

# Learning a New Language, Taking up a New Culture: Language and Culture Differences between Scottish Highland and Lowland in the 18th Century Reflected in R. L. Stevenson's *Kidnapped*

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## **Abstract**

*R. L. Stevenson's novel Kidnapped takes Scottish Jacobite rebellions as its background and reflects resistance of Scottish people under British rule in the first half of the 18th century. Though within the same Scottish nation, the two heroes, Lowland boy David and Highland rebel Alan, have shown sharp contrasts in languages, political stands, moral standards and cultural values. Their contrasts reveal the binary opposition of Lowland and Highland cultures in the 18th century and can be explained by Fanon's theory about language and culture differences within the same nation. In Kidnapped, the Lowland characters despise their own native culture, and regard the Highlanders who still keep traditional Scottish culture and language as "savage". Therefore, they reject their own native culture and language, and have to completely depend on the English language and culture. The main goal of this article is to illustrate that learning a language also means taking up a culture, and it is essential to cultivate cultural awareness for English language teaching and culture teaching for foreign languages learners.*

## **Keywords**

*R. L. Stevenson, Language and Culture Difference, Cultural Awareness in Language Teaching*

## 1. Introduction

*Kidnapped* is a historical novel written in the middle period of R. L. Stevenson's writing career. At first, the article tries to illustrate the historical background and cultural atmosphere reflected in the novel. *Kidnapped* takes the aftermath of Scottish Jacobite rebellions in the first half of the 18th century as its background. It reflects the conflicts between the Lowland supporters of the English House of Hanover and the Highland supporters of the exiled Scottish House of Stuart. At that time, Scottish Lowlanders had been assimilated by English culture and most used English as their mother tongue, while the Highland clans still kept their native language and culture. After failure of the Jacobite rebellions, the traditional Scottish language and customs were banned, and many Highland clans were severely punished by the British government. The background of *Kidnapped* indicates Stevenson's self-reflection about the conquered history of his own Scottish nation and deep sympathy for his fellow Scottish compatriots.

Then, the article discusses the cultural binary opposition in *Kidnapped*. In *Kidnapped*, the two major heroes, the Lowland boy David Balfour and the Highland rebel Alan Stewart, have shown conflicts and oppositions in their languages, political stands, moral standards and cultural values. The Lowland boy David Balfour has been assimilated by the English culture, while the Highland rebel Alan Stewart still keeps the traditional Scottish customs. David uses English as his mother tongue and takes side with the English House of Hanover, while Alan speaks Gaelic and serves the exiled Scottish House of Stuart. The contrasts between the Lowland boy and the Highland rebel illustrate the central binary opposition of Lowland and Highland cultures in the 18th century.

One of the major goals of this article is to enhance the cultural awareness in language teaching for foreign students, for it is essential to take up a new culture when students learn a new language.

## 2. Jacobite Rebellions and Splitting of Scottish Culture as Background of *Kidnapped*

The major plot of *Kidnapped* is set in Scotland, especially Scottish Highland, in the aftermath of the Jacobite Rebellions in the first half of the 18th century, which were held by the supporters of the Scottish House of Stuart in exile. That is an age of great social split and unrest, but also a time of great changes and progresses in the Scottish history.

At that time, Scotland was splitting into "two societies". People in the southern Lowland were "on the road to becoming 'North Britons'". The Lowlanders had "tasted the fruit of union with England and found it to their liking" (Oliver, 2009, p. 289). Scottish merchants in the Lowland cities, like Glasgow, Edinburgh, Perth, and Aberdeen, gained a lot from shipping and trading with English overseas colonies and ports. With fast development of modern agriculture, industry and commerce, the ordinary people in the Lowland were also "making good livings on the back of English trading links" (Oliver, 2009, p. 289). As a result, most of the Lowlanders would resist any attempt to disrupt the present situation, so in the 1745 Revolt, the Jacobites got little support from the Lowland area of Scotland.

Therefore, the preys to the Jacobite propaganda in 1745 were those left behind by the progress of times.

In contrast to the development in the Scottish Lowland, to some extent, the peasants and landlords in the Highland still kept their traditional ways of living. At that time, the old noble families and clan chiefs in the Highland “still held the fates and lives of their tenants in their clenched fists, and could compel their obedience to any cause, on pain of eviction and death” (Oliver, 2009, p. 289).

