

# Ferdinand de Saussure's Langue/Parole Binary in the Quran

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Ferdinand de Saussure's langue/parole binary is considered one of the greatest contributions to modern linguistic theory. This study sets forth the idea that the binary opposition Saussure proposes is much similar to the distinction in the holy book of Islam, the Qur'an, between 'language', 'langue', and 'parole', only minus scholarly and scientific linguistic theorization, which the present research aimed to provide. The study points out in the Quranic discourse a procedural distinction between langue and parole and, further, found instances in the Quran, narrative chapters in particular, that offered a model of the individual use of language (parole) in the framework of the common shared language (langue). The study investigates the significance and representation of langue/parole binary in the Quran from the perspective of Saussurian structuralist perspective and, through a semiotic analysis, reveals that the ancient Arabic text lends itself to a modern-day scientific reading.

**Key words:** *Langue / parole binary, linguistic theory, Quran, Ferdinand de Saussure*

## Introduction

Linguistics, as a modern scientific field, could be said to have started in the early twentieth century with the Geneva School and the work of its most prominent figure Ferdinand de Saussure. Saussure's notable aids and students who contributed to the formation and development of this school include figures such as Charles Bally, Albert Sechehaye, Serge Karcevski and, Albert Riedlinger. The work of the Geneva School constitutes a break from Historical Linguistics and the Functional School, known as Prague School whose pioneers were Roman Jakobson and André Martinet. The school pioneered modern structural linguistics, which subsequently took many directions, with outstanding contributions such as the 'distinctive feature theory' and the concept of 'minimal pairs', introduced by the founder of American phonology, Nikolay Trubetsky, the work of the Formal School known as the Copenhagen School or the Louis Hjelmslev School and the Social or Contextual School in London, and schools that emerged in America such as Sapir School, the Distributive School of Bloomfield, Transformational Generative School of Chomsky

and his disciples Katz, Fodor, Postal, etc. The emergence of these schools, and their burgeoning complementary work, revolutionized their historical precedent, which had adopted a rigid, diachronic and deductive approach to the study of language, towards, first, an empirical, synchronic and inductive one and, ultimately, a reconciliatory and eclectic approach to the study of language. Noam Chomsky's distinction between 'performance' and 'competence' was also a great contribution to contemporary linguistics. Competence consists in the insight of the language by holding the role of a perfect speaker-listener, where the ungrammatical or psycholinguistic aspect does not create a negative impact on the homogenous speech community (Patrick, 2001). Performance, on the other hand, involves the real use of competence in palpable interactional circumstances. According to Dufva (1992), since natural speech generally demonstrates irregularities that occur due to the complete fluctuations of rules, false start and errors, generative linguistics holds competence as central to the functioning of competence/performance binary. However, it is through the emergence of new trends in linguistics during the early seventies that the attributes of language can be demonstrated with respect to the interaction of the social context and linguistic form. Roland Barthes is another prominent figure in modern semiology who further developed the notion of Saussure's fundamental system of langue/parole. He also drew on, and advanced, Saussure's signification theory (the signifier and the signified) and the arbitrariness of signs. According to Barthes, human beings do not talk directly about reality but employ signs as a reference to certain rules. He uses the term 'myth' to define the signifier and the signified as the admixture of signs that develop a signifier in the semiotic system. For a Quranic interpretation, Barthes' idea of myth can also be applied, which/but is not the focus of the current research (Vajravelu, 2018).

### **De Saussure's Binaries of "Langue & Parole": Definition**

There are two primary components of language according to Ferdinand de Saussure and modern structuralism. They are langue and parole. Langue consists in the homogeneous social product that has the potential of speech and is comprised of distinctive linguistic attributes and is defined as the normal and traditional social product of the faculty of speech which will be accumulated in every individual's brain in the speech community after listening to many speeches. Langue is explained by Saussure by the analogy he makes between langue and similar copies of the same dictionary issued for every individual. Parole, on the other hand, indicates the noticeable indication of this faculty. According to Barman (2014), since parole is by nature heterogeneous, it indicates the defective reflections that have been involved in the structure of the language and, thus, Saussurian linguistics gravitated to the study of langue. Saussure himself emphasized the importance of langue in the langue/parole binary as he saw the former as homogenous, social, essential and self-contained and the latter as erroneous, heterogeneous and distinctive concluding that parole indicates just an incomplete and defective reflection of an underlying system. The prominent Saussurian structuralist, Searle (1969), voices the same opinion when he writes, "an adequate study of speech acts is a study of langue." According to Chapman (2009), "langue denotes a system of internalised, shared rules governing a national language's vocabulary, grammar, and sound system" while parole "designates actual oral and written communication by a member or members of a particular speech community", making Saussure conclude that "scholarship should focus on investigating the abstract systematic principles of language [i.e.

