived of mechanization and technology upgradation. Consequently, they lost their market share to Chinese firms (Atkin et al., 2014). Atkin et al. (2014) conducted an experimental study in the football production cluster of Sialkot to check the technology diffusion rate. They found a slow diffusion rate mainly because of the resistance of the manual workers and misleading information conveyed to the owners, and it was hypothesized that "a misalignment of incentives within the firm is an important reason for the lack of adoption" (Atkin et al., 2014). One main conclusion was "in order for technology adoption to be successful, employees have to have a credible expectation that they will share in the gains from adoption"(Atkin et al., 2014). But later on, Pakistani firms embraced new technology and upgraded their processes, but they had lost a significant market share by then (Lund-Thomsen, Nadvi, Chan, Khara, & Xue, 2012).

Modern means of communication and transportation have enabled manufacturers to establish production facilities in far areas, ignoring geographical dispersion, and the ones who don't manufacture are now controlling most of the manufacturers (Gereffi, 1994). For example, Adidas and Nike don't have production facilities for football, but they are the largest brands in football; these firms are called Original Brand Manufacturers (OBMs). Other factors like global value chain (GVC) players make their contractors comply with the conditions agreed on (Nadvi, 2008). Most hand-stitched football production is overwhelmed by the sub-contractors in Pakistan, China and India, and the obvious reason is the factory overheads (Lund-Thomsen et al., 2012). These stitchers are generally paid on a piece rate system according to their expertise and skills (Lund-Thomsen et al., 2012).

OBMs provide a code of conduct to their suppliers in accordance with ILO guidelines, which include working conditions, benefits, and minimum wage (Danish & Khattak, 2021). OBMs are the lead firms that do the research and development, and branding and are generally situated in developed countries, while Original Equipment Manufacturers (OEMs) are the firms from developing countries and follow the lead firms (Danish & Khattak, 2021). Actors in the global value chain are also supposed to work for the social upgradation of the workers in light of the International Labor Organization's decent work framework, which encompasses salary and other benefits (Khattak & Stringer, 2017). However, this does not happen exactly as intended; supplier firms (OEMs) have subcontractors who hire the stitchers and pay them according to their mechanism, which may or may not follow the industry norms and government regulations (Nadvi, 2008). However, firms reported that they provide their employees with minimum wage and other benefits according to the Punjab government regulations (Danish & Khattak, 2021). But most of the firms have sub-contractors who provide them with the services of stitchers, firms don't directly hire the stitchers, and this arrangement does not guarantee the social upgrading of workers under ILO's decent working conditions (Danish & Khattak, 2021).

Research Design

This is a qualitative study, and a grounded theory approach is applied (Glaser & Strauss, 1967). Grounded theory, as explained by Gioia, Corley, and Hamilton (2013), has been used in this study. This approach is preferred because of its objectivity and pictorial demonstration of data structure (Gioia et al., 2013; Nag & Gioia, 2012).

Interviews with workers and managers were conducted. After each interview, data were analyzed and compared with previous data following constant comparison as prescribed by Glaser and Strauss (1967). Many themes emerged at the first level, called first-order concepts. Further analysis of these initial concepts provided second-order themes. Ultimately, aggregate dimensions were developed following the guidelines of (Gioia et al., 2013; Nag & Gioia, 2012).

Sampling Technique

Firms in Sialkot use multiple technologies to produce footballs, like thermal balls, machine-stitched balls, and hand-stitched balls. The purposive sampling, a non-probability approach, was used to choose the informants and

firms. This flexible sampling technique permits investigators to involve those who best serve the research purpose (Sekaran & Bougie, 2003). Only those firms producing hand-stitched soccer balls were included in the data collection.

Sample Size

Steinar (2007) proposed that a sample of 5 to 25 informants in a qualitative research study is adequate. For the current research, data were collected from 14 stitchers and 07 managers. Though the sample size was not dependent on the suggestion of (Steinar, 2007), theoretical sampling and data redundancy (saturation) guided to discontinue further data collection.

Data Collection

Semi-structured interviews have been conducted to collect data from workers and managers. Archival records and company documents, FIFA reports, SMEDA (Small and Medium Enterprises Development Authority) and Sialkot Chambers of Commerce and Industries' reports were used for secondary data.

In this study, semi-structured interviews are preferred for primary data collection due to the flexibility of the approach (Berg, 2004; Bryman & Bell, 2015; Flick, 2009; Steinar, 2007). Semi-structured interviews, unlike questionnaires, provide flexibility according to the situation. Though there are definite themes or central points to be discussed, the researcher can further probe where it feels necessary.

On average, workers' interviews lasted from 25-60 minutes. Initial discussions (interviews) of workers were of longer duration; later, this duration was reduced. The average time of interviews of managers was from 30 minutes to 90 minutes. The researcher himself conducted all the interviews.

Data Analysis

In qualitative research, data collection and analysis go hand in hand (Lincoln & Guba, 1985). While following grounded theory methodology, this is even more a natural phenomenon. Initially, a large number of themes emerged, which (Glaser & Strauss, 1967) termed categories, (Corbin & Strauss, 1990) termed open coding, and Gioia et al. (2013) labelled as 1st order concepts.

Initial data collection and analysis produced a large number of themes which were analyzed for differences and similarities to develop 2nd order

themes. At last, aggregate dimensions were created, and the data structure was constructed following the (Gioia et al., 2013; Nag & Gioia, 2012) procedures. For each question, a separate data structure has been developed and elaborated; first-order concepts, second-order themes and aggregate dimensions are discussed in detail.