All the new developments in the Lowland were completely unwelcome to those fossil Highland clan chiefs and nobles, because a modernized Scotland would destroy the basis of their hereditary feudal rule. These nobles and clan chiefs knew their power and prestige were trickled down from the courts of autocratic kings. If they were to keep their feudal powers over their tenants and lands, they must uphold the hereditary rights of the House of Stuart and regard the exiled Stuarts as their rightful kings. Therefore, these old-fashioned Highland nobles and clan chiefs became the backbone of the 1745 Jacobite Revolt and they also compelled their tenants and peasants to join in this “big gamble”.

As a result, the battle in 1745 between the supporters of the exiled Stuarts and supporters of House of Hanover became a war of two worlds, a struggle between the world of the past and the world of the future.

As a result, the leader of 1745 rebellion, Charles the “Young Pretender”, got the support of two influential Highland nobles: Donald Cameron of Lochiel and Lord George Murray of Atholl. Lord George Murray was son of the Duke of Atholl and Chief of Murray Clan. Donald Cameron was the hereditary chief of Cameron Clan, a Highland clan renowned for firm loyalty to the Stuart family. On the other hand, the rebellious forces were unwelcome in the Lowland. In Glasgow, people organized a militia to defy the “Young Pretender”. People around Edinburgh also rose up to help the British government force to retake the capital city from the Jacobites.

Finally, British government sent William, Duke of Cumberland, to eliminate the Jacobite forces in Scotland. William completely routed the Jacobite army under the “Young Pretender” and finally put an end to the Jacobite restoration cause.

In order to completely eliminate the seeds of Jacobitism and destroy possibility of any further Stuart restoration, William planted his army in the Scottish Highland and spent months in burning, pillaging and killing anyone who was suspected of being the Jacobite in the Highland. William knew that “Highland clans were the backbone of rebellion and had to be broken and destroyed to prevent any survival of Stuart hopes” (Oliver, 2009, p. 292). British army embarked upon the so-called “pacification” of the Jacobite areas of the Scottish Highland. All those who the British troops believed to be “rebels” were killed, even the non-combatants; rebellious settlements and villages were burned down; livestock and estates of the Jacobite rebels were confiscated on large scales; the relatives of the Jacobite rebels were imprisoned and tortured; even the traditional Gaelic language, special clothes and customs of the Scottish nation, such as the bagpipes and kilts, were also banned.

### 3. Culture and Language Opposition of Scottish Lowland and Highland in *Kidnapped*

There are two major characters in *Kidnapped*: the Lowland boy David Balfour and the Highland Jacobite rebel Alan Stewart. David Balfour grows up in the Lowland countryside areas, so he has been naturally immersed in the Lowland cultural atmosphere since his childhood. On the other hand, Alan Stewart belongs to the Highland Stewart Clan of Appin and shares the same family name with the monarchs of the House of Stuart, so Alan is a typical representative of the Highland culture and a firm supporter of the Jacobite rebellions.

In *Kidnapped*, David and Alan both belong to the Scottish nation, but as the representatives of the Lowlanders and the Highlanders, they have different mother tongues, different moral values, and different political stands, which are all set in contrast with each other. And with the help of contrasts and conflicts of these two major characters, the central binary opposition between the Lowland culture and Highland culture is revealed.

#### 3.1 Opposition of Cultural Values

The background time of *Kidnapped* is set in 1751, just after the failure of the last Jacobite revolt in 1745. The novel's young hero, David Balfour, leaves his home in the Scottish Lowland countryside area of Essendean, after the death of his parents. With his father's last letter in his hand, he is meant to find his uncle, Ebenezer Balfour, the esquire and landlord of the House of Shaws in Cramond near Edinburgh, which is also in the Lowland area.

As mentioned above, modern capitalistic commerce and industry had got great development in the first half of the 18th century in the Scottish Lowland. With great changes in economy, the culture of Scottish Lowland also began to change, with more and more values put on property and wealth, instead of the noble lineage of ancient family. Wealth became the indicator of social status, rather than the clan relationships.