langue] instead of researching etymologies and language philosophy.” Words are linguistic signs and, according to Saussure (2011), “it is a great mistake to consider a sign as nothing more than the combination of a certain sound and a certain concept. To think of a sign as nothing more would be to isolate it from the system to which it belongs.” Emphasizing the importance of the system, i.e. langue, he proceeds to further elucidate, “... it would be to suppose that a start could be made with individual signs, and a system constructed by putting them together. On the contrary, the system as a united whole is the starting point, from which it becomes possible, by a process of analysis, to identify its constituent elements.”

### **Brief Review of Literature**

There are three levels in language idealisation: regularisation, standardisation and de-contextualisation (Naoua, 2016). The discounts of psycholinguistic aspects, i.e. hesitation pause, slip of the tongue miscommunications, repetitions, stammering, self-editing and stuttering, are included in the regularisation (first level of language idealisation) that does not concern the linguist. It is considered to be the primary feature of parole and performance. Standardisation, which involves attempts to disregard language variation from linguistic analysis, is the second level of language idealisation (Beaman, 1980). Saussure's synchrony/diachrony distinction and this level are similar in many respects, primarily in their combining of langue with synchronic analysis. In a synchronic perspective, the linguist regards the language as a static system, a homogeneous norm. The third level of idealisation, de-contextualisation, consists in an effort to segregate a sentence from the social or temporal context in which it happens. Cohen (2008) holds that de-contextualisation segregates a sentence from an utterance. Generally, it occurs as a single part of a big communicative whole and manages them as isolated and self-contained units. In short, regularisation tends to separate linguistic data from features of psycholinguistic interest while de-contextualisation and standardisation focus on separating aspects of sociolinguistic concern (Naoua, 2016).

### **Research Questions**

The study aimed to answer the following questions:

1. Can the claim that the Quran has instances of langue and parole be justified?
2. Can the Quran be read in the background of Saussure's theory of binaries?

### **Significance of the study**

Following modernism and later postmodernism, ancient texts, especially religious philosophies like the Quran, are facing the threat of abandonment and academic banishment due to a failure, on the side of scholars, to make a bridge between their content, language and style and modern-day sciences and episteme. This study is significant, and novel, in that it attempts to discuss an aspect of the holy book of Islam that, as this paper alleges, goes hand in hand with one of the newer concepts of modern linguistics, i.e. langue and parole, and will, thus, initiate a new academic research endeavor vis-à-vis the Quran. It will be of interest to the general reader, language specialists, and linguists in particular.