There are two types of stitchers, one working in organizations and the other working at home. Generally, females work at home at their ease, and males work in firms or stitching centers.
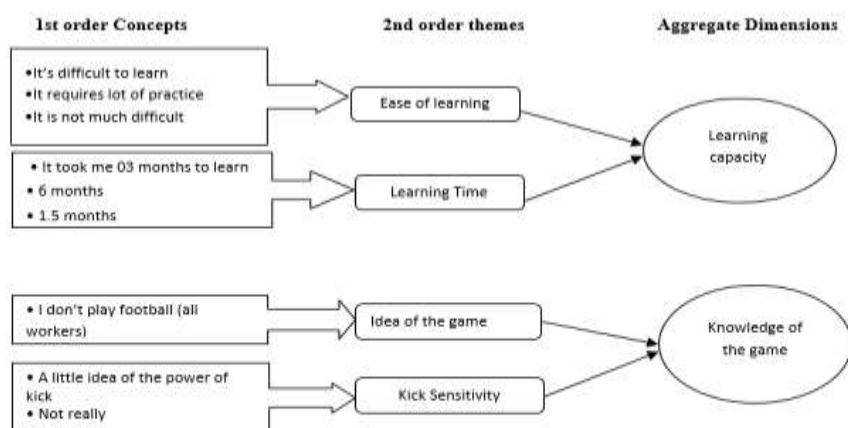

Figure 1. Stitch-learning.

Figure 1 shows the data structure of stitch learning. Two second-order themes are identified for learning capacity: ease of learning and learning time.

Ease of Learning is the opinion of the stitchers about the task difficulty and how they perceive the art of stitching a football as difficult or easy to learn. Generally, they think that stitching is a challenging task; it requires the proper working of fingers and arm muscles to pull the thread along with eyesight. One female stitcher observed that stitching a football is not that difficult for females as this is part of their lives.

Learning time is the time taken by a worker to become a good stitcher. This time duration varies from 1-6 months in general. One worker reported that he learned in two years, while one said it took him 18-20 days. But

developing expertise in this art requires six months. The most crucial task in this process is stitching the last panel, which requires experience and knowledge.

Perceived task difficulty and learning time are the components of the aggregate dimension of "Learning Capacity", which varies from person to person. The ability to learn, of course, is a unique quality that cannot be at the same level in all workers. There is also a slight difference between the male and female workers. Being part of a society where females stitch the family's clothes, females have a habit and practice of using needles which is not common among males. Females consider it much easier; however, the force required to complete a stitch is much higher than in ordinary clothes, so pulling thread is considered more accessible by males.

The second aggregate dimension that emerged from the themes is knowledge of the football game. It comprises the idea of the game and the kick sensitivity.

The idea of the game refers to the information held by the stitcher regarding football as a sport; they were asked if they played football, and almost all the workers did not play football and had no idea of the sport for which they were developing a ball. Pakistanis are cricket lovers, and all the workers knew better about cricket than any other sport.

These workers had no idea or sense regarding the force applied by a foot on the ball. They were oblivious to any such information. They never knew how much power a player like Roberto Carlos of Brazil would apply. Yet, these footballs could endure such a force. Nor did their contractors provide them with any information. This information was surprising; no one knew anything about the power to be endured by their manufactured/stitched football, yet they were stitching high-quality footballs.

An interesting finding is that workers did not know the game or the kick yet focused on the stitching and produced top-quality footballs.
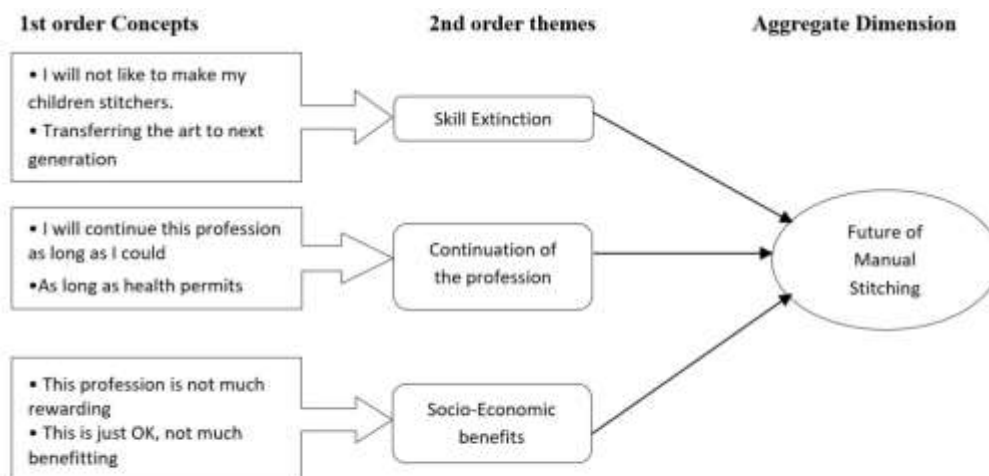
Figure 2. Future prospects of manual stitching.

Figure 2 represents the data structure of prospects of manual stitching. Three second-order themes emerged from the data when stitchers were asked whether they would like to continue this profession and transfer this art to the next generations.

Though Sialkot firms take pride in being the best in manual stitching of handmade footballs, yet this art faces the danger of "Extinction". When asked would you like your children to make stitchers, almost all the workers replied in a "blunt No".

When asked why you would not like your child to become a stitcher, one worker replied, "I would like my child to get the education and earn a livelihood through some respectable profession"—leaving an impression of disrespect for the adopted profession by the stitcher. It was also noted that young people are now not coming into this profession of stitching. This is a very demanding profession that requires physical and mental input. It was also seen that the working conditions of stitchers were not very appreciative; they sat on the floor over a wooden piece. They use their hands as well as legs. The football is held in the lap with the help of the knees. It is a difficult task.

This art has been transferred by tacit knowledge transfer among families from parents to children or from sibling to sibling, in social circles of

stitching families, and at workplaces from senior workers to junior or newcomers. But things have changed, new workers are not joining the profession, and existing workers are getting older and unwilling to transfer this art to the next generation. If this situation continues, this great art of manual stitching may disappear.

Apart from knowledge transfer and youngsters joining, technologies are also changing. Machine-stitched footballs are cheaper and better in high-volume production (but lesser in quality) and are in high demand now.

Stitchers were asked about their continuation of this profession. Almost all said they would continue, as one explained, "I will continue this profession as long as I can, as long as my health permits". These workers must continue this profession as they don't have any other option; they have developed their expertise in this area now it is difficult for them to shift their job. Acquiring new skills is difficult. Now the demand for their job is adequate; they can find reasonable work and earn their livelihood.