At the beginning of the novel, when David Balfour decides to try his fortune in the House of Shaws, he goes to bid farewell to Mr. Campbell, a Lowland pastor in the village church, who is David's only companion and tutor. The dialogue between David Balfour and Mr. Campbell can efficiently illustrate the Lowland culture's emphasis upon wealth, rather than the ancient family ties at that time.

Mr. Campbell first tells young David Balfour that he probably belongs to the "ancient, honest, and reputable" family of "Balfour of Shaws", but the Balfour family have "in these latter days decayed", which implies that the Balfours may have lost their traditional property and status in recent years. Then, Mr. Campbell begins to boast of his own Campbell Clan. He recalls that he used to invite David's father "to meet the gentry", such as "the Campbell of Kilrennet, the Campbell of Dunswire, the Campbell of Minch, and others, all well-kenned gentlemen" (Stevenson, 2009, p. 2). At last, Mr. Campbell offers advice to David Balfour as to how to get associated with his uncle, the landowner of the House of Shaws. Mr. Campbell remarks that though David Balfour is "gentle born", he still has "a country bearing". He wants David to remember that his uncle is a "laird", and "it is a pleasure to obey the laird" (Stevenson, 2009, p. 3).

As can be seen from the above dialogue, David and his father belong to the ancient and honorable family of the Balfours, but in Mr. Campbell's eyes, David's father is no more than an ordinary poor school-master. The real "gentry-class" is the Campbell Clan, which occupies the dominant places in the Lowland politics and economy at that time. Besides, according to Mr. Campbell's ideas, although David is a member of the noble Balfour family, he must also definitely obey his uncle's orders, for his uncle is the owner of the family property. As a result, it can be seen in such a dialogue in *Kidnapped* that the Lowland culture no longer values too much noble lineage or family relationship, and the most important things for social status are the property and money.

On the other hand, another event in the novel that happens in the Scottish Highland has just formed a sharp contrast with such a phenomenon in the Lowland. In the later part of the novel, when David Balfour and Alan Stewart are suspected of being involved in the murder case of the "Red Fox", they go on a fugitive tour in the Highland areas. David Balfour happens to get ill and lies down in a remote Highland village. There, he meets Robin Oig, a notorious Highland criminal and villain who is hated by both the Highlanders and the Lowlanders. Robin Oig especially pays a visit to David, because his brother has been saved by a surgeon with the family name of "Balfour" during the 1745 Jacobite Revolt. As a result, Robin Oig comes to tell David that he is willing to "put himself and all his people" at David's command, only if David Balfour has "any reasonable degree of nearness" with the Balfour surgeon that has saved his brother (Stevenson, 2009, p. 175). From this event, it can be seen that the Highlanders still pay great attention to the family ties and clan relationships. David Balfour has never met Robin Oig before. At that time, David is penniless and being pursued by the English army. However, just the family name of "Balfour" can move this unscrupulous villain to earnestly help and serve the Lowland boy at all costs. From this point of view, it can be found out that the Highland culture still values blood ties and clan relations, rather than social status and property.

When David Balfour finds his uncle in the House of Shaws, he discovers that his uncle is quite rich, with a lot of rent money and large pieces of lands, as well as stock shares and bonds. However, David also finds that his uncle is extremely stingy with his money. Everyday, his uncle's three meals are only made up of some thin porridge and light beer. David remarks that his uncle is "certainly a miser", and "one of those that thorough breed that goes near to make the vice respectable" (Stevenson, 2009, p. 15). David also notices that his uncle, Ebenezer Balfour, often locks up everything in the house. Besides, when Ebenezer leaves home, he will try to lock David out of the house; when Ebenezer goes to sleep at night, he will also lock up David in another chamber. This phenomenon properly illustrates the importance of money and property in the Lowland culture of that time. Even though David is his nephew and quite intimate in blood, Ebenezer Balfour still closely protects the property against David and treats David as if he was a thief.

The Lowland culture's emphasis upon wealth and property can also be well illustrated by the plot of David's uncle to kidnap and sell him to America. It is implied in the story of *Kidnapped* that David's father is elder than his uncle, so David's father should have been the rightful heir to all the family

property. However, David's father has chosen to leave home together with David's mother and settled down in a small village as a poor school-master, instead of inheriting the property. As a result, after his father's death, the property of the Balfour family should be legally passed to young David. It's just that David's father never tells David about all such family history, even before his death.

