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Students' Perceptions of English Affixation as Arabic Based
The Case of Master Two EFL Students at Mohammed Seddik
Ben Yahia University, Jijel

A Dissertation Submitted in Partial Fulfilment of the Requirements for the Master Degree
in Didactics of English

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Declaration

We hereby declare that the dissertation entitled “Students’ Perception of English Affixation as Arabic based” is our own work and all the sources that we have used have been acknowledged by means of references. We also certify that we have not copied or plagiarized the work of other students or researchers partially or fully. In case our material is not documented, we shall be responsible for the consequences.

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Abstract

The present study is concerned with investigating students' perceptions of English affixation as semantically Arabic-based, using Cross-linguistic Morpho-phonological Analysis technique (CLMPA). The target behind conducting this research is to explore different insights, perceived by Master Two students of English as a foreign language at Mohammed Seddik Ben Yahia University-Jijel, on the Arabic meaning basis of English affixes.

Accordingly, this research hypothesizes that if Master Two students are taught about CLMPA technique, they will perceive the Arabic meaning embedded in English affixes. This study is descriptive in its design as it describes and investigates students' perceptions of the Arabic semantic basis that English affixes have. To test this hypothesis, a questionnaire test was administered to 28 out of 140 Master Two students of English as a foreign language at the department of English. After data analysis and interpretation, the findings show that the percentage of students' perceptions towards the Arabic semantic basis of English affixes has increased after being exposed to CLMPA, and thus the aforementioned hypothesis is verified. On the light of these results, some recommendations and suggestions for further research are proposed.

Keywords: Perceptions, English affixation, Cross-linguistic Morpho-phonological Analysis, Arabic basis.

Dedication

I dedicate this humble work to the most precious people in my life, my sweetheart mother and my beloved father, my darling candles "my sisters" and my dear brother for their love, Confidence, words of encouragement and push for tenacity.

*To my best friend, **Nihad**, who has been my source of inspiration and gave me strength when I thought to give up, who continually provide for spiritual and emotional support.*

*To my precious teacher and supervisor **Mr. Aicène Kerdoune** for his guidance and his golden pieces of advice that opened my eye to see the truth. May Allah the Almighty better recompense him and enlighten his to accomplish his intentions.*

*To the **Star** who enlightened my sky and taught me strength and self-confidence.*

To my grandmother for her prayers.

To my gorgeous brother in law, nieces and nephews.

*To all my family, relatives and closest friends **Meriem, Asma** and **Imene** who shared their words of advice and encouragement to finish this study.*

Finally, this work is dedicated to all Muslims and Arabs all over the world.

Khoulia

Dedication

I lovingly dedicate this work

*To my dear parents; my father **Rabeh** who taught me the meaning of life and always believed in me, to my beloved mother **Nouara** who has always lightened up my path, and fed my spirit with love, energy, and support.*

*To my lovely sisters **Selwa, Wissam, Manel, Bouchera, and Douaa** who have filled my heart with overflowing joy and encouragement.*

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List of Abbreviations and Symbols

Adj: Adjective

CLMPA: Cross-linguistic Morpho-phonological Analysis

Ed: Editor

ed: Edition

EFL: English as a foreign language

i.e.: That is to say

n: Noun

N: Number

p: Page

v: Verb

/ /: Phonemic Transcription

[]: Morpheme

%: Percentage

&: and

→: Becomes/ is transliterated as

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General Introduction

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General Introduction

1. Background of the Study

There was an interest in the field of studying English words' parts etymology since the 19th century. An example would be Haldeman's work in 1865. More specifically, this research topic, the Arabic basis of English affixation, is considered original to the extent that no equivalent background studies could be referenced for, except two previous dissertations at Mohammed Seddik Ben Yahia University-Jijel, at the department of English: Dib and Yadri (2021), who investigated Students' Appreciation of Cross-Linguistic Morpho-Phonological Analysis of English Words via Arabic Roots to Expose Arabic Meanings Embedded in English Vocabulary. Additionally, Abdelaziz and Rouabah (2022), who investigated EFL Students Appreciation of Cultural Conceptualization through Cross-Linguistic Morpho-Phonological Analysis Perspective and its Impact on their Cultural Awareness. The findings of these studies (CLMPA was effective in exposing the Arabic meanings embedded in English vocabulary and raised students' cultural awareness of culture conceptualization) raised questions about the fact of English affixation origins and CLMPA role in identifying them.

2. Statement of the Problem

Affixes play an important role in word-formation process since without adding affixes to words, the English language would contain only monosyllable words. Thus, due to these affixes, English words become of two parts; roots and affixes (prefixes and suffixes). When looking closely at English words, mainly affixes, they sound like Arabic ones, however; when researchers looked for affixes origins, they wrote about Latin, Greek, French and Old English origins but there is no researcher who wrote about the existing similarity between English and Arabic in these affixes. Hence, EFL students at the Department of English have insufficient

knowledge about the origins of these affixes and to investigate this issue, Cross-linguistic Morpho-phonological Analysis technique (CLMPA) is applied to expose the embedded Arabic meanings in English affixes, thus to find that English affixes are Arabic-based.

3. Aim of the Study

This study is concerned with investigating students' perception of English affixation as Arabic based. It aims at exploring the effect of CLMPA use with English affixes and the ensuing perception of Master Two students of English as a foreign language (EFL) at Mohammed Seddik Ben Yahia University.

4. Research Questions

The current study tends to answer the following questions:

1. In what way are Master Two EFL students aware of the Arabic meaning embedded in English affixation?
2. Does CLMPA affect Mater Two EFL students' perception of English affixation?

5. Hypothesis

The present study aims to test the following hypothesis:

If Master Two EFL students are taught and knowledgeable about CLMPA technique, then they will realize the Arabic meaning embedded in English affixation.

6. Research Tools

This study adopts the descriptive paradigm since it describes and investigates students' perception of English affixation as semantically Arabic-based. Then, the quantitative research method is adopted to investigate the relationship between students' exposure to CLMPA technique and their perception of the English affixes Arabic basis. In order to answer these

research questions, a questionnaire test is administered to 28 out of 140 Master Two EFL students in the department of English at the University of Mohammed Seddik Ben Yahia-Jijel.

7. Structure of the Study

The dissertation in hand consists of a general introduction that supplies an overview on this research topic. Then, two main chapters follow: the first one is the theoretical part of morphology, English affixation and its Arabic basis while the second is devoted to the practical part, which is the fieldwork of this study. In addition to that, a general conclusion sums up the research main findings.

The first chapter is made up of two sections: the first section deals with morphology; its definition, areas, and its concerns shedding light on English affixes; their definition, origins and types. The second section entitled 'English Affixation as Arabic-Based', first, discusses some phonological and phonetic matters that are used as bases for CLMPA; the technique by which the Arabic basis of English affixation are exposed. Then, it provides a detailed analysis of common English affixes, mainly the sample of them that was used in the testing questionnaire of this study's practical part.

The second chapter presents the fieldwork which covers the design and methodology followed in practice and the required descriptions of the study participants, instruments then data analysis and interpretation of the questionnaire results. It, finally, provides limitations this study is stumbled with, recommendations and suggestions for further research.

Chapter One:

Literature Review

Chapter One: Literature Review on English Affixation and its Arabic Basis

Introduction

Almost all English vocabulary is derived from Greek or Latin root words. Even though this latter holds the most basic meaning of a word, most of it needs affixes (prefixes and suffixes) to form a stand-alone word. In linguistics, the branch that deals with words structure matters is morphology (Booij, 2010, p. 424). This chapter provides some basic issues related to morphology, starting with its definition, areas and types and the different types of some of its central concepts; mainly word formation processes; since new words are created through those processes. Next, it provides a detailed discussion about English affixation as a fundamental process in word construction. Then, it provides definitions of phonology, morpho-phonology, and cross-linguistic morpho-phonology, paving the way to shed light on CLMPA, its definition, areas and morphological and phonological transition rules to test the study hypothesis.

