

Anglophone studies is variously valued in the African context, given the outlets and areas of research they offer. Several African universities opt for training in literature, culture, and linguistics of the English-speaking world. However, some people rightly or wrongly believe that English studies does not add enough value to society. It is therefore important to reflect on the place of Anglophone studies for the harmonious development in Africa. *Anglophone Studies in Francophone Africa: Assets, Challenges, and Prospects* is a result of an international conference held in Togo in 2023 where scholars presented various papers on Anglophone studies in Africa. The book analyzes the complex representations of English language, literature, and culture within the African context. From the colonial legacies that shaped the scopes of linguistic discourse in Africa to the contemporary challenges and opportunities presented by globalization, this book provides a comprehensive exploration of the assets, challenges, and prospects inherent in Anglophone studies in Africa.

ABOUT THE EDITORS

KOMLA M. AVONO

Komla M. Avono (PhD 2010) is associate professor of American literature and civilization, Université de Lomé, Togo) and has held several administrative positions and worked as a faculty in the Department of English since 2011. As a Fulbright visiting scholar at University of Nebraska-Lincoln, U.S.A. (2012-13), he pursued research in literature and race. His publications view the legacy of colonialism as a terrible thing, something hard on the people, but as a seeker of knowledge and a practitioner of the literary arts (as critic and writer), that assault is greater because he is aware and he is a "reader" of reality. As the head of Anglophone studies research team, he hosted in 2023 a Fulbright specialist to develop curriculum design, research, and job opportunities for students who majored in American studies. He has strong ties with colleagues of the same field in the West African region and beyond the continent

KOMI BEGEDOU

Komi Begedou (Ph.D. 2012, American Literature, Université de Lomé, Togo) is faculty member at the Université de Lomé, Togo. He is an Associate Professor of American Literature and Culture in the Department of English. He was hosted by Texas State University (2014-15) as a Fulbright Visiting Scholar. Prior to that, he was hosted by New York University in 2010 for the Study of the United State Institute (SUSI) program. He has published several academic papers in peer-reviewed journals in many African countries. His published book is: *Narrating Incest in Post-Harlem Renaissance African-American Fiction* (2017). He contributed a chapter in the book *Urban Challenges and Survival Strategies in Africa* (Carolina Academic Press, 2017). He made 2 contributions to the *Twentieth-Century and Contemporary American Literature in Context* [4 volumes]. He is an active member of the Anglophone Studies Research Team of Université de Lomé



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Komla M. Avono
& Komi Begedou

Anglophone Studies in Francophone Africa

Assets, Challenges, and Prospects

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ANGLOPHONE STUDIES IN FRANCOPHONE AFRICA

Assets, Challenges, and Prospects



KOMLA M. AVONO & KOMI BEGEDOU

Editors



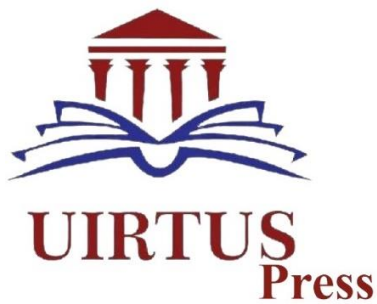
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Komi Begehou

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Chapter 1

Introduction

Anglophone Studies in Africa: Assets, Challenges, and Prospects

Komla M. Avono and Komi Begedou

In a context of globalization where global intellectual pursuits become obligatory, embracing Anglophone studies stands as a proof to the enduring power of linguistic diversity and cultural exchange. The introduction and development of Anglophone Studies in Francophone Africa have been marked by a complex interplay of historical, social, economic, and political forces, fostering the evolution of an academic field that reflects the African continent's diverse linguistic, literary, and cultural settings.

Anglophone Studies in Africa: Assets, Challenges, and Prospects seeks to analyze the multifaceted aspects of English language, literature, and culture within the African context. From the colonial legacies that shaped the scopes of linguistic discourse in Africa to the contemporary challenges and opportunities presented by globalization, this book aims to provide a comprehensive exploration of the assets, challenges, and prospects inherent in Anglophone studies in Africa.

As readers navigate through the pages of this book, they will be exposed to historical milestones of Anglophone education in Africa, and also the vast creative works of literature and culture produced in English. They will equally grasp the role of English as a tool for communication, education, and cultural expression. The contributors to this book are from diverse academic backgrounds ranging from literature, culture, didactics, and linguistics. Their rich expertise has greatly contributed to understanding diverse topics and insights into the complexities of Anglophone Studies in the African context. The book discusses the dynamic intersections of the English language, culture, and identity on the African continent. It examines the assets that Anglophone Studies bring to African societies. It equally addresses the challenges that emerge from the analysis and teaching of Anglophone studies. It finally explores the prospects for the future opportunities that Anglophone studies offer to the African continent.

The book is structured around two parts. The first part scrutinizes the didactics of Anglophone Studies. It addresses questions on how English is taught in a context where almost all learners have other languages. It discusses the challenges faced by educators and unveils the assets that effective teaching methodologies bring to the African continent. The second part investigates the linguistic challenges faced by learners who have a good command of other languages before learning English. It equally explores the rich and diverse corpus of literature produced within the Anglophone framework.