At the beginning of the novel, when David Balfour first arrives at the House of Shaws, his uncle, Ebenezer Balfour, finds out that David knows nothing about the past of his own family, so Ebenezer tries to cover it up from David and attempts to dispatch David with a little sum of money. Later, when David begins to doubt that his own father may be the legitimate inheritor of all the Balfour property, David's uncle decides to get rid of David, before he knows the truth. At first, Ebenezer sends young David to climb up the top of an unfinished stair tower of the house in a stormy night, so that David may drop dead from the high tower in the darkness. However, a lightning appears and saves David's life. After failure of his first plot, Ebenezer Balfour pretends to take David to the Queen's Ferry for a tour, and conspires with Captain Hoseason to kidnap David onto a Lowland ship bound for North America, where David is meant to be sold as a slave, so that he can not come back to pose any threat to his uncle. Ebenezer has constantly remarked that "blood is thicker than water"; that he has "great notion of family"; and that he will help David "for honor of the house" (Stevenson, 2009, p. 17). However, he has actually tried his best to eradicate David. That is because, in his eyes, the only important thing is the property of the Balfour family, rather than the Balfour family tie or blood lineage.

Another example in contrast with David's uncle in the novel is the fugitive Highland Jacobite chief Cluny and his clan folks. After David and Alan are suspected of being involved in the murder of the "Red Fox", they have to escape and get into the mountain areas of Ben Alder. There, they meet Cluny, one of the famous rebellious Highland chiefs in the 1745 Jacobite Revolt. After failure of the revolt, the British government has posted extremely high prizes for anyone who offers information about his location. With "his country conquered, and the British troops riding upon all the sides in quest of him, sometimes within a mile of where he lay", Cluny has stayed near his hometown all the time in safety. His poor Highland clan folks "could have made a great fortune by betraying him", but no one even leaks out a word (Stevenson, 2009, p. 157). Though these Highlanders live in extreme poverty, they would rather die, than sell him to the Hanover government. That is because the Highlanders value traditional patriarchal clan structure and the clan relationships, rather than wealth and powers.

The examples mentioned above illustrate different cultural values of the Highland and the Lowland at that time. Highland culture still values traditional patriarchal clan structure and family lineage, while Lowland culture begins to emphasize wealth and social status.

### 3.2 *Opposition of Political Stands*

What's more, during their first meeting, the two major heroes of *Kidnapped* have shown contrasts and differences in their political stands. David Balfour is kidnapped onto the ship by Captain Hoseason at the order of his uncle Ebenezer Balfour, who wishes David to be sold to North America. Alan Stewart is on his way to send rent money from Scotland to his exiled chief in France, but his little boat is run

down by the Captain Hoseason's ship. As a result, David and Alan meet each other on the ship for the first time.

During their first meeting, Alan and David immediately discover that they have opposite political stands. When Alan is saved by the sailors onto the *Covenant*, David finds him speaking Scottish language, but wearing French uniform. Alan admits that he belongs to "one of those honest gentlemen that were in trouble about the years forty-five and six" (Stevenson, 2009, p. 51). However, David regards Alan as "not only a Jacobite rebel and a smuggler of rents, but has taken service with King Louis of France". On the other hand, Alan also recognizes David to be one of the Lowland Whigs, who support the Hanoverian King George. David himself also admits that he is "as good a Whig as Mr. Campbell could make me" (Stevenson, 2009, p. 53). Apparently, ever since their first meeting, David and Alan's political stands have formed a sharp contrast with each other. Alan politically belongs to the Highland Jacobite rebels who support the exiled House of Stuart in France, while David Balfour is one of the Lowland Whigs who support the ruling British House of Hanover.

Soon, David discovers Captain Hoseason's plot to murder Alan and rob his rent money on the ship. In order to escape from the ship, David decides to take side with Alan Stewart. He goes to tell this plot to Alan, and shows that he is willing to fight with Alan side by side against the Captain and his mates. After that, they introduce themselves to each other as good friends. During their fights with Captain Hoseason and his mates, Alan Stewart constantly boasts of his past martial achievement in fights against the Lowland Whigs. He even remarks that his sword has "slashed the heads of more Whigs than you have toes upon your feet" (Stevenson, 2009, p. 58). However, he has forgotten that his battle-companion, young David Balfour, is also a Lowland Whig.