Section One: Morphology and English Affixation

1. 1. Definition of Morphology

Morphology is the study of words creation and internal structuring (Katamba, 2005, p. 19). In other words, morphology is seen to be the study of how words are created, structured and built. Lieber (2009) added that morphology is the study of how words are formed including how new ones are created in different languages, and how do word forms change based on how they are used in sentences (p. 2). Moreover, both Haspelmath and Sims (2010) saw it as the study of how morphemes are combined to produce words, i.e. the study of systematic co-variation in word form and meaning (p. 11).

1. 2. Areas of Morphology

According to Loye (2022), morphology has two main subdivisions, namely inflectional and derivational (p.2). Inflectional morphology was defined as the investigation of how words are formed using inflectional morphemes which reveal a word grammatical function without changing its grammatical category (Kortmann, 2020, p. 60; Yule, 1996, p. 77). Yule (1996) (as cited in Loye, 2022, p. 2) stated that derivational morphology deals with forming complex lexemes because of a word grammatical category's change from its stem using derivational morphemes (p. 76).

1. 3. Definition of Morphemes

A morpheme is any set of phonemes that conveys a meaning (Bailey & Peoples, 2013, p. 46). To restate, Bloomfield (1933) said: "a linguistic form which bears no partial phonetic-semantic resemblance to any other form is ... a morpheme" (p. 61). Specifying morphemes meaning, Bubeník (2003) defined them as the smallest units from which words are constructed. An example, which is one of the longest words in English, is: *anti+ dis+ establish+ ment+ ari+ an+ ism* (p. 16).

1. 4. Types of Morphemes

According to Coates (2002), there are two types of morphemes: free and bound. One of the requirements for classifying an element as a word is independence (p.3). He clarified that this means these independent constituents can function as complete words on their own, i.e. roots. Those roots are called free morphemes. For example: *quick, room, out* (Coates, 2002, p. 3).

1. 4. 1. Free Morphemes

Free morphemes are morphemes that can exist independently of other morphemes. They never cease to be words and cannot be broken down into smaller units (Topping & Dungca, 1980, p.73). Yule (2006) stated that there are two categories of free morphemes. First category is called 'lexical morphemes' and the second one is called 'functional morphemes' (p. 64). Lexical morphemes are regarded as the words that carry the content of conveyed communications. This category includes common nouns, adjectives and verbs. They are regarded as an open class of words since it is relatively simple to introduce new lexical morphemes into the language. Some examples are: *girl, man, house, sad, long and break* (Yule, 2006, p. 64). Functional Morphemes, according to Yule (2006), is mostly made up of functional terms including conjunctions, prepositions, articles and pronouns. Because new functional morphemes are nearly never added to the language, they are referred to as a closed class of words. Examples include *and, but, because, on, near, above, the, it and them* (p. 64).

1. 4. 2. Bound Morphemes

Valin (2001) defined bound morphemes as elements that are unable to form standalone words on their own (p. 16). He added that because of their substantive lack of semantic content and their ability to express grammatical ideas; like person, number, gender, tense or case, they are considered as grammatical morphemes (pp. 16-17). According to Schulman and Capone (2010), bound morphemes can be derivational or inflectional. Derivational morphemes are prefixes or suffixes that are added to words. To clarify, these morphemes are employed to transform one word into another, resulting in the development of a new component of speech. For example, when the derivational morpheme '*-ness*' is added to the

adjective *'happy'*, the noun *'happiness'* is formed. Inflectional morphemes are the ones used to alter or add meaning to the free morphemes with which they are joined rather than changing the overall meaning or word class of the words. For instance, the plural *'-s'* marker, as well as the possession *one as in (John's coat)*, the *'ing'* and *'ed'* ends added to modify tenses (*leaping, leaped*), are all inflectional morphemes (p. 256).

Yule (2006) summarized different types of morphemes as follows:

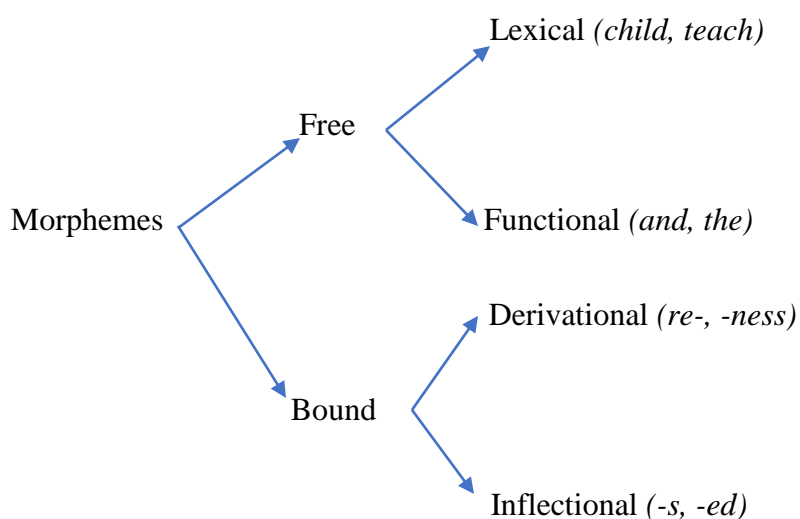


Figure 1.1. Yule's Summary of Morphemes Types (p. 64)

1. 5. Morphs

Bauer, Lieber and Plag (2013) defined a morph as any phonological component of a word form that serves a role or has significance in a word structure (p. 13). They added that

some morphs have the ability to function as whole word-forms. Examples: *pre-view*, *re-enter* and *kill-er* (p. 13).

A precise morph definition was provided stating that a morph is the unit of a grammatical form that realizes a morpheme. For instance, the morpheme meaning 'table' has only one morphological form, which is the morph 'table' (Morley, 2000, p. 151). However, there are particular situations where the difference between a morpheme and a morph exists, i.e., when a single morpheme has multiple morphs realizations. To illustrate, the morpheme meaning 'negative forming' is shown in adjectives by the morphs: *un-* (*unclear*), *in-* (*inadequate*), *im-* (*immoral*), *il-* (*illegal*), *ir-* (*irregular*)..., etc (Morley, 2000, p. 151).

1. 6. Allomorphs

According to Hamawand (2011), an allomorph is a morpheme variety that differs only in sound and not in meaning (p. 4). That is, an allomorph is a different phonetic form of the same morpheme that varies just in sound. The morpheme '-ed' is used to represent past tense in English. Depending on the variation of the word to which the morpheme is attached, the pronunciation of this latter differs. The past tense of the verb 'walk', for instance, is 'walked' which is pronounced /wɔ:kt/, with the final 'ed' here pronounced as /t/. However, the final 'ed' in 'moved' is pronounced /d/ and in 'treated' is pronounced /ɪd/. The aforementioned examples show that the past tense verb ending 'ed' in English has at least three allomorphs (Topping & Dungca, 1980, p. 75).

1. 7. Words

A word is a symbol that consists of mutually inferred sound and meaning (Beard, 1995, p. 1). Stating it differently, words are complex units composed of more than one basic unit

called morphemes (Maharsi & Purwaningtyas, 2017, p. 3). To incorporate, words are basic units used to convey sounds and meanings.

1. 7. 1. Definition of Word Formation

Word formation is the process of creating complex forms and brand-new lexis from pre-existing bases (Lipka, 2002, p. 2).

1. 7. 2. Word Formation Processes

Yule (2010) stated that there are many word- formation processes, however, only the major ones were listed as follow: coinage, borrowing, compounding, blending, clipping, backformation, conversion, acronyms and affixation (p. 50).

1. 7. 2. 1. Coinage

Lieber (2022) declared that coinage is the process of creating wholly new words. But he turned out that it is rarely to create wholly new words preferring to recombine previously used bases and affixes. *Kdak*, *xerose* and *Kleenex* are examples of coined names of new products (p. 61).