They were not happy with the remuneration offered to them. Many companies have abandoned directly employing stitchers; they work with contractors who get the job done. These contractors offer a piece-rate pay system, make as many balls as possible, and earn money for each ball produced. No health insurance, no medical or transport facilities available. So, their condition is not palpable; they no more find this job financially attractive. Big companies like Saga sports (closed now) used to have good salary packages and medical and transport facilities. Now many big companies in Sialkot have been closed due to specific reasons. And existing companies have also changed their policies of not having direct employment of stitchers; they rely on contractors, which has lowered their factory overheads. Due to a lack of financial benefits and social support, stitchers and their families are no more committed to this profession. Only the existing ones are stuck in this profession. Due to the lack of interest of the new generation, perceived poor economic benefits and technological changes, the future of manual stitching doesn't look bright. Though most people claim hand-stitched ball quality is far superior to the machine-stitched ball, they are not investing in manual stitching personnel. Things change with time once the most rewarding and acknowledged profession seems on the verge of extinction.

This was one side of the story; data from firms were also collected to know how firms perceive the future of hand-stitched football production, as firms are directly linked with the buyers of footballs. Pakistani firms are generally Original Equipment Manufacturers (OEMs) having no brands in soccer, and they sell their products to Original Brand Manufacturers (OBMs) like Adidas and Nike, for example. Design, technology and quality standards are set by the OBMs, which Pakistani firms follow. It is found that buyers now require thermal moulded footballs that can be mass-produced. So, change in technology is quite apparent.
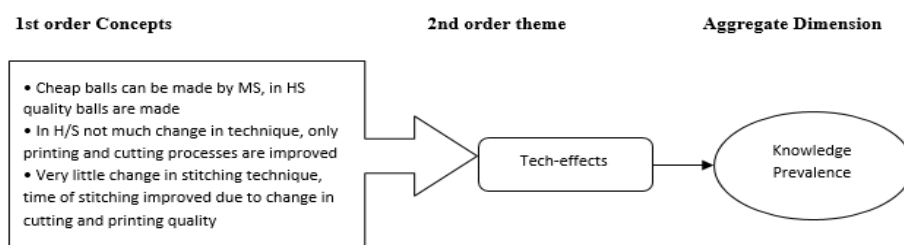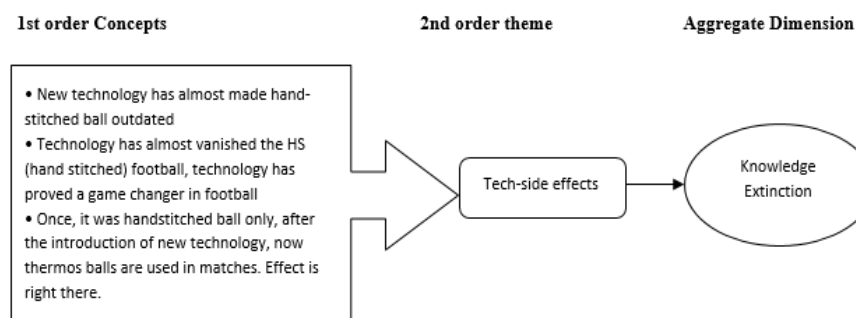

Figure 3. Effects of new technology.

Figure 4. Side-effects of new technology.

For data collection from firms, managers were interviewed in Sialkot. Managers were asked to explain the effects of changing technologies on hand-stitched football production. Figures 3 & 4 exhibit the data structure of their responses.

Tech effects in hand-stitched balls are not much drastic, only some processes have been improved, like lamination and cutting, but central task stitching is the same in the case of hand-stitched footballs. Though better machines are available for machine-stitched footballs, the quality of machine-stitched footballs is far less than hand-stitched footballs. The same old skill and competence prevail in hand-stitched balls, termed "Knowledge prevalence" (see figure 3).

Tech- Side effects are the other side of the picture; firms believe that the era of hand-stitched balls is over or about to be over. As informed by one manager, "Technology has almost vanished the HS (hand-stitched) football; technology has proved a game-changer in the football industry." Some believe that "Hand stitch may be smaller in number but will remain there." But it seems that technology is changing, and side effects of technology may result in "Knowledge Extinction". See comments of one manager "Once, it was hand-stitched ball only, after the introduction of new technology, now thermo balls are used in matches. Effect is right there." One manager further added, "New technology has almost made hand-stitched balls outdated, thermal balls are better in quality and faster in production with being less labor-intensive." Century-old art is now at the verge of "extinction", but who knows the skills of hand stitching remain there.

Discussion

The study focused on the football industry of Sialkot, Pakistan. Pakistan is a leading football-producing country, and the city of Sialkot is the center of football manufacturing. Sialkot is the epicenter of football production, with a century-old history and legacy of British colonial rule. Figures 3 & 4 depict the impact of technological changes on the conventional hand-stitched football production industry.

As far as hand-stitched football production is concerned, there has been very little change, only lamination and cutting processes have been improved. But the quality of hand-stitched is still far superior to machine-stitched footballs. So, old knowledge prevalence is visible.

However, on the other hand, technology has revolutionized the industry in the case of thermal football production. As reported by one manager, "Technology has almost vanished the HS (hand-stitched) football; technology has proved a game-changer in football", and one manager added, "Once, it was hand-stitched ball only, after the introduction of new

technology, now thermo balls are frequently used in matches. Effect is right there", so we term this as Tech-side effects. Though thermo balls are becoming popular, hand-stitched footballs' importance cannot be undermined. Still, many firms only produce hand-stitched footballs employing thousands of stitchers. The quality of hand-stitched football is still competitive, and this art needs to be sustained. If this unique art of manual stitching is not preserved, firms relying only on hand-stitched footballs may face issues of existence and the fine art of manual stitching may disappear and we see knowledge extinction.

Aggregate dimension Future of Manual stitching shown in figure 2 is about the future of manual stitching based on the thoughts and experiences of stitchers.

The average age of stitchers is 35 years, which shows that these stitchers can work as stitchers for at least 20 more years. All of them revealed their intentions to continue this profession. They showed strong resentment toward transferring this skill to the next generation (their children, for example); they believed they would like their children to get higher education and adopt any other profession. When asked why would they not want them to become stitchers? They thought this was a very tough profession and not much rewarding. They don't see the socio-economic benefits associated with this profession. This art can become rare in 1-2 decades. Since this is based on tacit transfer, no coded knowledge regarding this manual stitching is available; hence, chances of extinction are there.