### *3.3 Opposition of Languages*

Soon, the Lowland boy and the Highland rebel find they do not even share the same native language. After their first victory in defending the roundhouse cabin of the ship, a kind of brotherhood is established between Alan and David, and Alan says that he loves David like a brother. However, another contrast between the two heroes just appears here. Alan Stewart composes a Gaelic song to sing the praise of his own bravery, but David Balfour "knows no word of the Gaelic" language (Stevenson, 2009, p. 63). Later, David understands the meaning of Alan's song by having him translate it into the "King's English". Alan and David both belong to the Scottish nation, but Alan's mother tongue is Scottish Gaelic, while David can only speak "King's English". Therefore, the cultural differences between the Highland and Lowland are also reflected in their different mother tongues.

Later, when their ship is wrecked in the sea ledges, David is separated from Alan and lands on the seashore of Scottish Highland several days later than Alan, so David tries to find Alan by following his steps. As David pursues his journey across the Highland, he finds himself in extreme language difficulties, because most of the Highlanders cannot speak much English at that time. David seems to become a "foreigner" in his own Scottish motherland. Wherever he goes, he cannot understand the Gaelic language spoken by the ordinary Scottish Highlanders. As a result, he has to pay a high price to

hire a guide who can speak English to lead him. In the Scottish Highland, the Lowland boy seems to be in another totally strange country. It is just during his exile journey in the Highland wilderness that David has “first heard the right English speech” (Stevenson, 2009, p. 135). However, such “right English” does not sound familiar or intimate to David at all, for it is spoken by the English soldiers who are sent to capture him.

### *3.4 Opposition of Moral Stands*

During his journey across the Highland to find Alan, David accidentally meets Colin Roy, the “Red Fox”, on the way to Appin near Alan’s hometown. The “Red Fox” is especially hated by Alan Stewart and other Highland Jacobites of the Appin area, for he is not only a member of the Whig Campbell Clan who supports the House of Hanover, but also King George’s agent and representative in Appin to manage the confiscated lands of the former Jacobite chiefs. On his way to Appin, David witnesses the murder of the “Red Fox” by a Highland gunner hiding in the roadside by chance, but he himself is suspected of being one of the accomplices by the English soldiers.

Around the “Red Fox” and his murder, David and Alan show their different attitudes and different moral standards, which are closely related with their life experiences, as well as their cultural and political backgrounds.

Long before this murder case, David has heard about the deeds of the “Red Fox” from Alan on the ship, but they have different attitudes toward him, which reflect their different moral standards. As the representative of the House of Hanover and the ruling Campbell Clan in Appin area, Colin Roy takes over management of the confiscated estates of the exiled Highland Jacobites, tries to drive out all the Stewart tenants from their lands, and cuts off the financial support for the exiled Jacobite chiefs in France. Therefore, Alan Stewart definitely wishes to take revenge upon the “Red Fox” for his own clan and chief. Alan remarks that he would like to see “his blood on the hill”, and there is “not enough heather in all Scotland to hide him from my vengeance” (Stevenson, 2009, p. 76). However, David criticizes Alan for being “neither wise nor very Christian to blow off so many words of anger”, because David believes that “Christianity forbids revenge”. On the other hand, Alan thinks that David’s words are “taught by a Campbell” (Stevenson, 2009, p. 76).

After the “Red Fox” has been killed, David and Alan again take different moral perspectives towards this murder case. David feels great pity for the murdered victim, and considers this murder to be “blood-guilty in the first degree”. At the beginning, David also doubts that Alan may have taken part in this murder, so he condemns Alan’s ways as “ungodly” and wants to be separated from Alan, because he “would rather lie alone in the rain on the cold isle, than in warm wood beside a murderer” (Stevenson, 2009, p. 115). On the other hand, Alan feels quite delightful about the death of the “Red Fox”, who has severely suppressed his own clan for long, but he sincerely denies any involvement in this case, for the murder of the “Red Fox” near his hometown will bring great disasters and revenge from the ruling Lowland Campbell Clan to his own Stewart clan folks.