The papers in the first part deal with a language-related topics ranging from the teaching and the study of English especially for Francophone Africa. The contributors view language as a vector and catalyst for development. Apart from being a means of

communication, it equally has the advantage of being a means of exchange and sharing. The emphasis is laid here on the strategies to use for the promotion of English language, especially in Francophone African countries. The qualities of language teachers are highlighted in this section. A special attention is given to learners with visual impairment. Given the cultural and social background in many African countries, handicapped people are not always well treated. It has been found that the socio-affective quality of a language teachers affects learners with disability. Another key element that has been discussed is the assessment of English as a Foreign Language (EFL). The study has revealed that the main reason for learners' silence and reluctance to actively participate in English learning class activities is related to the ineffective way of asking questions and using appropriate questioning techniques. The emphasis is laid on framing good questions to assess the level of acquisition of English language skills by learners. English for Specific Purposes (ESP) is also dealt with in this part, especially, English for diplomacy. The studies highlight the crucial role that the English language plays in various Department of Foreign Affairs in Africa.

Technical English leaning is also discussed in this section. Findings indicate that the English language programs offered in many Francophone African countries do not account for the oral and interpersonal communication skills. It has been suggested that the current English language programs in the technical institutions and schools should develop oral skills of learners with emphasis on employment skills required on the job market. Besides, some papers discussed the contribution of the English language to the development in Africa. The concept of globalization is analyzed in the framework of foreign language learning and teaching. In that line, concrete examples of effective ways of learning English through immersion and tourism. It has been revealed that the intercultural approach to English learning is a key factor in learning English. In the same wavelength, another study has investigated the challenges and strategies for integrating intercultural components in English language curricula in the francophone Sub-Saharan African countries. Many challenges need to be addressed for effective EFL learning. By addressing the identified challenges, it is anticipated that integrating intercultural components will enhance intercultural competence and effective communication skills among English language learners. The complexity of semantics and syntax of English as well as the impact of English communication is discussed with examples of Joe Biden's speech.

The second part of the book covered topics on literary construction of meaning through a skillful use of the English language. Some themes are discussed in this section especially greed and endurance. One of the studies this study has analyzed the correlation between greed and social tragedy. Through the psychoanalytic theory, the study has found that the quest of gender equity which motivates women to work in various socio-political sectors often fails to meet their expectations, making them victims of degrading treatments which harm them all lifelong. The study also argues that female achievements are the results of long struggles. All degrading practices such as sexual harassment and sexual abuse in police that break the social tissue are to be fought by all means in order to promote welfare,

harmony, peace and development. Another study has described the setting of creative work as a hostile context that calls for adaptation. It has provided an insight into endurance which is fundamental in resilience building in African context.

Studies in Africa: Assets, Challenges, and Prospects offers the opportunity for dialogue and intellectual exchange. It invites readers to delve into the complexities of Anglophone studies—language, culture, literature, and education—on the African continent, where the past, present, and future converge into a rich and evolving narrative.

Contributors

Gerard N’Goran Kouakou, Moro Dominique Moro, Philippe N’Goran Brou, Fifonsi Chimène Zohoun, Dossou Flavien Lanmantchion, Juvenale Agbayahoun-Patinvoh, Arlette J. Viviane Hounhanou, Komi Séna Kpedzroku, G. Justine Ouédraogo Bonkougou, Mamouna Bandaogo Ouédraogo, Emilie G F. Sanon/Ouattara, Martin Adjinan, Christine Kiema, Risnata Sidaponsian Ouedraogo, Servais Dieu-Donné Yédia Dadjo, Koffi Noel Brindou, Daniel Bissou Guikahué, Pascal Koffi Kouadio, Coffi Martinien Zounhin Toboula, Evariste A. Kottin, Sylvestre Dèkandé Tchagnonhou, Servais Martial Akpaca, Esaïe Michel Dansoukpe, Kpatcha Essobozou Awesso, Komi Begedou.

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About the Editors

Komla M. Avono (PhD 2010) is associate professor of American literature and civilization, Université de Lomé, Togo) and has held several administrative positions and worked as a faculty in the Department of English since 2011. As a Fulbright visiting scholar at University of Nebraska-Lincoln, U.S.A. (2012-13), he pursued research in literature and race. His publications view the legacy of colonialism as a terrible thing, something hard on the people, but as a seeker of knowledge and a practitioner of the literary arts (as critic and writer), that assault is greater because he is aware and he is a “reader” of reality. As the head of Anglophone studies research team, he hosted in 2023 a Fulbright specialist to develop curriculum design, research, and job opportunities for students who majored in American studies. He has strong ties with colleagues of the same field in the West African region and beyond the continent.

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Chapter 11

Revealing the Various Flavors of the Modal *Shall* in the French Version of the Constitution of the Celestial Church of Christ

Servais Martial Akpaca*
&
Esaïe Michel Dansoukpe

Abstract

This paper examines the various meanings of the modal *shall* in the French version of the Constitution of the Celestial Church of Christ. Indeed, the translation of this modal reveals that in various contexts it expresses several ideas including obligation, necessity, prohibition, permanent dispositions, and future dispositions. It is a semantic phenomenon. This paper uses mixed methods. In fact, the 178 occurrences of the modal *shall* have been searched for using a computer search engine. The flavor of each occurrence of the modal has been analysed and taken into account. For example, the deontic flavor has been used 145 times with various meanings including strong obligation, weak obligation, necessity and prohibition. Modal semantics has been studied using Kratzer's concept of *conversational background* which comprises the modal base and the ordering source. The materials used are a soft copy of the Constitution and a computer search engine. The findings of this paper include the following: the modal *shall* has deontic, epistemic, teleological, and dynamic flavors in the context of this research. *Shall* is a neutral modal with meaning potentials that are activated by the various contexts in which it is used. Modal meaning in the framework of this research is determined by the context, the flavor and the timeframe.