Conclusion & Recommendations

It was found that knowledge of the perfect stitch is the outcome of the century-old tradition of football making in Sialkot; this knowledge of manual stitching is facing the danger of extinction for two reasons. First, stitchers are not passing this art to the next generation; they want their children not to adopt this profession due to low economic benefits; second, technology has changed. Now thermal footballs are the most preferred and used balls in the world. Hand-stitched footballs are labor- intensive and lack volume production, while thermal footballs are less labor-intensive and more automated.

It is recommended that the government of Pakistan must take concrete steps to safeguard the future of thousands of workers involved in hand-stitched football production. Government should focus on the well-being of the

workers in the football industry. Special plans for the health and education of these workers and their families need to be implemented.

There is also a dire need to codify all the hand-stitched football production processes, as this relies only on tacit knowledge of the workers. Formal training and lucrative remuneration can attract the new generation to join the industry as stitchers.

If football also becomes a popular sport in Pakistani, this will increase the demand for football locally, further boosting the industry. Currently, footballs are being exported, and very few sales are local.

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The current situation and prospect of China's rural revitalization research: A quantitative analysis based on literature

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Abstract

As an important development strategy, the rural revitalization strategy is being vigorously promoted in China. This paper has researched into the existent conditions and trends with a quantitative analysis on 4,935 journal papers related to rural revitalization in China via CiteSpace. The result shows a rapid upward. However, the institutional cooperation is low and the core research group has not been formed. The research topics mainly focus on rural governance, poverty alleviation, integrated development of urban and rural areas, etc. The topics, perspectives and methods of the research show the characteristic of interdisciplinary intersection. China's rural revitalization research is transitioning from theoretical interpretation and theoretical analysis to empirical research and micro-research. In the future, it is very necessary and meaningful for China's rural revitalization to strengthen academic research cooperation, deepen research topics, broaden research ideas and enrich research methods.

Keywords: The rural revitalization strategy, China's rural revitalization research, Citespace software

The rural revitalization strategy was proposed by Chinese government in 2017. It aims at achieving the basic modernization of agriculture and rural areas by 2035, and the grand goal of a strong agriculture, a beautiful countryside and well-off farmers by 2050. Since the implementation of the rural revitalization strategy in China, not only do great changes have taken place in the rural landscape, but also the research results of rural revitalization are increasing. By analyzing the research results, it is found that some scholars have commented on the research on rural revitalization in China. Unfortunately, few scholars have used quantitative research methods to

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analyze the current status quo. This is also an important reason why we do this study.

Sample sources, analysis tools, and study steps

The sample of this paper comes from the China National Knowledge Infrastructure (CNKI) database. In order to ensure the quality of the research sample and the academic research level, the Chinese social sciences citation index (CSSCI) journal papers in the CNKI database are selected as the sample of this study. Conducted under the theme of rural revitalization, data collection started from October 25, 2017 to June 25, 2021 and a total of 5,191 documents were initially retrieved. After excluding those with low correlation, 4,935 CSSCI journal papers were finally identified as the research samples of this paper. It should be noted that CSSCI journal papers belongs to the top level of papers in China. CNKI is not only one of the largest knowledge databases in China, but also the main database for Chinese scholars to obtain research literature.

The analysis tools in this paper are mainly CiteSpace, Data Park and Co-Occurrence. Among them, the CiteSpace is called the Citation Space. The software was created by Professor Chen Chaomei of Drexel University in American. Its theoretical basis mainly includes five aspects: scientific development model theory, scientific frontier theory, structure whole theory, information foraging theory, knowledge unit dispersion and reorganization theory. Data Park and Co-Occurrence software were invented by XueShu DianDi in China. CiteSpace, Data Park, Co-Occurrence, the three software have both common characteristics and their own analytical advantages.

From a certain perspective, the creation process of any kind of science is a process of first separating the crystallized knowledge unit and then recrystallizing in a new thinking field (Zhao & Jiang, 1984). Fortunately, in the era of big data, Citespace software makes it possible for us to use existing data to produce new knowledge (Li & Chen, 2017). Specifically, CiteSpace plays a methodological role in exploring the academic frontier, scientific research direction, and scientific decision-making (Chen et al., 2015).

In terms of research steps, samples were first collected from the CNKI database to select the best samples. Secondly, the filtered samples are imported into CiteSpace, and the relevant threshold in CiteSpace software is set to ensure that the analysis results are more scientific. Finally, the data and knowledge map obtained from CiteSpace operation are counted and analyzed.

Publication of the research papers

According to the CNKI database, there are 4,935 CSSCI journal papers in. Among them, 23 papers (0.46%) in 2017, 984 papers (19.94%) in 2018, 1,609 papers (32.60%) in 2019, 1,556 papers (31.52%) in 2020, 763 papers (15.46%) were published from January 1 to June 25, 2021. The output of the research results from 2017 to 2020 generally showed a significant upward trend (see Fig. 1).
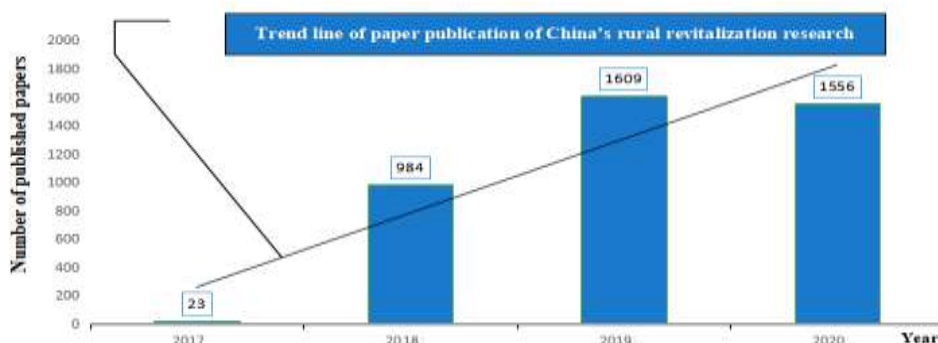

Fig. 1 Annual number of papers published from 2017 to 2020

Affected by the COVID-19 epidemic in 2020, not only the practice of rural revitalization, but also the theoretical research work was affected to some extent. Therefore, compared with 2019, China's rural revitalization research results in 2020 are slightly reduced. However, as China achieves major strategic achievements in the fight against COVID-19, people's lives are gradually returning to normal, and scholars are also conducting academic research work in an orderly way. Studies show that the current popularity of rural revitalization research in China is very hot and is in a period of rapid rise.