1. 7. 2. 2. Borrowing

The term 'borrowing' in linguistics refers to the process through which one language partially or completely adopts a linguistic trait from another language. For example: The English word 'omnipotent' (Durkin, 2014, pp. 3-4).

1. 7. 2. 3. Compounding

Compounding is a process of making new words through blending two already existing ones. In other words, it is a process of producing new words by combining two others. For instance: *might-watch*, *high cliff* (Podgorski, 2008, p. 3).

1. 7. 2. 4. Blending

Stockwell and Minkova (2001) said that when two words are blended, their sounds and meanings are combined into one new term. Typically, the first half of one word and the second one of another are joined together. For example: *smog* (*smoke* and *fog*), *motel* (*motor* and *hotel*) (p. 6).

1. 7. 2. 5. Clipping

Clipping is the process of cutting a word, i.e., shortening it. This process also goes by names 'shortening' and 'ellipsis' (Bussmann, 1996, p. 357).

In English, many words frequently have a removed final portion, or they are clipped at the end. Examples: '*prof*' is clipped from '*professor*', '*gym*' is done from '*gymnasium*' and '*gas*' from '*gasoline*' (Fromkin & Rodman, 1983, p. 125).

1. 7. 2. 6. Backformation

Plag (2018) referred to backformation as the process of erasing a suffix to derive words. For instance: '*edit*' is derived from '*editor*' by deleting the suffix '*-or*' (p. 38).

1. 7. 2. 7. Conversion

Lieber (2005) indicated that when lexical items change their category without a corresponding change in form, this is conversion. It had been referred to as zero-derivation

and functional shift in literature (p. 418). Nouns can be converted to verbs and verbs into nouns. Also, adjectives can be verbs as well. For example:

'google'(n)→ 'to google' (v), 'cool' (adj)→ 'to cool' (v) (Lieber, 2005, p. 418).

1. 7. 2. 8. Acronyms

Plag (2003) declared that acronyms are the use of the first letters of multiple words; such as: *EC* which stands for *European Community* (pp. 161-162).

1. 7. 2. 9. Affixation

Affixation is the primary morphological technique in the world's languages to produce new words and structures (Manova, 2015, p. 1). It is also defined by Stranzy (2005) as a morphological process in which phonological components are added to the roots of words to alter their meaning, their syntactic structure or both (p. 11).

Burridge and Bergs (2017) clarified that affixation is a word formation process which involves the combination of parts that cannot stand alone with free-standing ones (p. 33). In short, affixation is a morphological process to form words through adding affixes to roots or bases in order to create new words and meanings.

1. 8. Affixes

Silver and Luin (2014) defined affixes as morphemes that cannot stand alone as words (p. 25). Detailing it, an affix is one or a group of letters inserted either at the beginning or at the end of a word to produce a new term with a different meaning. Affixes examples might be: '*Im-*' as in '*impossible*' and '*-able*' as in '*agreeable*' (Joshi, 2014, p.1).

1. 8. 1. Origins of Affixes

There are certain affixes that originated in English (Native Old English), but there are also some affixes that were taken or developed from another language (Sanita, 2014, p. 151).

Plag (2003) indicated that affixes which are fundamentally English derived from the Old English Period. The prefixes are *un-*, *mis-*, *be-*, *out-*, *over-*, *under-* and *fore-*. Meanwhile suffixes examples include *-less*, *-ness*, *-dom*, *-ship*, *-ful* and *-hood* (p. 85). There are also affixes that are derived from Latin. *Con-*, *contra-*, *de-*, *dis-*, *in-*, *im-*, *il-*, *ir-*, *pre-*, *pro-*, *re-*... are examples of prefixes. Suffixes are *-an*, *-or*, *-ian*, *-ic*, *-ive*, *-ty* and *-y* (Lass, 2000, pp. 378-379; Walker-Esbaugh, McCarthy, Sparks, 2004, pp. 92-93). Also, there are affixes which are borrowed from Greek. For example, *anti-*, *auto-*, *bio-*, *bi-*, *geo-*, *hyper-*, *micro-*, *mono-*, *neo-*, *proto-*, *pseudo-* and *thermo-* are prefixes, while *-ism*, *-ist*, *-ize*, *-izem*, *-graph*, *-gram*, *-logue*, *-logy*, *-meter*, *-oid*, *-phobia* and *-phone* are suffixes (Green, 2008, pp. 72-73). Lass (2000) added that there are also affixes which are borrowed from French. He stated that they are basically derived from Romance Latin and Greek, hence, they have little influence in English. For instance, suffixes *-ette* and *-esque* (p. 393).

1. 8. 2. Types of Affixes

Yule (2014) declared that there are three types of affixes: prefixes, infixes and suffixes (p. 57).

1. 8. 2. 1. Prefix

Brown (2006) defined a prefix as an affix that precedes its base (p. 85). Providing more details, Scott (1996) stated that a prefix is a group of letters that, when added to the beginning

of a base word, create a new word or form of the word. The prefix “*in*” means “*not*”, thus, the term inactive means “*not active*”. This prefix has some variations as follows:

- If the root begins with an “*r*”, the “*in*” becomes “*ir*” like in “*irregular*”.
- When the base word starts with an “*l*”, the “*in*” changes into “*il*” as “*illegal*”.
- The “*in*” in stems beginning with an “*m*” or a “*p*” becomes “*im*” as in “*immoral*” (p. 8).

1. 8. 2. 2. Infix

Brdar (2017) defined infix as a broad term for an affix that is inserted into the stem, thus, separating it into two parts, resulting in a discontinuous root or base (p. 17). Alhaj (2016) added that an infix is a word component which is added to the middle of a root in order to create new word (p. 15). Yule (2014) stated that infix is not used in English, but it exists in other languages. For example, Halle*blody*lujah! Absogod*d*amlutely! (p. 57).

1. 8. 2. 3. Suffix

Rasinski (2013) defined a suffix as a root that comes at the end of a word. The last *-ion* in the word *retraction* is a suffix that signifies “*act of, state of*” (p. 5). Scheunemann (2013) added that suffixes are clusters of letters that are added to the end of words and can have many meanings. An example of suffixes is *-ed* in “*retrained*” and it means that the action has already occurred (p. 5).

Section Two: English Affixation as Arabic-based

2. 1. Definition of Phonology

Lass (1984) declared that phonology, in broad terms, is the branch of linguistics that deals with the sounds of language. More specifically, phonology has to do with the function, behaviour and organization of sounds as linguistic items, contrasted with phonetics, which is a more neutral study of sounds as physical phenomena and the physiological, anatomical, neurological and psychological properties of humans that make them (p. 1). Roach (2009) added that phonology is the study of phonemes' function in language and the relationships between different phonemes. In other words, it is the examination of language sounds' abstract side (p. 35). Odden (2005) specified that phonology is the study of language sound structure, as opposed to sentence structure (syntax) or word structure (morphology) or how languages develop through time (historical linguistics) (p. 2).

2. 2. Definition of Morpho-phonology

Morpho-phonology is a field of linguistic theory that explores how allomorphs are phonologically expressed. Morpho-phonology is an interaction between these two disciplines of linguistics, phonology and morphology. In other words, morpho-phonology might be viewed as a separate branch of linguistics with its own theoretical features and rules, or as an integration of phonology and morphology (Mürter, 2010, p. 3).

2. 3. Definition of Cross-linguistic Morpho-phonology

Dib and Yadri (2021) defined Cross-linguistic Morpho-phonology as the indication of the interaction that has already been exploited to construct the possible English lexis (p. 27).

It is useful in this study to investigate the morphological and phonological changes that have affected English affixation through exposing embedded Arabic meanings in English affixes.

2. 4. Areas of Cross-linguistic Morpho-phonology

Dib and Yadri (2021) mentioned that Cross-linguistic Morpho-phonological analysis is the analytical investigation of present active relationships between Arabic and English at the morphological and phonological levels (p. 27).