Keywords: Modality, shall, flavor, context, conversational background.

Résumé

Le présent article examine les différentes significations du modal *shall* dans la version française de la Constitution de l'Église du christianisme céleste. En effet, la traduction de ce modal révèle que dans les différents contextes où il est employé, il exprime plusieurs idées, notamment l'obligation, la nécessité, l'interdiction, des dispositions permanentes et des dispositions futures. C'est un phénomène sémantique. Le présent article utilise des méthodes mixtes. En fait, les 178 occurrences du modal *shall* ont été recherchées à l'aide d'un moteur de recherche d'ordinateur. Chaque occurrence du modal a été analysée et prise en compte. Par exemple, le modal a un emploi déontique dans 145 occurrences et prend diverses significations ; il exprime, notamment, une forte obligation, une faible obligation, la nécessité et l'interdiction. La sémantique modale a été étudiée en ayant recours au concept de *conversational background* de Kratzer, qui comprend la *modal base* et l'*ordering source*. Les matériaux utilisés sont la version numérique de la Constitution et un moteur de recherche. Les résultats

* Université d'Abomey-Calavi, Benin, email : akpacasm@yahoo.fr

du présent article sont, entre autres, les suivants : le modal *shall* a des emplois déontiques, épistémiques, téléologiques et dynamiques dans le cadre de cette recherche. C'est est un modal neutre qui a des significations potentielles qui sont activées par les différents contextes dans lesquels il est utilisé. Les différentes significations du modal, dans le cadre de la présente recherche, sont déterminées par le contexte, l'emploi et le cadre temporel.

Mots-clés : Modalité, *shall*, emploi, contexte, *conversational background*

Introduction

This paper attempts to study the meanings and the equivalents of the modal *shall* in the French version of the Constitution of the Celestial Church of Christ, a christian church founded in Benin on September 29th, 1947. The Constitution is made up of two main parts. The first part provides some background information on the circumstances in which the church was born, while the second part reveals the doctrine of the church and prescribes the conditions under which it shall be run. Unlike the first part which abundantly uses past tenses (i.e. the simple past and the past perfect), the second part uses mostly the modal *shall* to give guidance, to prescribe procedures, to express necessity and obligation, etc. Indeed, the modal *shall* is neutral in the Constitution. Its meanings are activated in the various contexts in which it is used.

Modal semantics is studied in this paper using Kratzer's concept of *conversational background* which comprises the modal base and the ordering source. Indeed, the modal base is related to the context in which the modal is used. The context provides the background to modal flavor. It is actually an epistemological approach to modal semantics. Epistemology is normally understood to be the theory of knowledge. In the context of this work, it is an approach to get to the truth or knowledge about modal meaning. In the same vein, Kvanvig (2011) says in a paper titled 'Epistemic Justification' that "Epistemologists typically distinguish the epistemic uses by tying the notions in question to knowledge or in terms of means appropriate to the goal of getting to the truth and avoiding error." (p. 25)

In the following paragraphs, the methodology of the paper, the results and the various contexts in which the modal *shall* takes new meanings will be revealed.

1. Methodology and Theoretical Framework

1.1. Objective

The objective of this research is to assess and reveal the various meanings that the modal *shall* is given in the French translation of the Constitution and to analyse the impact of the context on modal semantics.

1.2. Hypothesis

It is assumed that *shall* is a neutral modal whose meaning depends on the context in which it is used. Therefore, just like many other modals, *shall* does not have a specific meaning but, it has meaning potentials.

1.3. Data collection procedure

The data used in this research has been collected automatically using a computer search engine. Indeed, the computer has been instructed to search for every single occurrence of the word *shall* in the English version of the Constitution of the Celestial Church of Christ. This search has revealed that the modal *shall* has been used 178 times in the Constitution. Subsequently, every single occurrence of *shall* in the English version has been compared to the corresponding word or tense used in the French version as its equivalent.

1.4. Data analysis and processing

Every sentence or context in which the modal *shall* has been found has been analysed in order to determine the flavor of the modal. Let us take the following example:

| | | | |
|-----|--|--|-----------------------|
| 197 | All marriages solemnized in Celestial Church of Christ shall be in accordance with the Marriage Act under which our Church is licensed. | Tous les mariages célébrés dans l'Eglise du Christianisme Céleste doivent être en conformité avec la Réglementation des mariages en vertu de laquelle notre Eglise est autorisée. | Devoir (prescription) |
|-----|--|--|-----------------------|

In this paragraph (197) of the Constitution, the meaning of the modal *shall* has been analysed in the following manner:

To carry out this analysis, it is important to refer to the concept of *conversational background* by Kratzer. This concept comprises two elements, i.e. the modal base and the ordering source. A conversational background is the sort of thing that is identified by phrases like **'what the law provides, what we know'**.

In this particular case, 'what the law provides' is that 'No marriage solemnized in Celestial Church of Christ should fail to be in accordance with the Marriage Act', or 'All marriages solemnized in Celestial Church of Christ must be in accordance with the Marriage Act.' The law in this case is the Marriage Act (a constitutional disposition). Therefore, this constitutional disposition has a deontic flavor. It must be obeyed. It is an example of deontic conversational background.