Papers supported by funds

Scientific research fund plays an important role in national scientific research and social development. According to the funding of China's rural revitalization research results, 3,349 out of 4,935 papers were supported by scientific research funds. Among them, 1,596 (32.34%) were supported by the national social science fund of China, 540 (10.94%) by the national natural science foundation of China, 324 papers (6.57%) by the humanities and social sciences research project of the ministry of education, 136 papers (2.76%) by the special fund of central universities, and 66 papers (1.34%) by the postdoctoral science foundation of China, Other funds accounted for about 46% of the total (see Fig. 2).
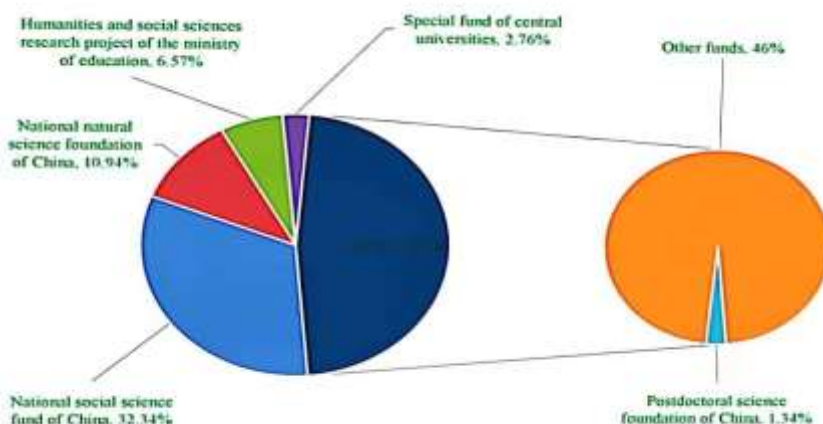
Fig. 2 Proportion of fund

In addition to the above fund projects, many papers have also been supported by other funds, such as philosophy and social science planning and research project of Shandong Province, philosophy and social science fund of Hunan province, social science fund project of Jiangsu province, soft science research program of Henan province, philosophy and social science planning project of Beijing, philosophy and social science planning project of Chongqing, etc.

The research shows that the funding of published papers presents the following characteristics. Firstly, the national social science foundation and the national natural science foundation of China supported the largest number of published papers. Although many local governments support rural revitalization research, the funding is less. This also reflects the direct relationship between China's administrative level and resource authority. Secondly, the regional distribution of funds varies greatly. The research results show that developed provinces have invested more in rural revitalization research, especially in the eastern coastal areas, such as Shandong, and other provinces. In the western region, except for Shaanxi, Sichuan and Chongqing, other provinces (autonomous regions) have made very little investment.

Disciplines distribution of published papers

The results of study show that scholars mainly focus on agricultural economy, politics, culture, society, education, tourism economy, urban economy, environment, public management, finance, news and communication, geography, law, urban planning and municipal administration, regional economy and other fields (see Fig. 3).
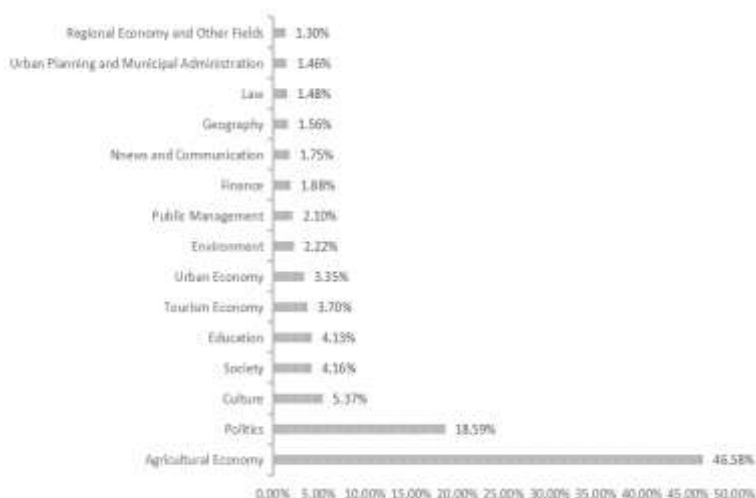
Fig.3 Proportion of research area

According to Fig.3, the research on China's rural revitalization embodies the interdisciplinary characteristics of agriculture, economics, politics, sociology and other disciplines, and multidisciplinary theories and methods are gradually highlighted in the field of rural revitalization in China, which is conducive to promoting the formation and development of the comprehensive research paradigm of rural revitalization in China.

Research institutions, author of published papers

Renmin University of China, China Agricultural University, Central China Normal University, Wuhan University, Chinese Academy of Sciences, Southwest University, Beijing Normal University, Sichuan University, Tsinghua University, Chinese Academy of Social Sciences, University of Chinese Academy of Sciences, Jilin University, Nanjing Agricultural University, Sun Yat-sen University, Peking University, Nanjing University and other units have signed many research results, and the average number of signed articles of each unit has exceeded 45.

It is clear that Chinese universities play an important role in participating in rural revitalization research. In other words, the current institutions that focus on rural revitalization are mainly Chinese universities, especially universities under the jurisdiction of China's ministry of education. Relatively speaking, universities under local governments publish fewer papers. The results show that Scholars Liu Yansui, long Hualou, Li Yurui, Jiang Changyun, Zhou Li, Kong Xiangzhi, Ge Dazhuan, Zuo Ting, Gao Qiang, Wen Fengan, Tu Shuangshuang, Wen Tiejun, He Xuefeng, Wang Yi, Gui Hua, He Yang, Zhang Qi, Zhou Yang, Wei Houkai, Shen Feiwei, Song

Caifa and others have relatively more research results, and each author has published more than 10 papers. To some extent, this shows that these scholars have been concerned about China's rural revitalization for a long time and conducted in-depth research.