2. 4. 1. Definition of Cross-linguistic Morphology

As Dib and Yadri (2021) stated, the morphological system proposed to have ruled the evolution of Arabic roots into English words is examined analytically in this subsection. As a result, this system could primarily be revealed through representations of structural alterations that occurred at the level of English word-formation. The latter appears to follow a set of fundamental rules, which would explain the existing semantic relationship between English lexical items and their Arabic roots. Understanding what anticipated language shift would necessitate deriving the fundamental 'rules' or methods to utilize in potentially transforming any given Arabic root into a new English word. The technique of extracting such rules is not intended to be exhaustive for numerous restricting variables, which would necessitate selecting only a few of the most significant ones (p. 27). Affixes are part of English vocabulary, thus, they should have origins in Arabic and conceal roots with original embedded meanings.

2. 4. 1. 1. Sample Transition Rules from Arabic to English

As it is mentioned in Dib and Yadri's work (2021), it is necessary to follow the basic rules of cross-linguistic morpho-phonology to analyse roots using CLMPA. Hence, because of

numerous constraining factors, only a small number of the most important rules were selected (p. 27). Accordingly, the rules that serve the analysis of affixes are selected and used.

2. 4. 1. 1. a. Final feminine “t”

The final “t” in English words, both roots and affixes, is considered as a “feminine marker”. This suggests that these words, mainly affixes ending with “t”, are feminine.

For example: Harpist → مرح الشيطان

After vowels omission (a and i); /h/ → /ه/, /r/ → /ر/, and /p/ → /م/ because if /p/ → /b/ and /b/ → /m/ so /p/ would be /m/, if it is read from right to left the root becomes مرح (*fun*). The suffix *-ist*; after dropping the vowel (i), /s/ → the first letter of “*Satan*”, /t/ stands for the feminine genre of *Satan*. Thus, ‘harpist’ is consequently perceived as مرح الشيطان (*devil’s fun*).

2. 4. 1. 1. b. Morpheme ‘d’ as Arabic Feminine ‘t’

Example: Blocked

English past morpheme [d] with its three allomorphs, [-d], [-id], and [-t] would be assimilated as the Arabic [-ت] as in the word “*blocked*”:

After vowels omission, the root *block* is transliterated as “*بلقى*” while the suffix “*-ed*” is transliterated as the Arabic feminine “*t*”, thus, the word *blocked* is transliterated as “*بلفت*”, i.e., shut

2. 4. 1. 2. Structural Order

2. 4. 1. 2. a. From Left to Right

Examples:

- Co-friend:

The prefix *Co-* /kəʊ/ is transliterated as follows: /c/→/س/ while the diphthong /əʊ/→/وء/ resulting *سوء* (evil), reading it from left to right. The root *Friend*, after omitting the vowels (i and e) and the intrusive nasal /n/, /frd/ is transliterated then as *فرد* (an individual), contrasting its English sense. Thus, *Co-friend* is transliterated as *فرد سوء* (an evil individual).

- Diverse

The word ‘diverse’ is a complex word that contains a prefix, *di-* /daɪ/, and the root *verse* /vɜːs/. Reading the prefix *di-* from left to write gives “دأي” while “verse” is transliterated as “فرش”, hence, *diverse* is transliterated as “فرش الدأي” (to spread trickery).

Note that “di-” also evokes Satan’s enterprise

- Belie

The prefix *be-* in the word ‘belie’ is transliterated as “بي” referring to “Satan” from the Arabic expression “هي بن بي” (the Antichrist). The root lie /laɪ/ is transliterated as “لأي” hence, *belie* would give “لأي بي”, i.e. Satan’s distortion or lie.

- Profession

Pro /prə/ is transliterated as “برع” (opposing بالله), while *fession* /fefən/ is transliterated as “فش” (probagation). Note that the suffix “-ion-” is transliterated “عي”, uncovering, then, “profession” as “فش عي برع”, i.e. spreading incapacity by Ra.

- Charity

The word *charity* is a complex word; after omitting vowels in the root “*chare*” it becomes /ʃr/ which is transliterated as “شر” while the suffix “ity”, read from left to right, is transliterated as “أتي”, hence, “أتي شر” (misbehave).

2. 4. 1. 2. b. From Right to Left

- Senator

The root *Senate*, after vowels omission becomes /snt/ which is transliterated as ‘سند’. The suffix *-or* is the transliteration of ‘رع’ (Ra) reading it from right to left. Consequently, ‘*Senator*’ is ‘سند رع’ (supported by Ra).

2.4.2. Definition of Cross-linguistic Phonology

This section depicts the phonological system that is considered to have ruled the transition of Arabic into English. This system is demonstrated by the phonological change that occurs at this level. The latter is represented by a large table that explain the sound changing from Arabic to English (Dib & Yadri, 2021, p.30).

Table 01: Some Letter Change from Arabic into English

	أ	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ	ع	غ	ف	ق	ك	ل	م	ن	ه	و	ي	
A																*												*	
B																												*	
C																							*	*					*
D																												*	
E																												*	
F																												*	
G																												*	
H																											*	*	
I																											*	*	
J																											*	*	
K																											*	*	
L																											*	*	
M																											*	*	
N																											*	*	
O																											*	*	
P																											*	*	
Q																											*	*	
R																											*	*	
S																											*	*	
T																											*	*	
U																													
V																											*	*	
W																											*	*	
X																											*	*	
Y																											*	*	
Z																											*	*	

(Dib & Yadri, 2021, p. 31).

The above table illustrates the transition of English and Arabic letters pronunciation. It shows the way Arabic letters are converted in English, the multiple Arabic pronunciations of some English letters, and only one or two Arabic sounding of some English letters.

2.4.2.1. Sample Phonological transition rules from Arabic to English

2. 4. 2. 1. a. ‘On’ Corresponding to ‘Double Dhammah’

Example: Civilization

The root *civilize* /'sɪvəlaɪz/, after vowels omission becomes /svlɪz/; /s/→/س/, /v/→/ف/, /l/→/ل/, and /z/→/س/ by which /svl/ is transliterated to ‘سفل’ while /s/ refers to the first letter of ‘Satan’ (شيطان). The suffix *-ation* /eɪʃən/ is transliterated as ‘آتي’.

2. 4. 2. 1. b. Dropping Intrusive /l/

Example: Multimedia

The prefix *Multi-*, after omitting the vowels (u and i) and intrusive /l/, becomes /mt/; /m/→/م/ and /t/→/د/ resulting “مد”. The root *media* /'mi:diə/ is transliterated as ‘مذياع’. Hence, multimedia is transliterated as ‘مد المذياع’ meaning ‘*media extension*’.

Conclusion

In this chapter, general presentation of some theoretical aspects of morphology, phonology and cross-linguistic morpho-phonology are presented, showing the interaction of phonology with, another linguistic branch, morphology which are levels of Cross-linguistic Morpho-phonology, composing Cross-linguistic Morpho-phonological Analysis technique that helped, in this specific study, to analyse the morphological and phonological change affecting Arabic meaning in the course of the formation of English affixes. The technique

used to analyse the morpho-phonological change (CLMPA) is based on a number of basic rules that would expose the existing semantic correspondence of English affixes and their Arabic origins.

Chapter Two:

Field Work

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Chapter Two: Field Work

Introduction

The present chapter deals with the practical part of the study. The latter aims at investigating students' perception of English affixation as Arabic-based. It uses CLMPA as executed in this chapter. In fact, this chapter covers the research methodology followed in data collection, starting with a description of the population and its sample targeted by administering the questionnaire. Then, provides analysis and interpretation of the data collected to answer the research questions and to test the hypothesis of this study.

2.1. Student Questionnaire

According to Sakharkar (2023), a questionnaire is a research tool that is used to gather data on a specific topic. It consists of a series of questions or other prompts that are designed to elicit information from respondents (p. 54). Predefined prompts, in the form of options, have been relied on to design a questionnaire test, for which they are suitably adopted, serves to meet the requirements of this specific study and enables to gather the envisioned data.