Below is another example of sentence containing the modal *shall*.

| | | | |
|------|---|---|-------------------|
| 191. | In Celestial Church of Christ, under no | Dans l'Eglise du Christianisme Céleste, les femmes ne doivent , en aucune circonstance, donner | Devoir (interdit) |
|------|---|---|-------------------|

| | | |
|---|--|--|
| circumstances shall women say the grace during devotional services or lead men in prayers. | la bénédiction pendant les cultes ou diriger les prières | |
|---|--|--|

What does the law or the constitution provide in this paragraph (191)? It provides that ‘women are not allowed to say the grace...’ Therefore, this is an example of prohibition. It has a deontic flavor. ‘What we know’ in this case is that there is a constitutional clause that forbids women to say the grace. It is a deontic conversational background.

The third example below does not express any idea of obligation or prohibition. It rather expresses a possibility.

| | | | |
|------|---|---|--------------------------|
| 141. | (vi) 141 (iv) Any defect in the procedures stated above shall not by itself invalidate the proceedings and decisions reached at such meetings provided that such decisions receive the ratification of the Pastor. | (vi) Tout défaut remarqué dans les procédures stipulées aux points 141 (i) à (iv) ci-dessus, ne peut à lui-même affecter la validité d’une séance et les décisions qui en sont issues pourvu que lesdites décisions soient ratifiées par le Pasteur. | Possibility/ eventuality |
|------|---|---|--------------------------|

‘What the law provides’ in this case is that the proceedings and decisions reached at some meetings may not or will not be invalidated if they are ratified by the Pastor.

It is important to note that this way of assessing shall’s flavor and/or meaning is a cognitive approach because the translator needs to reflect on the situation to determine the conversational background.

1.5. Research instruments

The research tools used include a (computer) search engine and a soft copy of the Constitution.

1.6. Data

The data is made up of about 170 sentences containing 178 occurrences of the modal *shall*.

1.7. Variables

Translation expertise is an independent variable because the translation process and the quality of the translation depend on the translator’s expertise. In addition, there are two dependent variables in this research, namely the identification of translation problems and decision-making regarding modal semantics in various contexts. Indeed, (the) context in this research assumes great importance. It causes changes in modal meaning. In other words, the meanings of the modal *shall* in this research cannot be determined without taking into

account the various contexts in which it is used. The various contexts trigger various meanings of the modal shall.

1.8. Problem statement

- What are the factors that cause changes in modal meaning in this religious discourse?
- What are the components and dynamics of modal semantics in this particular case?

2.9. Research Models and Approaches

Regarding the models used in this research, it is important to note that both the textual-descriptivist and the cognitively-oriented models are used. Marco (2009) explains these concepts as follows:

This classification does not aim to be exhaustive but is relatively comprehensive. It is as follows:

a) a **textual-descriptivist** model, which merges notions from textually-oriented theoretical approaches and Descriptive Translation Studies, and focuses on such notions as **technique** (or **shift**), **constraint** (or **factor**) and **norm**. Its main attendant discipline is Discourse Analysis, although it typically admits influences from other quarters. b) a **cognitively-oriented** model, which aims to study the translation process and draws on such methods as think-aloud protocols, computer records, interviews and questionnaires. Its main attendant discipline is cognitive science (or cognitive linguistics). (Marco, 2009, p.15)

The cognitive approach adopted in this research raises an epistemological question concerning how knowledge about modal semantics has been accessed and interpreted in various contexts. At this juncture, it is worth recalling the definitions of the concepts of objectivism, constructivism, and interpretivism given by Matthews and Ross (2010) and Saldanha & O'Brien (2014). With respect to these concepts, Matthews and Ross (2010, pp. 24-25) explain that:

Objectivism “asserts that the social phenomena that make up our social world have an existence of their own [...], apart from and independent of the social actors (humans) who are involved”... Constructivism, on the other hand, asserts that social phenomena “are only real in the sense that they are constructed ideas which are continually being reviewed by those involved in them [the social actors]” In other words, the meanings of any social phenomenon are not inherent but are ascribed to it by social actors (*ibid.*:28).

In the same vein, Saldanha and O'Brien (2014) explain that “Interpretivism is linked to the ontological position of constructivism; it prioritizes people’s subjective understandings and interpretations of social phenomena and is often linked with qualitative approaches to research, where the researchers attempt to explore the social world from the point of view of the actors and reflect on their own subjective interpretations.” (pp. 11-12)

To come back to the question of the interpretation of modal semantics in the French version of the Constitution, it should be stated clearly that the epistemological approach used is *interpretivism* which is linked to *constructivism*. In other words, modal meanings are constructed and/or interpreted in various contexts on the basis of the conversational backgrounds.

This research uses mixed methods by combining both **quantitative** and **qualitative** approaches to describe and interpret modal semantics.

2.10. Theoretical Framework

The theoretical framework of this research comprises a number of theories, namely Kratzer's theory of modal semantics. Indeed, Kratzer notes that:

In dealing with the semantics of modals, the main danger one is facing is getting utterly lost in the variety of interpretations one and the same expression can receive in different utterance situations. As a result, one may be tempted to develop sophisticated classifications and to study the characteristics of major types like alethic, epistemic or deontic uses of modal expression. (1981, p. 38-39)

Furthermore, this theorist asks the following questions: (1) 'What is the logical nature of these interpretations?', (2) 'What is their variety due to?'