## Discussion

Saussure, in what proved to be a revolutionary break from the conventional understanding of how language works, proposed a distinction between ‘langue’ (language) and parole (human speech). In his formulation, parole constitutes only a particular part of human speech and can be categorised as a human phenomenon contrary to human speech as “it is difficult to identify the unity” that parole can provide to speech. He also makes a distinction between parole (human speech) and langue (language), though the two are not to be considered opposites but closely associated with each other and interdependent. Parole, as the most immediate instance of language use and manifestation, is considered essential to the structure of a language. However, parole, and by the same token all linguistic utterances, are instances of parole and langue is the system that governs all linguistic productions. In other words, parole is receptive, homogeneous, passive and collective while speaking is not collective, and in which the indications are distinctive and brief and reliant on the wish of the speakers (Buwa, 2014). De Saussure highlighted the importance of parole by asserting that it needed to be studied across various disciplines and not be limited to linguistics. Saussure compares the idea of parole to a confined segment which has speaking circuits in it that allows an auditory image to combine with a concept. For him, the resultant structured thought, associated with sound, is called the parole. The mixture of thought and sound, combined together and formed, cannot be considered a substance and it is the deficiency in the terminology, all the improper methods of naming things possessed by the parole, that augment the involuntary supposition that attribute substance to a linguistic phenomenon (Hussein & Abushihab, 2014). The incomplete nature of writing represents philological and hermeneutic challenges particularly as Saussure is difficult to understand as his thought comes from the ancient *topoi* sustained and maintained by the philosophy of language. It is also factual that it needs a considerable effort to comprehend a thought that consists of an individual critique of the millenary *topoi* of western philosophy of language: Substantialism proceeds along with it, the ontological definition as a component of discussion, the issue of the truth, the dualism, mentalism that is against the thought of its expression, mechanism, the etiological fantasy etc. In spite of the difficulties, Saussure’s WGL (*The Writings in General Linguistics*) is in contrast to his CLG (*Course in General Linguistics*) and also transcends it in various possible methods. It also has an intermediary position, similar to the missing link connecting the Cours and the Mémoire, and diffuses Saussure’s captivity in textual linguistics. For instance, anagrams and German legends during the years 1900-1910 preceded the radical dualities of parole/parole and signifiant/signifié. For the purposes of this study, the WGL, a chapter titled “On the Dual Essence of Language” in particular, is a good introduction to Saussure’s methodology. According to Carrasco (2015), by focusing on Saussure’s parole/parole, we are provoked to reexamine his idea of semiotics and semiology.

### Saussure’s binaries and the Quran

The questions that emerge here are: what idea did Saussure put forward in this binary? What is new about it? And, had the Quranic discourse referred to it? There are three recurrent linguistic terms in Saussure’s *Course in General Linguistics*: parole, langue and Parole. According to Saussure, parole, the general phenomenon of "parole and parole", is the conversational faculty

possessed by all human beings in accordance with the laws of inheritance. In other words, it is a general human phenomenon and an intellectual capacity possessed by the man that enables him to acquire it. That faculty, however, is not the subject of linguistics but modern psychology. Saussure (2011) differentiated between language and langue. "In our case, we distinguish between Langue and Language," he wrote, "the langue is only a specific and essential part of the language. In this regard, langue is simultaneously a social production of the gift of the language." He also distinguished between the terms 'langue' and 'parole'. Langue refers to the linguistic system itself - that system of signs used for the purpose of communication/ understanding between members of a specific linguistic group. It is a purely mental aspect as it relates to a set of rules stored in the minds of the members of society. Parole is the individual (and the individual's) use of langue, that is, the system chosen by a member of a particular community. According to Saussure, "when we distinguish between langue and parole, we simultaneously differentiate between:

- 1) The societal and the individual; and
- 2) The essential and the secondary or temporary in the most common."

### **The Quranic distinction between language, langue, and parole**

Although the Quranic discourse does not contain any explicit and direct reference to 'language', its structure and methods include important references to the nature of the language and its elements. An explicit, objective and procedural distinction between 'language', 'langue' and 'parole' is a case in point. 'Parole' is the written or spoken form of the language. If language, with its basic components (letters and abstract words), is the raw material, parole, with its components of sounds, phrases, sentences, and styles, is the collective use of the spoken form of the language and the means of communication between the members of one community. To draw an analogy, it is like a bowl containing convergent homogenous languages. It is, in other words, one's way of speaking and 'translating' the connotations and meanings stored in one's mind into a spoken form via the articulation of sounds (vowel and consonants). It is also the totality of the distinctive elements common to a homogeneous group of languages (one linguistic family). Parole, simply put, is a part of the language which belongs to a language family whose members share its basic elements but differ in some of its secondary elements. Saussure defines language from two perspectives, language as a system (langue) and language as a speech (parole). Parole is an action and/or a process and is diachronic. Langue, on the other hand, is an organized web in an internal relationship with the components of language and is synchronic. Parole is distinctive and calculative while langue is combinatory and anonym. In his rereading of the Islamic text, Arkoun implicitly suggests that the Quran is not just langue but also parole and its innovative power of figurative examination makes it possible for parole to be read by anyone. Following close, critical examination, it becomes clear that nearly all Quranic classical interpretations are concerned with the idea of langue. In Arkoun's view, however, poor philological interpretation of the Quran is due to its seemingly limited textual features (Zadeh et al., 2018; Sibul & Malyuga, 2019).