2.1.1. Population and Sampling

The population of this sampling is Master Two students of the department of English at Mohammed Seddik Ben Yahia University. A sample of 28 students has been randomly selected among this population to answer the designed questionnaire via Google forms.

2.1.2. Tools of Research

In order to test the study's hypothesis, data are collected through the use of an online questionnaire test targeting students' perception of the embedded Arabic meaning in the considered English affixes. This online questionnaire is handed to 28 Master Two students at the University of Mohammed Seddik Ben Yahia at the department of English.

2.1.3. Administration and Description of Students' Questionnaire

The designed questionnaire consists of 20 prompts arranged in two parts: part one is entitled "Affix Meaning Identification", while part two is labelled "Cross-linguistic Morpho-phonological Analysis of Affixes". The first part tends to examine students' perception about English affixes' meanings through picking appropriate options controlled by 10 stimulating statements. The latter represent 10 randomly selected English affixes (five prefixes and five suffixes) from a pdf document entitled "Morpheme ML", chosen for contains a master list of English morphemes: prefixes, suffixes, and roots. The selection of affixes has obeyed to the randomisation procedure as illustrated below:

The considered source list of affixes contains 41 suffixes and 37 prefixes; so, we use numbers from one to 41 on tag papers. We adopt then the iterative mixing of those numbered tags to pick one of them at a time. The operation has been repeated 10 times to get five prefixes and five suffixes, judged sufficient because of temporal and practical restrictions of the study.

The second part containing 10 prompting statements investigates the students' perception of CLMPA of the 10 selected affixes. In this part, CLMPA of each affix, assumed to expose the semantically Arabic-based root, is presented to the students asking them to agree or disagree on the proposed analysis (CLMPA).

2.2. Data Analysis and Interpretation

The results derived from the students' choices of the 20 arranged statements of the questionnaire have been first analysed and presented in tables to show both percentages and numbers of the students who have identified affixes meanings in 'Affix Meaning Identification' part, and then estimate the extent to which CLMPA technique implementation has affected students' perception of the meaning of English affixes in the second part. In the end, these same results have been interpretatively considered with the attempt of explaining the students' responsive perceptions.

2.2.1. Part One: Affix Meaning Identification

2.2.1. A. Prefixes

Responses to Item 01: *Co-* signifies "Together, Mutually, in common", or "سَوَاء", equivalent to "evil"

Table 01

Students' Identification of the Meaning of "Co-"

Options	Number	Percentage
"Together, mutually, in common".	23	82.14%
"سَوَاء", equivalent to 'evil'".	05	17.86%
No answer	00	00%

The results in the above table indicate that 82.14% of the students have opted for “*Together, mutually, in common*” while 17.86% have selected “سَوء”. The majority of the students have opted for the conventional English lexical meaning, suggesting their possession of a linguistic background knowledge of “Co-” reminding of what is indicated in dictionaries. The 17.86% category of students seems to realise the existing phonemic similarity between “Co-” and “سَوء”.

Responses to Item 02: Di- signifies “*Two, double, twice, twofold*”, or “الدَّائِي, which equals ‘cheating’”

Table 02

Students’ Identification of the Meaning of “Di-”

Options	Number	Percentage
“ Two, double, twice, twofold ”.	23	82.14%
“الدَّائِي, which equals ‘cheating’”.	05	17.86%
No answer.	00	00%

The results in table 02 show that 22 students (78.57%) have chosen “*Two, double, twice, twofold*”. That is to say, the majority of the students seem to activate the English lexical meaning in the prefix “Di-”. The other six students, representing 21.43% have considered the second option; “Di-” as “دَائِي”, seemingly, having assimilated “Di-” as “دَائِي” because of their phonological structures.

Responses to Item 03: *Be-* signifies “About, around, on all sides”, or “الشيطان (بي)”

Table 03

Students’ Identification of the Meaning of “Be-”

Options	Number	Percentage
“About, around, on all sides”.	23	82.14%
“الشيطان (بي)”.	05	17.86%
No answer.	00	00%

Table 03 shows 82.14% of participants have opted for “*About, around, on all sides*”, while 17.86% of them have chosen “الشيطان (بي)”. That is, most of them, 23 representing 82.14%, once more, have used their background that the first option is the meaning of “Be-”. However, five students who represent 17.86% have been driven by the similarity between the English prefix “Be-” and “بي”.

Responses to Item 04: *In-* signifies “Not, opposite of, without”, or “إنّ, equivalent to ‘if’”

Table 04

Student’s identification of the Meaning of “In-”

Options	Number	Percentage
“Not, opposite of, without”.	21	75%
“إنّ, equivalent to ‘if’”.	07	25%

The results show that three-quarters of the participants (75%) have identified “*Not, opposite of, without*” as the meaning of “In-” while 25% have chosen “*إن*”. The obtained results indicate that the first option is the appropriate meaning of “In-” for most of the students, whereas 7 students, i.e., 25% have opted for “*إن*” because of the morphological similarity of “In-” and “*if*”.

Responses to Item 05: *Pro-* signifies “*Forward, forth, toward the front*”, or “*بِرَع* equivalent to ‘by Ra’ (by Satan)”

Table 05

Students’ Identification of the Meaning of “Pro-”

Options	Number	Percentage
“ Forward, forth, toward the front ”.	22	78.57%
“ بِرَع, equivalent to ‘by Ra’ (by Satan) ”.	06	21.43%
No answer.	00	00%

Table 05 demonstrates that 22 students (78.57%) have identified the meaning of “Pro-” as “*Forward, forth, toward the front*”. However, six students representing 21.43%, have opted for “*بِرَع equivalent to ‘by Ra’ (by Satan)*”. Accordingly, most of the participants seem to have applied their linguistic knowledge about the prefix “Pro-”, while six students may have been driven for the second choice because of the morphological similarity between “Pro-” and “*بِرَع*”.

2.2.1. B. Suffixes

Responses to Item 01: -ish signifies “The nature of, the character of”, or “شيءٍ equivalent to ‘Satan’”

Table 06

Students’ Perception of the Meaning of “-ish”

Options	Number	Percentage
“The nature of, the character of”.	23	82.14%
“شيءٍ, equivalent to ‘Satan’”.	05	17.86%
No answer.	00	00%

As shown in the table above; the English lexical meaning has been selected by 23 students (82.14%) while the other five students (17.86%) have selected the Arabic meaning “شيءٍ equivalent to ‘Satan’”. The results show that the majority of the students have identified the English lexical meaning because of their background linguistic knowledge related to the meaning of “-ish”. However, five students seem to realise the Arabic meaning “شيءٍ” of the suffix “-ish”.

Responses to Item 02: -or signifies “Quality, state, or condition”, or “رَع” equivalent to ‘Ra’ (Satan)”

Table 07

Students’ Perception of the meaning of the suffix “-or”

Options	Number	Percentage
“Quality, state, or condition”.	23	82.14%
“رَع, equivalent to ‘Ra’ (Satan)”.	05	17.86%
No answer.	00	00%

This table shows that 82.14% of the students have chosen “*Quality, state, or condition*” as the meaning of “-or”, whereas 17.86% have selected the Arabic meaning “رَع”. These results suggest that although most of the students have ticked the conventional English meaning of this suffix, there are five students (17.86%) who have realised the similarity between “-or” and “رَع”. This may be as the result of students’ awareness which has been developed by interested teachers in the field.

Responses to Item 03: -ive signifies “Pertaining to, tending to, doing, serving to do”, or “بې” equivalent to ‘Be’ (Satan)”

Table 08

Students’ Perception of the meaning of the suffix –ive

Options	Number	Percentage
“Pertaining to, tending to, doing, serving to do”.	23	82.14%
“بې, equivalent to ‘Be’ (Satan)”.	05	17.86%
No answer.	00	00%

Together with the two previous tables’ results, these of this one are identical. That is to say, 82.14% have plumped for “*Pertaining to, tending to, doing, serving to do*” as the adequate meaning of “-ive”, however; 17.86% have opted for “بې”. These results reveal that the majority of the students opted for the English lexical meaning because of their prior linguistic knowledge of this suffix, while the others may have been suggested that “بې” is the appropriate one.