In answering these questions, she explains that traditionally investigations of modality have concentrated on expressions like necessarily, possibly, must, can, should, or may. In addition, the following auxiliaries are directly connected with the notions of necessity and possibility: must, can, may, shall, and will. In order to see what is involved in modality, Kratzer gives the following example:

Murder:

Much-Girgl has been murdered on his way home. The police start investigations. Certain conclusions may be drawn from what is known about the circumstances of the crime. Utterances of the following sentences are likely to have occurred in such a situation.

(4) The Kastenjakl can be the murderer.

(5) The Gauzner-Michl must be the murderer.

In uttering (4), a police inspector claims that it is possible **in view of what is known** about the murder that Kastenjakl is the murderer. Some time later, when better evidence is available, the same inspector claims in uttering (5) that it is necessary **in view of what is known** about the murder, that Gauzner-Michl is the murderer.

The example shows that there are at least two ingredients involved in the interpretation of modals like can and must: **A conversational background that contributes to the premises from which conclusions are drawn.** And a **modal relation** that determines the 'force' of the conclusion. In his second utterance, the inspector drew a stronger conclusion than in his first. (Ibid, pp.41-42)

Kratzer notes that in the example above, the conversational background was obvious from the context of the story. She concludes that modals are context-dependent expressions since their interpretation depends on a conversational background which usually has to be provided by the utterance situation. Only occasionally do we use phrases like **in view of what is known** ... for referring to conversational backgrounds in an explicit manner.

Furthermore, Kratzer stresses that the murderer example is a case of **epistemic conversational background**. An epistemic conversational background leads to an epistemic interpretation of modal expressions. Other kinds of conversational backgrounds could lead to different interpretations. In the example above, the conversational background was obvious from the context of the story.

Kratzer mentions other conversational backgrounds including realistic conversational backgrounds (i.e. in view of facts of such and such kinds), stereotypical conversational backgrounds (i.e. in view of the normal course of events), deontic conversational background (i.e. in view of what is commanded), teleological conversational backgrounds, which are related to aims, and buletic conversational backgrounds, which have to do with wishes. An extreme case is the empty conversational background.

The author of the conversational background notes that we might think now that the 'semantic field' of modal expressions could be described along two axes: One specifying a modal relation and the other one specifying restrictions for admissible conversational backgrounds.

In a subsequent remark, Kratzer takes the murderer's example again saying that.

Instead of (4) and (5), the police inspector might have uttered one or several of the following sentences.

(7) There is a good possibility that Gauzner-Michl was the murderer.

(8) There is, however, still a slight possibility that Kastenjakl was the murderer.

(9) Gauzner-Michl is more likely to be the murderer than Kastenjakl.

(10) It is probable that Gauzner-Michl was the murderer.

The police inspector does not know what the real world is like. But he can draw conclusions from the growing evidence available to him. (Ibid, p.46)

All these propositions are 'other possible worlds' which are expressed by means of modals.

Kratzer (Ibid, p. 47) states that there is a second conversational background involved in the above uses of modals, a stereotypical conversational background. It induces an ordering on the set of accessible worlds, thereby functioning as an ordering source. Below is an example of ordering:

(a) The propositions expressed by the utterances of (13) and (14) are compatible with each other;

(b) The proposition expressed by the utterance of (13) follows from the proposition expressed by the utterance of (11);

(c) The proposition expressed by the utterance of (14) follows from the proposition expressed by the utterance of (12);

(d) The propositions expressed by the utterances of (11) and (14) are not compatible with each other; etc. (Ibid, p.50)

The interpretation of the four modal expressions in sentences (7) to (10) depends on a pair of conversational backgrounds. In our example, it was an epistemic modal base and a stereotypical ordering source.

Modals may express graded notions of modality. And grading involves an ordering source as well as a modal base. The interpretation of modals depends on a modal base and an ordering source.

In a paper titled ‘The Semantics of the Modal *Must* in a French Version of *Romeo and Juliet* by William Shakespeare’, Akpaca (2016) studied the various meanings of the modal and noted the following:

This paper deals with the notion of modality in a contrastive perspective and takes the view that ‘must’ is a neutral modal whose meanings are shaped by the context in which it is used. The elements that shape modal meaning in a context include the modal base and the ordering source (i. e. the conversational background). These two elements give modals different flavors (i.e. deontic, epistemic, circumstantial, etc.)... In the play, there are 41 occurrences of the modal ‘must’, and interestingly enough, its translation into French has led to a number of meanings that are determined by the contexts. Indeed, the modal ‘must’ is used to mark the future tense and to express necessity and wishes as well as a moral or legal obligation, duty, command, determinism, want, etc.

Another key concept used in this paper is ‘context’, which the *Encyclopedia of Linguistics* (2005) defines as follows:

Contexts are texts’ ‘nontexts’ and thus relational phenomena. They are caused by figure/ground mechanisms where texts are focused figures and their contexts function as their (back)grounds. Contexts are accordingly always changing. (Dearborn, pp. 237-238)

This tension between specific and general is captured in the aphorism Meaning is context bound, but context is boundless (Culler 1981:24).

This definition echoes one of the findings of this paper, i.e. meaning is context-dependent. And contexts keep on changing. Indeed, in this research, various contexts generate various meanings of the modal *shall* as indicated above. Furthermore, the encyclopedia notes that:

Contexts are seen as textual elements embedding particular utterances, and as circumstances surrounding particular situational events. Hence, there are contextual elements or hints within most texts, which assist the interpretation of the intended meaning...