#### **A. The Muqatta'āt ("disjoined letters" or "disconnected letters")**

The cryptic disconnected letters in the opening of some surahs (chapters) of the Quran have two different forms, the spoken form (by which they are recited) and the written form (by which they



are transcribed on the page). These two forms are distinctive of the langue/parole binary. For instance, when we read the three-letter combination, 'Alif', 'Laam', and 'Meem', at the beginning of some of the chapters of the Quran, we read them as letters not as sounds, though they are written in the Quran as one connected word, 'Aif-Laam-Meem'. Every alphabetical letter of these disconnected letters, as a linguistic entity, has two forms, written and spoken. The letter 'Alif', for example, is the product of four sounds in the word, 'Alif': the hamzah with the diacritic mark of acute, the laam with the diacritic mark of grave, the vowel sound /I/ represented by what is called *kasrah* in Arabic Phonetics and the fa'a with the diacritic mark of overring. However, the abandonment of the linguistic function of these characters as well as their transformation into phonemes (sounds) means the abandonment of the structure of their previous form as a tri-phthong and the retention of their written form. 'Alif', as a sound, is not pronounced the way it is written, i.e. it *is* Alif but it is pronounced in three different ways: the first as /æ/ (as in pan) if the diacritic mark acute (*fat-hah*) is placed above it; the second as /i/ (as in pin) if the diacritic mark grave (*kasrah*) is placed below it; the third as /u/ (as in book) if the diacritic mark horn (*dhammah*) is placed above it. This applies to all letters. The difference between the written and spoken forms of the Muqatta'at ("disjoined letters" or "disconnected letters") is nothing but a difference between langue and parole. Parole can never *be* without its phonetic or written form. The ancient Arabs spoke one language, with each tribe having their own distinctive dialect and accent differentiating them from other tribes, and the Quran is revealed in a 'miraculous' parole common to all Arab tribes: "The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear" (Al-Nahl, Bee, Surah, 103).

### **B. The languages of the Holy Qur'an and the variety of pronunciation methods:**

The Quran famously uses a metaphorical or figurative language in many places and metaphors are, by nature, open to diverse readings, or, as Beedham (1999) puts it, "metaphors are not fixed and unchangeable in langue, but are open to communicative and pragmatic manipulation in parole." The Quran was also revealed in seven accents. This is accomplished through the feature of letters being similar in their written forms but different in pronunciation, which has, in turn, resulted in different ways to read/recite the Quran. In other words, the Quran has been revealed in the Arabic language, yet the same word is not pronounced similarly by all Arabs and each tribe reads/recites it in accordance with their own linguistic features. In this regard, the prophet of Islam, Muhammad, reportedly said, "the Quran has been revealed in seven letters which are all healing and sufficient and you have to read them as directed." The meaning of the aforementioned seven letters is contingent on the variation in pronunciation and, accordingly, the semantic content. As Saussure (2011) himself put, "linguistic signs are tangible; it is possible to reduce them to conventional written symbols, whereas it would be impossible to provide detailed photographs of acts of speaking [actes de parole]", proceeding (with what is relevant to the argument of the present research), "the pronunciation of even the smallest word represents an infinite number of muscular movements that could be identified and put into graphic form only with great difficulty." The Quran included features from all of the accents/dialects of the Arabic language available at the time of its revelation and, consequently, contains Arabic lexical items with multiple meanings and uses. Moreover, the same word can be used in different contexts if its letters are modified, e.g. the word 'Ibrahim' can be said to be 'Abraham' and 'Ibrahim'. The

accents of the Arabic language vary in the use of the word as per the variation in letters. The letter is sometimes pronounced in its original isolated form but can also be pronounced differently if joined to another letter. It can totally disappear, or its pronunciation can change as per the diacritics placed above or below it, etc.

Arabic has the second largest number of speakers in the world and includes many dialects, the major ones being the Middle Eastern Arabic, North African Arabic and the Gulf Arabic. There are two classes of Arabic language:

- 1) The classical Arabic that can be seen in the Quran and ancient literary texts.
- 2) Modern standard Arabic in use in everyday affairs in different spheres of life including academia, schools and universities, the media, etc.