Responses to Item 04: *-ation* signifies “State, condition, or action”, or “أَنْتِي” equivalent to “doing”

Table 09

Students' Perception of the Meaning of the Suffix -ation

Options	Number	Percentage
“State, condition, or action”	22	78.57
“أَنْتِي, equivalent to “doing”.	05	17.86%
No answer	01	3.57%

According to the above table, the percentage 78.57% represents the students who have identified the English lexical meaning of the considered suffix, whereas 17.86% represents those who have assimilated “أَنْتِي” as the meaning of “-ation”. This proposes that the majority of the students have selected “State, condition, or action” because of their linguistic background of the meaning of the suffix “-ation”. However; 17.86% of the students seem to be driven by the existing formal similarity between “-ation” and “أَنْتِي”. One student (3.57%) has decided not choose any meaning maybe because s/he was confused.

Responses to Item 05: -al signifies “The doing”, or “لا, equivalent to ‘not’”

Table 10

Students’ Perception of the Meaning of the Suffix -al

Options	Number	Percentage
“The doing”.	21	75%
“لا, equivalent to ‘not’”.	06	21.43%
No answer.	01	3.57%

The results indicate that 75% of the students have opted for “*the doing*”, 21.43% of them have chosen “لا, equivalent to ‘not’”, while one student has not tick any option. This means that the majority of the students believe that the suffix “-al” signifies “the doing”, whereas six students seem to advocate the Arabic meaning “لا”.

2.2.2. Part Two: The Effect of CLMPA on Students' Perception of English Affixes Meaning.

2.2.2. A. Prefixes

Responses to Item 01: *In co-, pronounced /kəʊ/, /k/ has replaced /s/ in the prefix root i.e.*

سوء pronounced as /səʊ/, resulting in Co-.

Table 11

The effect of CLMPA on Students' Perception of "Co-"

Options	Agree	Disagree	Both
Number	20	07	01
Percentage	71.43%	25%	3.57%

The above table shows students' perception of "co-" meaning after its analysis through CLMPA. The results show that 20 students, representing 71.43%, have agreed on the second option after analysing "سوء" as the meaning of "Co-". However, seven students (25%) have disagreed, and one student (3.57%) has selected both agree and disagree. This means that, CLMPA has affected the perception of 20 students (71.43%), who have agreed, by uncovering the involvement of the Arabic meaning, i.e., the semantic meaning "سوء" of "Co-". While the other seven students representing 25%, who have disagreed, have not accepted that there is an Arabic involvement in the prefix "Co-". The student who has agreed and disagreed at the same time is inconsistent.

Responses to Item 02: In *di-*, pronounced /daɪ/, /aɪ/ contains a melted “hemza” = همزة as in /daɪ/ (دَائِي) whose root is دَائِي in Arabic signifying “deceiving”.

Table 12

The effect of CLMPA on Students’ Perception of “Di-”

Options	Agree	Disagree	Both
Number	20	08	00
Percentage	71.43%	28.57%	00%

The figures in the table above illustrate that 20 students (71.43%) have opted for “agree”, while eight students (28.57%) have disagreed. The reason that most of the students have perceived “Di-” as “دَائِي” can rightly be read as CLMPA having affected these students’ perception. Thus, the transliteration of “Di-” has helped students recognize the Arabic root “دَائِي” and what is semantically associated with it. Nonetheless, eight students (28.57%) have not appreciated the CLMPA of “Di-”.

Responses to Item 03: *Be-*, pronounced /bi:/, represents “the state of being”, i.e. (شَطَطٌ) (شَطَطٌ) equivalent to “بِي”, derived from the expression (هِيَ بِنُ بِي), which stands for “The Antichrist Son of Satan”.

Table 13

The effect of CLMPA on Students' Perception of “Be-”

Options	Agree	Disagree	Both
Number	21	07	00
Percentage	75%	25%	00%

In table 13, 21 students representing three-quarters (75%) of the participants have agreed on “بِي” as equivalent to “Be-”, whereas the other quarter (seven students) have disagreed. Accordingly, CLMPA has helped students perceive the bond between “Be-” and “بِي”, derived from the Arabic expression (هِيَ بِنُ بِي) which qualifies someone whose parenthood is unknown like “The Antichrist”, son of Satan. In other words, owing to its Arabic transliteration, the prefix “Be-” is interestingly associated with the meaning embedded in the proposed Arabic root. However, 25% of them have resisted the effect of the profound analysis.

Responses to Item 04: *In-*, pronounced /ɪn/ and transliterated as “إنّ”, represents in Arabic a non-accomplished condition equivalent to non-accomplishments in “if”.

Table 14

The effect of CLMPA on Students' Perception of “In-”

Options	Agree	Disagree	No answer
Number	21	06	01
Percentage	75%	21.43%	3.57%

As displays in the table 14, 21 students (75%) have agreed on the Arabic meaning “إنّ” of the English prefix “In-”. According to the results above, the perception of 21 students (75%) has risen because of the morphological similarity between “إنّ” and “In-”; the former represents a non-accomplished condition equivalent to non-accomplishment in “if”. Although CLMPA has facilitated the recognition of “In” as “إنّ”, six students (21.43%) have disagreed with the given analysis. Apparently, the analysis has not induced those students to perceive the many-sided striking similarities between “in-” and “إنّ”.

Responses to Item 05: *Pro-*, pronounced /prə/, is a combination of "p" and "ro" which are respectively allomorphs of "Be" (بِي) and "Ra" (رَع), consequently *Pro-* would be uttered "برَع" opposite of "بِالله", and thus, suggests the involvement of Satan (الشيطان).

Table 15

The Effect of CLMPA on Students' Perception of "Pro-"

Options	Agree	Disagree	Both
Number	21	07	00
Percentage	75%	25%	00%

The results in table 15 show that 21 students (three-quarters) representing 75% have agreed on the Arabic "برَع" root meaning of "Pro-", whereas seven students have disagreed. the majority of students (75%) have been able to assimilate the Arabic "برَع" to the English prefix "Pro-" through to CLMPA. That is to say, the latter has managed to clarify the blurred significance through advocating that "Pro-"/Prə/ is a combination of "P" and "Ro" which are respectively allomorphs of "Be" and "Ra". Consequently, "برَع" is the transliteration of "Pro-", which is the opposite of "بِالله"; and so suggesting the direct involvement of Satan. However, 25% of the participants seem not to comprehend the previous analysis, and so rejecting "برَع" as the Arabic buried meaning of the prefix.

2.2.2. B. Suffixes

Responses to Item 01: *-ish* is pronounced /ɪʃ/. After vowel omission, it would refer then to the first letter of Satan (شيطان). The beginning of “شيطان”, i.e. /ʃið/, is transliterated as شِي meaning “burning”; thus, both forms of analysis lead to involvement of Satan.

Table 16

The effect of CLMPA on Students' Perception of “-ish”

Options	Agree	Disagree	Both
Number	25	03	00
Percentage	89.29%	10.71%	00%

The results reveal that 25 students (89.29%) have agreed on “شِي” as semantically related to “-ish”, while only three students (10.72%) have disagreed. In fact, almost all students sustain the CLMPA of “-ish”. That is to say, “-ish” /ɪʃ/, after vowel omission, becomes /ʃ/ which refers then to the first letter of Satan (شيطان). More importantly, if read from right to left (Arabic order), it is transliterated as “شِي” /ʃið/, evocative of burning, or the first two sounds “شِي” of “شيطان”. Thus, both forms of analysis lead to involvement of Satan. However, those three students (10.72%) have not successfully assimilated CLMPA of “-ish”, which may be the reason of their disagreement.