Eager to save his own clan folks and his exiled chief, Alan Stewart naturally feels that his revenge can



be morally justified, even if he sincerely wishes to kill the “Red Fox”. On the other hand, David is an innocent Lowland boy who does not clearly understand the miserable feudal hatred between the Stewart Clan and the Campbell Clan, so he believes Alan’s remarks do not fit the Christian morality. From their different attitudes towards the “Red Fox”, it can be seen that the moral standards of David and Alan have great differences and are in sharp contrast with each other. However, unlike the evil pirates versus the virtuous gentlemen in *Treasure Island*, it is impossible to abstractly judge the moral standards of these two heroes in *Kidnapped*, because the moralities of Alan and David are closely connected with their own cultural and political backgrounds. The conflicts and contrasts between David and Alan reflect the conflicts and contrasts of Lowland and Highland cultures.

To sum up previous illustrations, the two major heroes in *Kidnapped*, the Lowland boy David Balfour and the Highland rebel Alan Stewart, have shown their contrasts and differences in their languages, political stands, moral standards and cultural values. David Balfour uses the Lowland dialect of English as his mother tongue, while Alan Stewart still uses the traditional Scottish Gaelic language. The Lowland boy supports the ruling House of Hanover and the Whig Party, while Alan Stewart is loyal supporter of the exiled House of Stuart. As the representative of the Lowlanders, David values more the money and property, while the Alan, the Highland rebel, cherishes friendship, clan relationship and honor. With the help of the contrasts and conflicts between the two major heroes, the central binary opposition between the Highland culture and Lowland culture is revealed.

#### **4. Interpretation of Culture and Language Differences between Highland and Lowland in *Kidnapped***

It seems to be quite a strange phenomenon for these two fellow compatriots to possess so many contrasting differences. In order to illustrate such great cultural contrasts and oppositions between two persons from the same nation, the theory of Frantz Fanon in his *Black Skin, White Masks* can be utilized with reference to the historical background of Scotland in first half of the 18th century.

In the beginning of *Black Skin, White Masks*, Fanon first tries to start his research from the binary opposition between the European languages and the native languages. “The study of language is essential for providing us with one element in understanding the black man’s dimension of being for others” (Fanon, 2008, p. 1).

Fanon believes that languages are closely connected with cultures, and to speak a language “means above all assuming a culture and bearing the weight of a civilization” (Fanon, 2008, p. 2). A man who possesses a language possesses as an indirect consequence the world expressed and implied by this language.

In *Kidnapped*, David Balfour can only understand and speak the Lowland dialect of the “King’s English”, which originally is the language of the English nation, rather than the Scottish people. On the other hand, Alan Stewart still uses the ancient Scottish Gaelic language as his mother tongue and talks with his fellow Highlanders in Gaelic most of the times.

According to Fanon's ideas, "to speak a language is to appropriate its world and culture" (Fanon, 2008, p. 21). The different mother tongues indicate different and even opposite cultural backgrounds, political stands, values, and moral standards. As is reflected in *Kidnapped*, the Lowland boy David Balfour not only speaks English, but also upholds the rule of English House of Hanover and the Whig Party in London Parliament, as well as supports the modern English values with emphasis on property and wealth. On the other hand, Alan Stewart, the Highland Jacobite who speaks traditional Scottish Gaelic language, supports the former Scottish House of Stuart, and values ancient clan lineage and gallant honor. As a result, in David's eyes, Alan Stewart is a "condemned rebel, a deserter, and a man of the French King's", who has rebelled against the legitimate British government and worked for the invading French (Stevenson, 2009, p. 73). On the other hand, Alan Stewart also regards David Balfour as a "Lowland Whig", who has betrayed his own Scottish nation and supported the "usurper" of the House of Hanover.

Fanon further observes the language differences of the black Antilleans who have been to France and studied French there. Fanon notices that, after such a black Antillean comes back from France, he seems to lose his ability to understand and speak his own native Creole language. No matter who speaks to him, "he answers only in French and often no longer understands Creole" (Fanon, 2008, p. 7). The black Antillean back from France usually treats his own native mother tongue with contempt, and "assumes a critical attitude toward his fellow islanders". "He reacts differently at the slightest pretext", and believes that he can "prove himself through his language" (Fanon, 2008, p. 8). His logic is that his French language is "superior" to the native Creole of his fellow islanders, so he himself is "superior" to his fellow black countrymen.