Arabic is a semantic language. Its main feature is its pattern, with most of the words evolving from the roots by adding prefixes, suffixes and infixes. This multiplies the senses of the Arabic lexical items into equally multiple implications. Such multiplicity means the same word becomes different even in one type of difference, such as lengthening, shortening, pronouncing with the diacritic acute, and pronouncing with the diacritic grave. The difference between the seven letters is the basis upon which the different frequent readings passed from one generation to another are built. According to Ahmed and Abdo (2017), there are four major stages in the 'speech recognition system': 1) pre-processing, 2) feature extraction, 3) training and testing, 4) feature classification and pattern recognition. These speech recognition techniques are implemented in the Quran Arabic recitation recognition system. The pronunciation involved in the Quranic utterances is regarded as a segment of the normal speech production process. Since it is recommended that Muslims read the Quran on a daily basis and considering the archaic use of language in some parts of the book, teaching people how to pronounce and recite the Quranic verses correctly forms an old tradition of a Muslim's upbringing. As per the tradition, the Quran ought to be recited with assistance from Tajweed, i.e. rules of correct pronunciation meaning 'to improvise' or 'to make better'. It can be also defined as the rules governing the right pronunciation of an utterance (the consonant/vowel combination) from the 'articulation point' (Makhraj) and giving it its correct and appropriate 'features' (Sifaat). The speech processing concerning the right makhraj of utterances has been discussed more in-depth in the study of Khairuddin et al. (2017).

Common mispronunciation can be detected through automatic detection. Speech analysis, synthesis and recognition rely more on the aspects and properties related to the speech signal. It is also regarded as initial trials for automating the Quran recitation rules. All this work relies on computing a reference-recited utterance combined with a non-recited one. Just five recitation rules were used in these experiments. However, an utterance must be compared with others as it was based on the system. It is not possible to draw the selected word from the verse. An automatic segmentation procedure was demonstrated by Omar as an initial step for verifying Arabic speech. The Arabic phoneme set in his work was categorised as clusters and chosen as per interval size in the company of states of the Hidden Markov Model (HMM). In the next successive phases, the evaluation of pronunciation can be achieved. At first, the input speech is divided into many

segments as a series of these phonemes' clusters. Secondly, the trained HMM models are used to examine these units. A speech-enabled Computer Aided Pronunciation Learning (CAPL) system HAFSS was enacted by the author. The main purpose of this system is to teach Arabic pronunciation to non-native speakers. A standardized unit for the automatic generation of pronunciation hypotheses was constructed as an element of the system. Recitation errors were detected by enacting a phoneme duration classification algorithm with respect to phoneme durations (Abdo, Kandil, El-Bialy, & Fawzy, 2010).

In his dictionary *Al-Ain*, the Arab linguist Al-Khaleel Ibn Ahmed Al-Faraheed says, "Each word we read in the seven ways of recitation is called a character". The most frequent methods of reciting the Quran that were passed to us and exist to this day are six in number. For example, the Quranic word "Arjih" can be pronounced in the following six ways:

1. Arjihi: without a hamzah; with the diacritic grave below the letter 'ha'a' with the grave to pronounced without lengthening.
2. Arjihee: to be pronounced like the first method but with the lengthening of the grave of the letter 'ha'a' by connecting it with an additional letter 'ya'a'.
3. Arji'hoo: with the character hamzah and the diacritic horn, dhamma, placed over the letter 'ha'a' to be pronounced with lengthening by connecting it to the character 'waw'.
4. Arji'hu: with the character hamzah, and the diacritic horn, dhamma, placed over the letter 'ha'a' to be pronounced without lengthening.
5. Arji'hi: with the character hamzah, and the diacritic grave, kasrah, placed below the letter 'ha'a' to be pronounced without lengthening.
6. Arjih: without the character hamzah, and the diacritic overring, sukoon, placed over the letter 'ha'a'.

It may be noted that these methods can be divided into two parts: The first concerns the pronunciation and accent, such as lengthening, shortening, reduction, blending, and voicing. The second is related to transcription, such as the variation in the insertion of the letter 'waw' and its deletion in the word 'Saari'oo', and the variation in placing the diacritics in the word 'Tarji'oon' and 'Turja'oon'. There are also variations of the following types in the letters: variations in the Quranic transcription; variations in the origin, i.e. performance. These two types of variation may or may not affect the meaning (due to the differences in the accents of the Arab tribes).