Papers published in journals and papers are cited

Research shows that People's Tribune, Rural Economy, Chinese Journal of Agricultural Resources and Regional Planning, Issues in Agricultural Economy, Economic Geography, Journal of Nanjing Agricultural University(Social Sciences Edition), Journal of Northwest A&F University(Social Science Edition), World Agriculture, Journal of Yunnan Minzu University(Social Sciences), Chinese Rural Economy and other journals have published a large number of papers on China's rural revitalization.On the one hand, it shows that the above journals are an important platform for the publication of the current research results of rural revitalization in China. On the other hand, it also reflects that these publications have played a positive role in promoting the dissemination of the theoretical knowledge of rural revitalization in China.

From the citations of the author's paper, the papers of scholars Liu Yansui, Ye Xingqing, Huang Zuhui, Zhang Jun, Liu Heguang, Chen Xiwen, Zhang Qiang, Guo Xiaoming, Suo Xiaoxia and He Xuefeng were cited more frequently, and their single papers were cited more than 240 times (see Table 1). This fully shows that the research results of the above scholars have not only been fully affirmed and recognized by the academic circle, but also reflects that they have played an important role in the field of rural revitalization research in China.

Table 1:The top 10 cited papers

Author(s)	Title of paper	Source	Publication date	Total citations
Liu Yansui	Research on the Urban-Rural Integrationand Rural Revitalizationin the New Era in China	Acta Geographica Sinica	2018	917
Ye Qingxing	The General Principles of the China's Rural Vitalization Strategy in the New Era	Reform	2018	523
Huang Zuhui	On the Strategy of Rural Revitalization in China	Chinese Rural Economy	2018	381
Zhang Jun	Village Value Orientation and Rural Revitalization	Chinese Rural Economy	2018	372
Liu Heguang	The Key Points, Development Path and Potential Traps in Promoting Rural Vitalization Strategy	Journal of Xinjiang Normal University(Edition of Philosophy and Social Sciences)	2018	301
Cheng Xiwen	The Rural Revitalization Strategy and the Modernization of Agriculture and Rural Areas	Journal of China Agricultural University Social Sciences	2018	289
Zhang, Q. , zhang, H. , Liu, Z.	Rural Revitalization:Strategic Choice From Decline to Revival	Economy and Management	2018	269
Guo, X. , Zhang, K. , Yu, H. , Gan, J. , Zhou, X. , Su, Y.	Systematic Understanding and Path Selection of Implementing Rural Vitalization Strategy	Rural Economy	2018	261
Suo Xiaoxia	The Understanding of Local Cultural Value under the Rural Revitalization Strategy	Guizhou Social Science	2018	253
He Xuefeng	Some Issues in Rural Thriving Strategy Implementation	Journal of Nanjing Agricultural University(Social Sciences Edition)	2018	244

Major topics of China's rural revitalization research

Analysis through CiteSpace shows that keywords such as rural revitalisation, rural revitalisation strategy, rural governance, targeted measures in poverty alleviation, anti-poverty war, urban-rural integration and development, new urbanization, rural tourism, rural culture, urban-rural integration and industrial development are used more often by scholars(see Fig. 4).
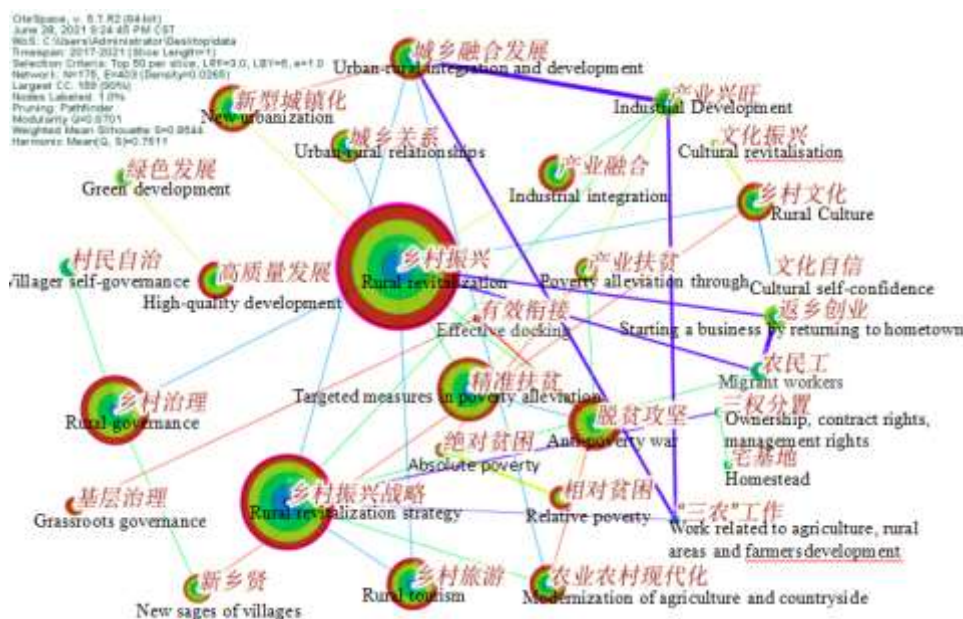

Fig.4 Key words co-occurrence network map

The results show that scholars mainly focus on the following research topics:

Firstly, linkage mechanism between rural revitalization and targeted poverty alleviation. By implementing the targeted poverty alleviation strategy, China has eliminated 'absolute poverty' by the end of 2020. However, after eliminating 'absolute poverty', it does not mean that China has completely eliminated poverty. In fact, the central government has long been aware of some problems in the post-targeted poverty alleviation era, and has made strategic deployments in top-level design. Among them, the rural revitalization strategy is an important starting point for solving the problems in the post-targeted poverty alleviation era, and it is also a decision-making deployment to consolidate the effectiveness of poverty alleviation and promote the comprehensive revitalization of the countryside.