Some text theories try to specify contextual constituents more systematically, as M.A.K. Halliday and his followers (e.g. C.M.I.M. Matthiessen and Jim Martin) do in Systemic Functional Grammar. (op. cit. pp. 237-238)

The notions of modality, modal logic, and epistemic modality have been discussed by many other authors including Hintikka, Williamson, Plantinga, Fine, Rosen, and Kanger.

Indeed, in *Knowledge and Belief: An Introduction to the Logic of the Two Notions* (1962), **Hintikka** introduces his influential logic of knowledge and belief, providing a formal framework for analyzing epistemic concepts within modal logic. In "The Logic of Epistemology and the Epistemology of Logic" (1962), Hintikka presents a pioneering work on epistemic logic. He develops a system known as "Hintikka's epistemic logic," which extends modal logic to capture various epistemic notions, such as knowledge, belief, and information. In a collection of essays titled "Knowledge and Belief: Problems and Prospects" (1962), Hintikka further explores the logical foundations of knowledge and belief, addressing topics such as the logic of questions, the semantics of knowledge, and the relationship between logic and epistemology.

In *Modal Logic: A Philosophical Perspective* (2019), **Williamson** offers an accessible introduction to modal logic from a philosophical standpoint. He explains key concepts, such as possible worlds, modal operators, and counterfactuals, and discusses their philosophical implications. In "Modal Epistemology" (2018), a collection of essays, Williamson discusses various topics related to modal epistemology, including the epistemology of necessity and the epistemology of modality. He defends the idea that some modal truths are knowable a priori.

Plantinga, the author of "The Nature of Necessity" (1974), develops a robust account of modality, exploring the nature of necessity, possible worlds, and the concept of essence. He presents his influential modal ontological argument for the existence of God.

Fine published "The Question of Ontology" in 1984. In this influential paper, he presents his theory of truthmakers, which addresses the fundamental question of what makes a proposition true. He argues that truth is grounded in the existence of ontological entities that "make" propositions true.

In "Modal Fictionalism" (1990) **Rosen** presents and defends a fictionalist approach to modality. He argues that we can understand modal claims as akin to claims made within fictional narratives, rather than as asserting the existence of possible worlds. In "The Nominalistic Fictionalism of David Lewis's Modal Realism" (1995), Rosen critically examines David Lewis's modal realism and offers a fictionalist alternative. He explores the ontological commitments of modal realism and provides a nominalistic interpretation of Lewis's theory. In another paper titled "Modal Expressivism" (2007), Rosen develops an expressivist account of modal language. He proposes that modal claims express attitudes and desires rather than assert facts about possible worlds, drawing on ideas from expressivism in metaethics.

Kanger, a Swedish philosopher, made important contributions to modal logic and modal semantics. Here are some of his notable publications on these topics: *Knowledge and Belief: An Introduction to the Logic of the Two Notions* (1962): This book was co-authored by Stig Kanger. It provides an introduction to the logic of knowledge and belief, including modal aspects, and presents their formal analysis within modal logic.

2. Results

It emerges from this investigation into the semantics of modals including *shall* that they are neutral. It is the context that triggers their meaning. In this paper, *shall* has deontic, buletic, teleological, and epistemic flavors. The determination of modal semantics in the frame of this research takes into account the modal flavor and the timeframe. Indeed, the timeframe is important because when *shall* has a deontic flavor with a permanent or everlasting effect, it is translated into French by the simple present and in a few cases by the French verb ‘*devoir*’ in the present tense. On the contrary, when *shall* has a deontic flavor with a future effect, it is translated into French by the simple future. In the third case, when *shall* has a deontic flavor and a current or immediate effect, it is translated into French by the verb ‘*devoir*’ in the present tense.

The above explanations show how the meanings of the modal *shall* have been epistemically approached, interpreted, and carried through in the French translation.

3. Discussion

In the French translation, the modal *shall*, which appears 178 times, has been used, depending on the contexts, as follows:

1. A deontic modal expressing necessity, prohibition, obligation or power – used 147 times, however, when the modal *shall* refers to a permanent situation with a deontic flavor, it is translated like a present tense marker and in a few cases by the French verb ‘*devoir*’ in the simple present;
3. A future tense modal (used 10 times);
4. A conditional tense modal (used 2 times).

It is obvious that the modal *shall* is a semantic phenomenon in the French translation. It is polysemous and oriented towards the future. Failure to adequately interpret the modal’s meanings in various contexts may seriously undermine the comprehension of the Constitution in the French language.

Regarding the use of *shall* as a present tense modal, it is important to note that in most cases it expresses a permanent obligation, necessity, promise, etc. Indeed, it is the sense of permanency which triggers the use of the present tense in the translation. The sense of permanency blends together the notions of currency, futurity, and eternity. Below are some occurrences of *shall* used as a present tense marker in the French version.

Table 1: *Shall* used as a simple present marker

| | | | |
|-----|--|---|---------|
| 183 | The Pastor-in-Council under the ultimate authority of the Pastor, shall be responsible for the interpretation of the Doctrinal Standards of the Church. | Le Conseil Pastoral sous l'autorité ultime du Pasteur, est responsable de l'interprétation de la Doctrine de l'Eglise. | Présent |
|-----|--|---|---------|

The authority of the Pastor-in-Council to interpret the doctrinal standards is given to this body forever. That is why *shall* is translated into French as a present tense marker to indicate that this authority is permanent and everlasting. Indeed, the present tense is best suited to express a permanent and eternal state or situation. This is an example of deontic conversational background because this clause is prescriptive.