There is a similar phenomenon in *Kidnapped*. Just like the French-speaking Antilleans who despise their own Creole-speaking compatriots, David Balfour and other English-speaking Lowland characters in *Kidnapped* all seem to despise the Gaelic-speaking Highlanders as well as the things associated with the Scottish Highland. Besides, David Balfour also seizes every opportunity to show that he always knows better than the "savage" Gaelic-speaking Highlanders.

When David first arrives at his uncle's house, his uncle learns about David's Highland friends and remarks that "I would not like the Balfours to be humbled before a few Highlanders" (Stevenson, 2009, p. 16). David's uncle believes it is humiliating for the members of the Balfour family to get associated with the Highlanders.

When Alan Stewart boards David's ship, the *Covenant*, the Lowland captain and his mates all regard Alan Stewart as "a wild Highland-man", "a danger to the ship", and "a rank foe of King George" (Stevenson, 2009, p. 54). This reflects the irrational discrimination of the English-speaking Lowlanders against the Gaelic-speaking Highlanders.

During their fight side by side on the ship against the captain and his mates, Alan establishes sincere friendship with David, and tells David about his own life story in the Highland. Later, David Balfour admits that he has "gained some knowledge of that wild Highland country" from Alan's narration

(Stevenson, 2009, p. 71). It seems that in David's mind, the Highland areas are not part of his own Scottish motherland, but just a "wild country".

After their shipwreck in the stormy night, David Balfour has to land on the unfamiliar area of the Scottish Highland and makes a journey across the strange Highland in pursuit of Alan Stewart, who has landed several days earlier.

In this journey, David Balfour gets into direct contact with "the wild Highlanders" and the "wild Highland country". However, he has formed a very negative and even despicable impression about the Highland and its inhabitants. David finds most of the Highlanders "in great poverty", and "the roads are infested with beggars" (Stevenson, 2009, p. 96). They are so poor that David has to go five miles to find a "rich man" to get a guinea coin changed, and such a "rich man" has to turn his whole house upside down to change such a coin. On his lonely journey to find Alan Stewart, David Balfour frequently meets the Highland swindlers, robbers and even murderers. As a result, he is constantly "in some fear of any strange Highlanders" (Stevenson, 2009, p. 108). David also finds the Highland to be "the most beggarly and vile place that ever pigs have stayed in" (Stevenson, 2009, p. 104).

Like the French-speaking Antilleans who are always critical of his own fellow countrymen, David Balfour also tries to show his differences from the Highlanders and takes a critical attitude towards them. When David first meets Alan Stewart, David finds Alan to possess a kind of "childish vanity". When Alan gives his own silver button to David as a token of friendship, David considers him to be "wasteful". When Alan Stewart tells David that he is going to take revenge upon the "Red Fox", David Balfour criticizes him as being "neither very wise, nor very Christian" (Stevenson, 2009, p. 76). The Scottish Highland, the Highlanders and the Highlanders' ways of life all seem to be "wild" and "savage" to David Balfour, the Lowland boy. By criticizing the "savageness" of the Highlanders, David Balfour shows his own superiority.

## 5. Conclusion

All in all, Robert Louis Stevenson's novel, *Kidnapped*, takes the Jacobite rebellions in the 18th century as its background. It reflects the cultural and language differences between the Scottish Highlanders and Lowlanders during that time. The Lowlanders used English as their mother tongue because they had been assimilated by the English culture. The Highlanders still kept Gaelic language for they still stick up to their own tradition.

The culture and language differences between the Scottish Lowlanders and Highlanders in the novel illustrate the splitting of culture within one nation. Therefore, language and language teaching are key to a nation's cultural unity. Changes of a language reflect the changes of a national culture. This article is hopefully helpful for foreign language and literature learners to form their own cultural awareness during their learning process. When students begin to learn a new language, they also take up a completely new culture. However, it is important for the language students to keep up their own native culture and assimilate the advantages of new culture at the same time.

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