From the perspective of the top-level design of strategic deployment, the targeted poverty alleviation strategy and the rural revitalization strategy are inherently consistent in their value orientation and realistic goals. From the perspective of their practical logic, both of them are coupled in practice. From the perspective of the target dimension, the targeted poverty alleviation strategy focuses on solving the problem of 'absolute poverty', and the rural revitalization strategy can not only further consolidate the effectiveness of eliminating poverty and prevent the return of poverty, but also solve China's 'relative poverty' problem and comprehensively promote rural revitalization. Although they two took place at different time and under different background, there is a close connection between the two. There is both a policy basis and a practical basis for cohesion. The necessity of the connection between rural revitalization and poverty alleviation is mainly reflected in three aspects: the practical needs of grassroots practice, the theoretical demands of institutional connection, and the essential requirements of socialism. The relationship has laid a theoretical feasibility for the connection between rural revitalization and poverty alleviation. Of course, there are also some problems in the process of connecting the two, such as no good connection between systems and mechanisms, difficulties between development and upgrading of industry, and difficulties of stimulating endogenous power. Therefore, it is exactly essential to continuously improve the system and mechanism, encourage diversified development of rural industries, and vigorously cultivate the consciousness of the main body of rural revitalization (Dou &Ye, 2019).

Secondly, integrated urban-rural development. For a long time, the integration of urban-rural development has been a concern of the academic community, and its research heat often changes with the changes in national policies. At present, the unbalanced and uncoordinated development between urban and rural areas is still the biggest bottleneck restricting China's development (Li, 2017), and understanding countryside from the perspective of urban-rural relationship is an important paradigm for China's rural research (Zhang & Wang, 2017). Judging from the existing urban-rural integrated development research results, whether it is a theoretical discussion or a practical case analysis, it can be said to be fruitful, and many research results have become an important basis for China's policy formulation and institutional arrangements of urban-rural integration development. China's vigorous promotion of the rural revitalization strategy involves not only comprehensive rural revitalization, but also urban development. How to further integrate the development of urban and rural areas has become the most direct problem facing the practice of rural revitalization.

In 50s-60s of the 20th century, Chinese government had focused on heavy industry development, which led to the formation of barriers between urban and rural areas. In the 1980s, the Chinese economy began to shift from a planned economy to a market one, and the barriers between urban rural areas were gradually broken down, and China's development went on a road toward urban-rural integration development. Although the current system and mechanism about China's integrated development of urban and rural areas has taken shape, there are still many problems, such as the household registration system barriers, the unreasonable dual economic structure, the unsmooth mechanism for rational flow between urban and rural areas, the large gap of public services between urban and rural areas, and the decline of countryside. The phenomenon of increasing intensification is widespread. Therefore, it is of importance to deepen the household registration system reform, vigorously promote basic public services equalization, accelerate the integration of urban markets and rural markets, and establish and consolidate the foundation for integrating urban and rural industry development (Zhang, 2019).

As for China's urban-rural coordinated development, some scholars have analyzed in China's nine agricultural areas and the temporal and spatial evolution characteristics by using the three-phase regional statistical data in 1992, 2000, and 2010. Their research results show that the phenomenon of uncoordinated and unbalanced development among regions in China's rural areas is relatively common. Therefore, they proposed to promote the coordinated of rural revitalization and urbanization in China's rural areas through endogenous forces, external aid forces, and interactive forces (Ma et al., 2018). In the practice of urban-rural integrated development, on one hand, it is necessary to consolidate the institutional guarantee of rural revitalization and give play to the gradual diffusion of the 'point-axis' to the countryside. On the other side, it is exactly essential to promote the National Rural Revitalization and refine the rural development model in different regions (He, 2018).

Thirdly, construction of governance system in rural areas. China is still an agriculture country, and rural areas development level and governance capacity directly affect the overall level of development in China. The central government has always attached great importance to the rural areas development, and also has successively introduced a series of policies. Rural governance is a complex and systematic project, involving a wide range of aspects. Any 'state presence' behavior involving rural areas can be regarded as government-led rural governance.

When discussing the structural transformation of China's rural governance, some scholars suggested the construction of a governance

structure of 'county government, township faction, and village governance (Xu, 2002), so as to meet the needs of China's marketization and modernization. In addition, some scholars have systematically analyzed the ability of Chinese villages to produce autonomous production order, the types of rural relations, the role of village cadres, the role and limitations of the villager self-governance system, and have defined the types of rural governance. There are four types of rural governance such as the primary order type, the secondary order type and the rural collusion type (He & Dong, 2005).

From the perspective of goal logic, there are many value couplings between the rule of law and the revitalization of rural areas. From the practical logic perspective, the rule of law is the guarantee of rural revitalization (Wang, 2020). Although China's rural governance has achieved certain results, the tools of rural governance lack practical relevance, and the phenomenon of rural organizations and public power being alienated or weakened still exists (Song & Zhang, 2019). Therefore, it is really of great importance and necessity to construct the rural governance system of 'Three Governances Integration', which integrates self-governance, rule of law, and rule of virtue and strive to build a new rural governance pattern (Zuo & Li, 2019). Among them, autonomy is the body and core of rural governance, the rule of law is the basic strategy and important guarantee of rural governance, and the rule of virtue is the value foundation and moral support of rural governance (Huang & He, 2019).

Fourthly, work on 'agriculture, rural areas and rural people'. Dealing with people's livelihood work, CPC always insists using Chinese Marxist theory on people's livelihood to guide practical work, always pays attention to and correctly grasps the fundamental interests of the people, always insists on combining the leadership of the party with respecting the dominant position of the people, always adheres to the development of the economy in the first place and strives to provide a solid material basis for solving people's livelihood problems, and always adheres to the fundamental method of overall planning (Li & Zhou, 2011).

The work on 'agriculture, rural areas and rural people' in the new era should focus on the following aspects: first, strengthen the constructor of rural areas infrastructure, start countryside markets and increase farmers' income. Second, deepen the innovation of agricultural products circulation system, create a unified national market and narrow the regional gap. Third, accelerate technological and institutional innovation and promote the development of agricultural modernization. Fourth, expand employment channels through the development of labor-intensive small and medium-sized enterprises, and speed up the adjustment of farmers' labor structure (Lin, 2003). In addition,

reshaping the subjectivity of rural people is really vital to solving the problem of 'agriculture, rural areas and rural people (Wang & Deng, 2010). Specifically, it is to improve farmers' identity, occupation identity and cultural identity through the full empowerment of policy, market and society, (Mao, 2019), so as to stimulate and mobilize farmers' enthusiasm and creativity in rural revitalization.