Responses to Item 02:-or, pronounced /ər/, is an allomorph of “Ra”, realised as an inversion of “Ro” and denoting an “evil state”, i.e. “شَطَط”, and thus, Satan.

Table 17

The effect of CLMPA on Students’ Perception of “-or”

Options	Agree	Disagree	Both
Number	21	07	00
Percentage	75%	25%	00%

As noticed in table 17, three-quarters (75%) have agreed on the suffix “-or” meaning “عُجْ”, whereas a quarter (21%) have disagreed. These results prove that the perception of most of the students has been affected by CLMPA of “-or” through easily assimilating the considered as an allomorph of “Ra”; realised as inversion of “Ro” and denoting an “evil state”, i.e. “شَطَط”, thus, Satan. However, seven disagreeing students seem not (21%) to have recognized the inversion in “-or” as a cover up of “Ro”.

Responses to Item 03: *-ive*, pronounced /ɪv/, is transliterated as “بِي” when inverted. Without its vowel, it is “b” equivalent to the Arabic letter “ب”. “B” or “Be”, both sound as “بِي” in Arabic, reminding of Satan.

Table 18

The effect of CLMPA on Students' Perception of “-ive”

Options	Agree	Disagree	Both
Number	20	08	00
Percentage	71.43%	28.57%	00%

In the above table, 20 students (71.43%) have agreed on “بِي” as the Arabic meaning embedded in “-ive”, while eight students (28.57%) have disagreed. Analytically, the English suffix “-ive”, once its vowels eliminated, unveils ‘B’, i.e. a mere other realisation of “بِي”, or accurately, Satan. The performed CLMPA for the considered suffix is, however, unassimilated by 28.57% of the students who have disagreed.

Responses to Item 04: -ation, pronounced /eɪfən/, whose /t/ in “-ation” directly reminds of the sound “ت” in Arabic. The transliteration of “-ation” would give *أَتِّي*, signifying “executing”.

Table 19

The effect of CLMPA on Students' Perception of “-ation”

Options	Agree	Disagree	Both
Number	21	06	01
Percentage	75%	21.43%	3.57%

From the table above, 21 students (75%) have agreed on the embedded Arabic meaning “أَتِّي” in the suffix “-ation”. however, six students (21.43%) have disagreed, and one student (3.57%) has selected both “agree” and “disagree”. According to this answers, the perception of three-quarters of the students (75%) has increased compared to the first part clearly owing to the CLMPA of “-ation”. That is CLMPA has enabled students to assimilate “أَتِّي” as the transliteration of “-ation” signifying “executing”. The other six students (21.43%) have not perceived this analysis successfully, thus; they have not been convinced.

Responses to Item 05: *-al*, pronounced /əl/, is transliterated as “ل” reminds of its origin in Arabic “definite article”, but read from right to left, it suggests the negative “لا”, i.e. “no”, contradicting, as Satan does, the function of “ل”.

Table 20

The effect of the CLMPA on Students' Perception of “-al”

Options	Agree	Disagree	Both
Number	23	05	00
Percentage	82.14%	17.86%	00%

The above table shows that 23 students (82.14%) have agreed on “لا” as the Arabic meaning of “-al”, while only five students (17.86%) out of the whole involved participants have disagreed. The stated results denote that most of the students have succeeded in perceiving the transliteration of the suffix “-al” as “ل” which is read from right to left “لا”, suggesting the negative meaning i.e. “no”, contradicting the function of “ل”, distinctive of Satanic enterprise. However, five students (17.86%) have failed to assimilate the offered analysis of the specified.

Table 21: Comparing Students' Agreement of Affixes Arabic Meaning

Affixes	“Co-”	“Di-”	“Be-”	“In-”	“Pro-”	“-ish”	“-or”	“-ive”	“-ation”	“-al”
Agreement Percentage (%)	71.43	71.43	75	75	75	89.29	75	71.43	75	82.14
Affixes Total Agreement Percentage (%)	73.57				78.57					

The presented table compares the percentages of students' agreement about the Arabic basis of prefixes and suffixes. It shows that both prefixes “Co-” and “Di-” have a percentage of 71.43% unlike “Be-”, “In-” and “Pro-” which have 75%. Concerning suffixes, “-ish” has received 89.29% as a highest agreement percentage, followed by “-al” with 82.14%. “-or” and “-ation” have got 75% as an average percentage while “-ive” have got 71.43%. These results suggest that the majority of students have been convinced with the CLMPA of suffixes more than that of prefixes. This might be because students are familiar with most of the analysed suffixes such as “-ish”, “-al”, “-ation” and “-or” while prefixes “Co-” and “Di-” have got a lower percentage because they are less used than the other prefixes (“Be-”, “In-” and “Pro-”). This might be the reason why the total agreement percentage about suffixes (78.57%) is higher than that of prefixes (73.57%).

2. 3. Overall Analysis and Interpretation of Results

As a reminder, the present investigation sought to answer the following research questions:

- In what way are Master Two EFL students aware of the Arabic meaning embedded in English affixation?
- Does CLMPA affect Master Two EFL students' perceptions of English affixation?

2. 3. 1. Affix Meaning Identification

The data obtained from the student's questionnaire shows that, with all chosen affixes, the majority of students have opted for the first option which stands for the English lexical meaning of Affixes.

2. 3. 2. The Effect of CLMPA on Students' Perception of English Affixes Meaning

After providing students with CLMPA of each affix, the percentage of those students who used to opt for the English lexical meanings of affixes has decreased unlike the percentage of the students who used to choose the affixes' Arabic meaning which has highly increased. Thus, CLMPA has helped in changing Students' perception of English affixation as semantically Arabic-based and in exposing this embedded Arabic meaning.

2. 4. Pedagogical Recommendations

On the basis of the reported findings, researchers of this study recommend to:

- Incorporate CLMPA as a technique to expose the mutual intelligibility between Arabic and English languages.

- Include Phonology and Morphology as independent courses in English License program so that CLMPA can be mastered.
- Explore CLMPA effectiveness at exposing the Arabic meaning embedded in other English language aspects.
- Administer the questionnaire to more than 28 students so that more reliable data could be pointed.

2. 5. Limitations of the Study

The present study confronted some obstacles that harmed its successful implementation and resulted in certain limitations:

- Only two previous researches were conducted on CLMPA.
- The study would be better if it was done as an experiment, but because of time restriction, only a questionnaire test was used.
- Because of the students' disinterestedness in the field of CLMPA, some options, in the questionnaire, have negatively affected the results of this study.
- The questionnaire should be administered to more than 28 students.
- To generalize the study results, it would be better to rely on more than 10 affixes.

2. 6. Suggestions for Further Research

Based on the insights gained from this study, it is noteworthy to propose some recommendations for future research in the field of TEFL:

- Conducting an experiment would be more reliable to collect more accurate data on students' insights towards the effectiveness of CLMPA to expose the Arabic basis of English affixes.

- Future researchers are encouraged to investigate the effectiveness of CLMPA on other English language items.

The chapter in hand presents the practical part of the study and investigates students' perception of English affixation as semantically Arabic-based through using CLMPA. The Analysis of the students' questionnaire shows the noticeable change in students' perception after providing them with CLMPA of the ten affixes and thus, the effectiveness of CLMPA in exposing the Arabic meaning embedded in the English affixation.

General Conclusion

The present study investigates students' perception of the English affixation as semantically Arabic-based. This study comprises two parts, a theoretical and a practical one.

The theoretical part is divided into two sections. The First section puts under scrutiny morphology and its basic concepts while the focus was on English affixation. The second section exposes phonology, morpho-phonology, and cross-linguistic morpho-phonology with its two eras to shed light on CLMPA and its rules to analyse the activate associations between Arabic and English.

The practical part consists of only one chapter that is divided into two parts. The first part is devoted to affixes meanings identification by students; they try to guess whether the English lexical meaning or the Arabic meaning is appropriate for each affix. The second part is to find out whether the students' perception of Arabic basis of English affixation have changed or not through providing them with CLMPA of affixes. Even though students have linguistic backgrounds of English affixes meaning, CLMPA has succeeded in exposing the embedded Arabic meaning in English affixation and thus successfully changing students' perception.