In the Quranic discourse, there is a clear procedural distinction between *langue* and *parole*. If the entire Quran represents the Arabic language common to all Arabic speakers, the verses that report the saying of someone in the Quranic stories provide different forms of individual use of this language, which is called '*parole*' in Saussurian linguistics. For instance, "Joseph said to his father, 'O my father! I did see eleven stars and the sun and the moon, I saw them prostrate themselves to me!'"(4) To which Joseph's father's response is, "Said the father, my (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee, for Satan is to man an avowed enemy!" Joseph's brothers who are jealous of him proceed to say, "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! Really our father is obviously wandering (in his mind)! Slay ye Joseph or cast him out to some (unknown) land, that so the favor of your father may be given to you alone: (there will be time enough) for you to be righteous after



that!"(10) Another instance of parole is when Al-Aziz's wife says, "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?" (25) In these verses, we are recounted various scenes from the story of the prophet Joseph and his brothers, from different perspectives, each reflecting the culture of the speakers, their psychology, and their way of thinking and providing instances of the individual use, i.e. parole, of the collective language, i.e. langue.

### **Findings and conclusion**

In the Quranic discourse, at all levels, there is a clear distinction between various forms and levels of linguistic communication, be it general (language) or common (parole) or individual (langue). Various scenes in the Quran, narrative chapters in particular, provide us with a model of the individual use of language (parole) in the framework of the common shared language (langue). The figurative miracle of the holy book of the religion of Islam consists in the, equally miraculous, fact that it is written/ revealed, in a linguistic style in which, among others, the seven distinctly vernacular instances of parole use come together in the divine totality of Quranic langue.

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## Authors' Biographies

1. ***Huda Suleiman Al Qunayeer*** is an Associate Professor of Linguistics and Chairperson, Department of English, College of Sciences and Arts, Unaizah, Qassim University, with eight research papers published in Internationally Scientific Refereed Journals. Dr Al Qunayeer has participated in both national and international conferences .She has also supervised some MA students enrolled in Linguistics MA program at Saudi Universities .She has been examining and evaluating research projects for Qassim University. Besides, she is a member in many national committees as, King Abdul Aziz Center for National Dialogue and National Center for Assessment.

2. Dr. Arif Ahmed M. H. Al-Ahdal is an Associate Professor of Applied Linguistics, College of Sciences and Arts, Methnab, Qassim University, Saudi Arabia. Though his vocation is teaching, Dr. Al-Ahdal is an avid poet and writer. He has to his credit two bi-lingual poetry collections, *To Yemen with Love and Joys and Sorrows*, published in Yemen in 2010 and a reference book " *PREPARING EFL TEACHERS FOR TOMORROW: OPENING NEW VISTAS IN TEACHER DEVELOPMENT WITH INSET*, published in Germany in 2015, apart from nearly 25 research papers published in Internationally Scientific Indexed Journals. He also gained cross-cultural teaching experience from three countries: Yemen, India and Saudi Arabia. With such diverse exposure, he was offered prestigious editorial responsibilities as Board Member of *ELT Journal*, Canada, *Arab World English Journal*, Malaysia, Dr. Arif Ahmed Al-Ahdal is an Associate Professor of Applied Linguistics, College of Sciences and Arts, Methnab, Qassim University, Saudi Arabia. Though his vocation is teaching, Dr. Al-Ahdal is an avid poet and writer. He has to his credit two bi-lingual poetry collections, *To Yemen with Love and Joys and Sorrows*, published in Yemen in 2010 and a reference book " *PREPARING EFL TEACHERS FOR TOMORROW: OPENING NEW VISTAS IN TEACHER DEVELOPMENT WITH INSET*, published in Germany in 2015, apart from nearly 25 research papers published in Internationally Scientific Indexed Journals. He also gained cross-cultural teaching experience from three countries: Yemen, India and Saudi Arabia. With such diverse exposure, he was offered prestigious editorial responsibilities as Board Member of *ELT Journal*, Canada, *Arab World English Journal*, Malaysia, *The Australian Educational Researcher Journal*, *International Journal of English and Literary Studies*, Australia and *Journal of ELT and Applied Linguistics*, India, among others. He is also a freelance trainer and certified IELTS Examiner.

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