Fifth, construction of 'tourism-oriented villages' and rural revitalization. In the course of revitalizing rural industries and building an industrial system, 'Insight into the realization mechanism and social support of tourism to promote rural revitalization is crucial to the final realization of the comprehensive rural revitalization (Lu & Deng, 2020). 'Countryside tourism is a vital platform to realize the accurate connection between the multi-functional value of agriculture and the diversity of tourists experience needs. It has a good coupling with rural areas revitalization and it is also a very important path to realize rural areas revitalization (Cai, Young & Ma, 2018). China's rural space is huge and tourism resources are abundant. The development of rural tourism helps to improve the rural living environment, optimize the rural industrial structure, inherit the local culture, and improve the level of rural governance.

Tourism is not only an economic industry, but also a cultural industry. From a certain perspective, tourism is an experience and exploration of 'other culture'. Under the background of the strong intervention of modernization, it is impossible for rural tourism to break away from modern culture and escape into traditional farming, but blindly introducing modern cultural symbols and letting them flood the rural tourism space will inevitably dilute the farming meaning of rural tourism (Yin, 2004). Therefore, handling the integration and development of traditional culture and modern culture is the direction of China's new round of rural tourism development.

Sixth, reconstruction of rural culture. 'Culture has never been fixed. Facing the modern world, the transformation of rural culture will be inevitable (Zhao, 2018). Driven by the rural revitalization strategy, rural culture is bound to make new adjustments. Through the revitalization of rural culture, on the one hand, it can give the villagers a sense of meaning, happiness, and well-being. On the other hand, it can stimulate the enthusiasm of the villagers to take an active party in rural revitalization. At the same time, it can vigorously promote the cultural supply-side reform to provide people with incremental high-quality public cultural products and services, thereby realizing the comprehensive revitalization of rural culture (Xu, 2018).

Rural cultural revitalization and rural revitalization strategies have many couplings in value goals, such as the coupling between rural cultural

industry revitalization and industrial prosperity, the coupling between rural ethical and cultural revival and rural customs and civilization, and the reconstruction of rural autonomous culture and the effectiveness of governance (Wu & Xie, 2019). However, with the changes of society, the inheritance and development of rural culture also faces many difficulties, such as the alienation of rural cultural values, the gradual decline of rural culture, the loss and absence of the main body of rural cultural construction (Lv, 2019)and the weakening or differentiation of rural cultural charm caused by extreme urbanization (Jia, 2017) and other phenomena such as the marginalization of local culture, the narrow public cultural space, and the imperfect rural cultural construction system are common (Qi & Ren, 2019). In view of the above problems, on one side, we should try to awaken the subject consciousness of rural culture and improve cultural consciousness and cultural self-confidence. On the other side, in combination with the comprehensive strategic layout and requirements of the rural areas revitalization, we should do a good job in policy design and institutional arrangement of rural cultural construction.

Conclusions and Recommendations

By analyzing the knowledge network map of China's rural revitalization research, the paper objectively presents the external and internal characteristics of the research results, and accurately captures the current hot topics and evolution trends of China's rural revitalization research. This is not only an overall review and a phased summary of China's rural revitalization research, but also provides more useful logical ideas for reshaping China's rural revitalization research themes and research paradigm shifts in the future.

From the focus of scholars, analyzing China's rural revitalization policies and building a theoretical system of China's rural revitalization are the core topics of current research on China's rural revitalization. Specifically, current scholars mainly focus on the connection between rural revitalization and poverty alleviation, integrating development of urban and rural areas, construction of rural governance system, working on 'Three Rural Issues' in the 21th century, constructing 'tourism-oriented villages', reconstruction of rural culture, etc. Scholars generally believe that agriculture, rural areas, rural people are three interrelated and interacting organism. Stress is the significance of solving 'Three Rural Issues' in China's rural areas revitalization. At present, there are many disputes on the rural areas development model and villages types construction, and a consensus has not yet been reached. It is gratifying that some scholars have considered and discussed this issue, for example, some scholars have proposed the construction of 'tourism-oriented villages'.

From the disciplinary classification of research results, it is mainly distributed in agronomy, economics, political science, sociology and other disciplines, that is, the research results have obvious discipline tendency. In the field of agronomy research, the 'Three Rural Issues' is still an important topic, and CPC proposed to urged all-out efforts to achieve the goal of poverty alleviation and realize rural areas revitalization. In economics research field, rural areas resources and rural markets have become important topics in the academic circle. China's rural areas are rich in resources, with a large population and great consumption potential. However, how to make good use of rural resources and stimulate rural consumption has become a major problem at present. In the field of political science research, organizational construction and rural governance have become the focus of academic attention. In the field of sociological research, the remodeling of rural culture and the reconstruction of rural community are the main topics of discussion.

Judging from the cooperation of scholars, the cooperation rate of authors of published papers is 0.56. In general, the current situation of cooperation between authors of China's rural revitalization research is relatively good, but further cooperation is still needed. The current cooperation rate of academic institutions is only 0.37, which is obviously very low. Cooperation between academic institutions needs to be further strengthened in future research.

From the perspective of the influence of the research results, papers of Liu Yansui, Ye Xingqing, Huang Zuhui, Zhang Jun, Liu Heguang, Chen Xiwen, Zhang Qiang, Guo Xiaoming, Suo Xiaoxia, He Xuefeng have been cited more frequently. On the one hand, it shows that the research results of the above scholars have been generally recognized by the academic community, and on the other hand, it fully shows that their research results have had a positive impact on the research of rural revitalization in China.

For China's future rural revitalization research work, on the one hand, we should learn from past research results and research experience, and on the other hand, we should make efforts in the following aspects:

Firstly, enriching the research methods constantly. It is important to use both social science research methods and to combine qualitative and quantitative research.

Secondly, the topics of the research should be more specific. Rural revitalization requires theoretical analysis, but more importantly, empirical research and micro-research. So, we should expand and deepen research topics, and strengthen research on rural subjectivity, rural community, rural revitalization evaluation mechanism and other fields.

Thirdly, strengthening collaboration between authors and between research institutions. Although the rural revitalization strategy is initiated and led by the government, the development of the countryside should not be ignored by scholars. In addition, the role of modern technologies such as Internet e-commerce, Internet education, Internet medical care, and Internet finance should give full play in rural revitalization. In short, 'Internet + rural revitalization' is a meaningful field of research in the future.

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