Table 2: *Shall* used as a simple present modal expressing permanency and an injunction

| | | | |
|-----|---|--|---------|
| 167 | Original purchase receipt in the case of land purchased for the Church or a deed of transfer to the Church in the case of land surrendered as a gift to the Church shall be submitted to the Board of Trustees who will make appropriate arrangement for its custody and safe keeping. | L'original du reçu de l'achat dans le cas d'un terrain acheté pour l'Eglise ou un titre de transfert de propriété à l'Eglise dans le cas d'un terrain donné à l'Eglise, est soumis au Conseil d'Administration qui prend les dispositions nécessaires à sa conservation et sa sécurité. | Présent |
|-----|---|--|---------|

In this context, the flavour of the modal shall is deontic because the content of the paragraph is an injunction that is valid now, tomorrow, and forever. It is another example of deontic conversational background.

Table 3: *Shall* used as a simple present modal expressing permanency and an instruction

| | | | |
|---------------|---|--|---------|
| 176 C (ii) | or (ii) allow the Church taken over to remain and function as a parish within the provisions of this Constitution. In instances as contained in Clause 176(b) above, procedures to be adopted shall include any or all of the following: - | Autoriser l'Eglise reprise à continuer de fonctionner comme une Paroisse selon les dispositions de la présente Constitution. Dans les cas prévus par l'Article 176 (b) ci-dessus, les procédures à adopter incluent tout ou une partie de ce qui suit : | Présent |
|---------------|---|--|---------|

This is an example of deontic conversational background because this paragraph gives instructions.

Table 4: *Shall* used as a simple present modal expressing permanency and an instruction

| | | | |
|-----|--|---|-------------------|
| 172 | Churches of other denominations wishing to change to Celestial Church of Christ shall intimate their wishes in writing to the Pastor through the Board of Trustees renouncing their former tenets and the regulations of their former Church and shall declare their resolve to embrace fully the tenets and regulations of Celestial Church of Christ as set out in its Constitution. | 172) Les Églises d'autres confessions religieuses qui souhaitent changer de dénomination et faire partie de l'Eglise du Christianisme Céleste, expriment leurs souhaits par écrit au Pasteur par l'intermédiaire du Conseil d'Administration. Elles renoncent à leurs anciens principes et aux règlements de leurs anciennes Eglises et manifestent leur détermination à adopter entièrement les principes et les règlements de l'Eglise du Christianisme Céleste tels qu'ils sont définis dans la présente Constitution. | Présent + présent |
|-----|--|---|-------------------|

This paragraph gives directions regarding procedures to follow by other denominations in order to become members of the Celestial Church of Christ. It is also a deontic conversational background.

Table 5: *Shall* used as a simple present modal expressing permanency and an instruction

| | | | |
|-----|---|--|--|
| 194 | -Female members in their period after eight days shall go to the Church for sanctification in the prescribed manner before entering the Church. -The process of sanctification in this regard shall be as follows: -the female member concerned shall come to the Church premises with a pail of water, candle, sponge and | Les femmes, huit jours après leurs menstrues doivent se rendre à l'Eglise pour la sanctification, selon le mode prescrit avant d'entrer dans l'Eglise. -Le processus de sanctification dans ce cas est le suivant : -la femme concernée se rend à l'Eglise avec un seau d'eau, une bougie, une éponge et du savon. Elle s'agenouille à l'entrée Ouest hors l'Eglise en faisant face à l'autel devant le Représentant du Pasteur ou ses mandataires, et tient la bougie avec le seau d'eau, l'éponge et le savon devant elle. Le représentant du Pasteur ou son mandataire allume la bougie et, après avoir exécuté un cantique spirituel, il fait une prière de rémission des péchés et de sanctification. Après quoi, il plonge la bougie dans le seau d'eau et la femme prend un bain avec l'eau, l'éponge et le savon. Elle est désormais libre d'entrer dans l'Eglise. | Devoir (nécessité) + présent + présent + présent + présent + présent + présent + présent |
|-----|---|--|--|

| | | | |
|--|--|--|--|
| | <p>soap. She shall kneel at the Western entrance outside the Church building facing the altar before the Pastor's Representative or his appointees and shall hold her candle with the pail - of water, sponge and soap in front of her. The Pastor's Representative or his appointee shall light the candle and, after singing appropriate spiritual songs, he shall say a prayer of forgiveness and sanctification. After this, he shall put the candle in the pail of water and the female member shall go and have a bath with the water, sponge and soap. She is now free to enter the Church.</p> | | |
|--|--|--|--|

After a menstrual period of eight days, women have an obligation to go to Church for sanctification, and in the process, they need to follow the instructions given above. These instructions are permanent, hence the use of the present tense. It is also an example of deontic conversational background.