Appendix

Student Questionnaire

Dear student,

We would be very grateful if you could answer this questionnaire designed to investigate students' perception of English affixation as semantically Arabic-based.

A) Part one: Affix Meaning Identification

Choose what you believe is appropriate below

A- Prefixes

1) **Co-** signifies:

Together, mutually, in common.

سوء, equivalent to “evil”.

2) **Di-** signifies:

Two, double, twice, twofold.

الدّاءِي, equivalent to “cheating”.

3) **Be-** signifies:

About, around, on all sides.

بِي, equivalent to “Satan”.

4) **In-** signifies:

Not, opposite of, without.

إنْ, equivalent to “if”.

5) **Pro-** signifies:

- Forward, forth, toward the front.
- بِرَع, equivalent to “by Ra” (by Satan).

B- Suffixes:

1) **-ish** signifies:

- The nature of, the character of.
- شَيْءٍ, equivalent to “Satan”.

2) **-or** signifies:

- Quality, state, or condition.
- رَع, equivalent to “Ra” (Satan).

3) **-ive** signifies:

- Pertaining to, tending to, doing, serving to do.
- بِي, equivalent to “Be” (Satan).

4) **-ation** signifies:

- State, condition, or action.
- أَتِي, equivalent to “doing”.

5) **-al** signifies:

- “The doing”.
- لَا, equivalent to “not”.

B) PART TWO: CROSS-LINGUISTIC MORPHO-PHONOLOGICAL ANALYSIS OF AFFIXES

Note:

1. Arabic is consonantal (only consonants are valid sounds); hence, vowels are omitted in Cross-linguistic Morpho-phonological Analysis of affixes.

2. For the purpose of affix meaning identification, in this questionnaire, “Be” and “Ra” should be assimilated as referring to evil entities aka, Satan.
3. “Bi”, “by”, “bo”, “ba”, and others, are considered allomorphs of the same morpheme “Be”, while “ri”, “ry”, “ro”, “re” and others are allomorphs of “Ra”, all representing Satan.
4. Transliterate means saying a word in another language sounds.

A) Cross-linguistic Morpho-phonological Analysis of Prefixes:

- 1) In **co-**, pronounced /kəʊ/, /k/ has replaced /s/ in the prefix root i.e. سَوَّء pronounced as /səʊ/, resulting in Co-.

Agree

Disagree

- 2) In **di-**, pronounced /daɪ/, /aɪ/ contains a melted “hemza” = همزة as in /daɪ/ (دَائِي) whose root is دَائِي in Arabic signifying “deceiving”.

Agree

Disagree

- 3) **Be-**, pronounced /bi:/, represents “the state of being”, i.e. (شَطَطُ بِي) , equivalent to “بِي”, derived from the expression (هِيَ بِنُ بِي), which stands for “The Antichrist Son of Satan”.

Agree

Disagree

- 4) **In-**, pronounced /ɪn/ and transliterated as “إِنْ”, represents in Arabic a non-accomplished condition equivalent to non-accomplishment in “if”.

Agree

Disagree

5) **Pro-**, pronounced /prə/, is a combination of "p" and "ro" which are respectively allomorphs of "Be" (بي) and "Ra" (ر), consequently Pro- would be uttered "برع" opposite of "بالله", and thus, suggests the involvement of Satan (الشيطان).

Agree

Disagree

B) Cross Linguistic Morpho-phonological Analysis of Suffixes:

1) **-ish** is pronounced /ɪʃ/. After vowel omission, it would refer then to the first letter of Satan (شيطان). The beginning of "شيطان", i.e. /ʃɪə/, is transliterated as شِي meaning "burning"; thus, both forms of analysis lead to involvement of Satan.

Agree

Disagree

2) **-or**, pronounced /ər/, is an allomorph of "Ra", realised as an inversion of "Ro" and denoting an "evil state", i.e. "شطط", and thus, Satan.

Agree

Disagree

3) **-ive**, pronounced /ɪv/, is transliterated as "بي" when inverted. Without its vowel, it is "b" equivalent to the Arabic letter "ب". "B" or "Be", both sound as "بي" in Arabic, reminding of Satan.

Agree

Disagree

4) **-ation**, pronounced /eɪʃən/, whose /t/ in “-ation” directly reminds of the sound “ت” in Arabic. The transliteration of “-ation” would give **أْتِي**, signifying “executing”.

Agree

Disagree

5) **-al**, pronounced /əl/, is transliterated as “ال” reminds of its origin in Arabic “definite article”, but read from right to left, it suggests the negative “لا”, i.e. “no”, contradicting, as Satan does, the function of “ال”.

Agree

Disagree

Résumé

La présente étude vise à enquêter la perception des étudiants sur l'affixation Anglaise comme sémantiquement Arabe- basée en utilisant la technique d'analyse morpho-phonologique interlinguistique. L'objectif que cette recherche sert à réaliser est d'explorer différentes visions, perçues par les étudiants de deuxième année Master EFL à l'Université Mohammed Seddik Ben Yahia-Jijel, sur la base Arabe de la signification des affixes Anglaises. Selon ce but là, cette recherche émet l'hypothèse que si les étudiants de deuxième année Master EFL apprenaient et connaissaient la technique d'analyse morpho-phonologique interlinguistique, ils réaliseront la signification Arabe intégrée aux affixes Anglaises. L'étude actuelle adopte l'approche descriptive car elle décrit et étudie la perception des étudiants de la base Arabe des affixes Anglaises. Pour tester cette hypothèse, un questionnaire teste a été administré à 28 parmi 140 étudiants de deuxième année Master EFL étudiants du département d'anglais. Après l'analyse et l'interprétation des données, les résultats obtenus ont montré que le pourcentage de perception des étudiants à la base sémantique Arabe des affixes Anglaises augmentait après les avoir exposés à l'analyse morpho-phonologique interlinguistique, alors l'hypothèse susmentionnée a été confirmée. Selon les résultats obtenus, quelques recommandations et suggestions pour des recherches futures sont proposées.

ملخص

تهتم الدراسة الحالية بتقصي تصور الطلاب للتذليل في اللغة الإنجليزية على أنه ذو أصل دلالي عربي من خلال استخدام تقنية التحليل اللغوي المورفولوجي ما بين اللغتين. يهدف هذا البحث إلى استكشاف مختلف رؤى طلاب السنة الثانية ماستر لغة إنجليزية –كلغة أجنبية- في جامعة محمد الصديق بن يحيى -جيجل- حول الأصل العربي لمعاني اللواحق الإنجليزية. وبناء على ذلك، يفترض البحث الراهن أنه إذا تم تدريس طلاب السنة الثانية ماستر لغة إنجليزية –كلغة أجنبية- وإطلاعهم على تقنية التحليل اللغوي المورفولوجي ما بين اللغتين، فسيدركون المعنى العربي المضمن في لواحق اللغة الإنجليزية. تعتمد الدراسة الحالية المنهج الوصفي كونها تصف ووتتقصى إدراك الطلبة للأصل العربي للواحق في اللغة الإنجليزية. لاختبار هذه الفرضية، تم إجراء استبيان اختباري ل 28 من أصل 140 طالبا من طلبة السنة الثانية ماستر لغة إنجليزية – كلغة أجنبية- في قسم اللغة الإنجليزية. بعد تحليل البيانات و تفسيرها، أظهرت النتائج أن نسبة إدراك الطلبة للأصل الدلالي العربي للواحق الإنجليزية قد تزايدت بعد تعريفهم للتحليل المورفولوجي الفونولوجي ما بين اللغتين، ومن ثم، تم تأكيد الفرضية المذكورة أعلاه. على ضوء هذه النتائج، تم طرح بعض التوصيات والاقتراحات لمزيد من البحث.