Tables 6: *Shall* used as a deontic modal expressing an instruction and a necessity

| | | | |
|-----|---|--|---------------------------|
| 197 | <p>All marriages solemnized in the Celestial Church of Christ shall be in accordance with the Marriage Act under which our Church is licensed.</p> | <p>Tous les mariages célébrés dans l'Eglise du Christianisme Céleste doivent être en conformité avec la Réglementation en de laquelle notre Eglise est autorisée.</p> | <p>Devoir (nécessité)</p> |
|-----|---|--|---------------------------|

The sentence may be reformulated as follows: 'It is necessary that marriages solemnized in the Celestial Church of Christ be in accordance with the Marriage Act.' It is another example of deontic conversational background.

In other words, women are not allowed to say the grace. This is another deontic conversational background.

Table 11: Shall used as a modal expressing necessity and convenience

| | | | |
|-----|---|---|------------------------|
| 177 | To conform with the Revelation made by the Holy Spirit, the Altar area within all Church buildings of the Celestial Church of Christ shall be rectangular in shape and shall face EAST. The altar area shall be cut off from the rest of the Church by a handrailing extending along the full width of the Church. | Conformément à la Révélation du Saint-Esprit, le périmètre de l'Autel à l'intérieur des temples de l'Eglise du Christianisme Céleste doit être rectangulaire et orientée vers l'Est. Ce périmètre doit être séparé du reste du temple par une balustrade qui s'étend sur toute la largeur du temple. | Nécessité + obligation |
|-----|---|---|------------------------|

This is a deontic conversational background. This directive is as strong as a law because it has been revealed by the Holy Spirit. The Ordering Source is the Holy Spirit Himself.

Table 12 : Shall used as a buletic modal expressing a wish and/or a promise

| | | | |
|----|---|---|--------------|
| 12 | This made him entreat God according to Methodist doctrine: 'O Lord if thou would give me a boy, I shall give him up to thy service just as Hannah and Elkana did'. | Ceci l'amena à implorer Dieu selon la doctrine méthodiste: «O Seigneur, si vous pouviez m'accorder un fils, je l'élèverais à votre service, exactement comme Hannah et Elkana le firent». | Conditionnel |
|----|---|---|--------------|

This is a buletic conversational background because the person speaking is expressing a wish.

Table 13: Shall used as an epistemic modal expressing a prediction

| | | | |
|----|--|--|--------------------|
| 36 | ... he (MOISE) would not die again until the person (PASTOR) who raised him from the dead shall have built a storey building. | ... il (MOÏSE) ne mourrait plus tant que la personne (Le Pasteur) qui le ressusciterait d'entre les morts n'aurait pas construit une maison à étage. | Conditionnel passé |
|----|--|--|--------------------|

In this case, shall is used to predict what is going to happen in (the) future. This is an epistemic conversational background. In other words, 'in view of what we know, Moise will not die until the Pastor shall have built a storey building.' Shall also expresses certainty.

Table 14: Shall used as both a deontic and a teleological modal to give instruction and to express a purpose

| | | | |
|----|--|--|--------------------|
| 97 | Announcements during Devotional Services shall be made by the Parish Secretary and shall be designed to bring to the notice of the congregation items of interest to the Church. | Les annonces pendant les cultes de Piété sont faites par le secrétaire de la Paroisse dans le but d'attirer l'attention de la congrégation sur des sujets d'intérêt pour l'Eglise. | Présent + objectif |
|----|--|--|--------------------|

In this case, the first shall gives an instruction regarding church procedures, while the second shall expresses a purpose. The simple present is used to express an idea of immediacies and permanency.

Table 15: Shall used as a future tense modal

| | | | |
|----|---|---|-------|
| 11 | But before doing so, I shall start by giving a short history of myself to clarify matters. | Mais avant de le faire, je commencerai par raconter ma propre histoire pour clarifier les évènements. | Futur |
|----|---|---|-------|

Shall mostly refers to the time something is going to be done. The conversational background is empty. Shall is just a future tense modal.

Table 16: Shall used as a future tense modal

| | | | |
|----|--|---|-------|
| 34 | I shall worship thee until the end. | Seigneur je croirai en toi En ce lieu très Saint | Futur |
| 34 | I shall go with blessings from 'Thee' | J'irai chez moi avec ta grâce » | Futur |

Shall mostly refers to the time something is going to be done. It is used as a future tense modal in the translation because it expresses both promise and hope. It is oriented toward the future.

Table 17: Shall used as a future tense modal

| | | | |
|----|---|--|-------|
| 91 | But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you?. | Mais le consolateur, l'Esprit Saint, que le Père enverra en mon nom vous enseignera toutes choses et vous rappellera tout ce que je vous ai dit. | Futur |
|----|---|--|-------|

Shall is used to predict what is going to happen in (the) future.

Conclusion

This paper has studied the meanings of the modal *shall* in a religious publication. It has revealed that modals are neutral lexical items whose meanings depend on the contexts in which they are used. While some authors believe that modal logic and semantics suggest

‘other possible worlds’, Rosen presents and defends a fictionalist approach to modality. He argues that ‘we can understand modal claims as akin to claims made within fictional narratives, rather than as asserting the existence of possible worlds.’ The study of modality necessitates an epistemic approach.

In the context of this research, *shall* has several flavors including deontic, epistemic, teleological, and buletic flavors. The dynamic nature of its interpretation makes it a semantic phenomenon in translation.

In *Modal Expressions in English* (1983), Perkins recalls that the notion of modality was initially a philosophical notion used by logicians before becoming a linguistic concept as well. Indeed, the interpretations of this modal and its various translations in the context of this work confirm that it is both a philosophical and a linguistic concept.

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