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A special issue devoted to the Transformations and Innovations in Linguistics

Guest Editors:
Norsimah Mat Awal, Sharifah Raihan Syed Jaafar and Idris Aman

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Preface

Innovations and transformations can be observed across the various sub-disciples in linguistic study. Generally, transformations and innovations are often associated with changes. In linguistic studies, changes often occur in research methods employed, the use of empirical data, the application of theories of linguistics, the production of critical linguistic analyses, and so forth. Some of the examples of transformation and innovation going on today, among others, are the merging of two or more areas in the sub-discipline of linguistics which is also known as interface research, interdisciplinary research methods etc. The conference has succeeded in bringing together various aspects of transformations and innovations in linguistic study as witnessed by the compilation of papers in this special issue.

This special issue of Pertanika Journal of Social Sciences and Humanities (JSSH) comprises 18 papers which were originally presented at UKM International Conference on Linguistics or its Malay acronym PALing@UKM2012 that was held from 10-11 April, 2012. The conference was organized by the Linguistics Program, School of Language Studies and Linguistics, Faculty of Social Sciences and Humanities, Universiti Kebangsaan Malaysia. The theme of the conference was "Transformations and Innovations in Linguistics" which has been retained as the theme for this issue.

We would like to express our gratitude to the Faculty of Social Sciences and Humanities, Universiti Kebangsaan Malaysia (UKM), particularly our Dean, Prof. Dr. Hazita Azman and Deputy Dean (Research and Innovation) Assoc. Prof. Dr. Noraini Ibrahim for helping us to secure the fund for this special issue.

We thank the committee members of PALing@UKM2012 for helping us in organizing the conference from which selected papers were chosen for this issue. Heartfelt appreciation also goes to all the authors of the articles for their effort and hard work.

Last but not the least, this issue is a concerted effort made possible with the help of many. Specifically, we thank Dr. Nayan Kanwal, the Chief Executive Editor and his dedicated Pertanika team at the Journal Division, UPM Press, for their generous guidance and commitment.

Norsimah Mat Awal
Sharifah Raihan Syed Jaafar
Idris Aman

Guest Editors

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Designing and Developing Hiragana Learning Materials

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ABSTRACT

This paper reports on an action research project aimed at designing and developing *Hiragana* learning materials. This project has been motivated by the scarcity of suitable teaching and learning materials for students learning Japanese as a foreign language at Universiti Kebangsaan Malaysia (UKM), notably for the writing component, which forms the foundation of learning the Japanese language. This paper will firstly describe the issues faced by the Japanese language teachers in the development of appropriate materials, followed by the steps carried out to arrest the problems based on pragmatic pedagogical considerations. Such considerations include issues of raising interest and motivation, text and task selection, as well as the inclusion of simulated dialogues and social semiotics, namely images, characters, and *manga* (comic) animations. The findings of the study revealed that the materials, which have been compiled as a new course book, are able to bridge the needs of learners, promote keen interest in the learning of the *Hiragana* writing, and have a positive effect on the students.

Keywords: Hiragana writing, Japanese as a foreign language, materials development, materials evaluation, materials and production

INTRODUCTION

According to the statistics from the Japan Foundation (2009), a total of 23,000 students are studying the Japanese language at either registered universities or Japanese language institutions. In many offered courses, however, students are compelled to learn the Japanese writing system as the necessary foundation.

At Universiti Kebangsaan Malaysia (UKM), Japanese as a foreign language has been offered since 1974, and to date, the course is offered at four levels and has

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always been in demand. About 200 students register for the courses each semester and the *Hiragana* learning materials, in the form of a textbook, are used by students taking the first level (SKVA 2713) course. However, the use of this previous *Hiragana* textbook is not without problems. The current team of Japanese language teachers have come together to first examine the problem, and second and more importantly, to provide access routes to solving them. A questionnaire survey was designed to enquire into the needs analysis of the students while an interview was carried out with the teachers. The questionnaire was distributed to 45 students who had registered for the SKVA2713 course. The results indicated that 71% of the students found the previous textbook to be restrictive with no contextual reference and thus, should be improved. The feedback from the students on the necessary improvement of the textbook is concluded in Table 1.

TABLE 1
Questionnaire results from student of SKVA 2713 course

No	Students' comments	% of students
1	Enlarge the photo illustrations so that it can be seen more clearly.	38
2	The number of exercises provided needs to be increased and be more challenging.	25
3	Require further detailed explanations on the usage of the letters.	19
4	Requires further clarifications on the greeting words.	13
5	More interactive	13
6	The vocabulary introduced during class needs to be useful for students.	9

Meanwhile, the findings from the interview with the teachers showed that they were also not in favour of the previous textbook due to the following reasons:

i. The cursive writing style writing is confusing to the students.

ii. Absence of instructions on how to draw/ write the Japanese characters in the writing system.

iii. Absence of a suitable introduction to the Japanese writing system.

iv. Absence of greetings and instructions in the classroom.

v. Absence of a detailed phonetic guide to pronunciation.

Thus, in order to alleviate some of the above problems, the Japanese language teachers have to provide a glossary of the discourse for greetings, introductions and brief explanations about the Japanese writing system to students. Notwithstanding this, the previous textbook still has limitations that are not overcome. Among other, the *Hiragana* characters used in the previous textbook uses cursive writing that is contradicting to the non-cursive writing used by the teachers in their lessons. In Japanese language, students should use the non-cursive writing which is the standard hand-writing style in Japanese language, as the cursive writing is mainly used in calligraphy and computers' fonts only. When the students use cursive handwriting, the characters are illegible, even to the Japanese.

This study was embarked upon to design and develop appropriate teaching and learning materials for this cohort of students.

LITERATURE REVIEW

In the development of teaching materials for the learning of English, it has been found that global commercial course books can never meet local needs due to the uniqueness of every classroom (Davison, 1976; Williams, 1983; Maley, 1998, cited in McGrath, 2002). Such a scenario is not only for the teaching of English language because, according to a survey carried out by Japan Foundation in 2009, as the same phenomenon is also experienced by the Japanese language education around the globe. The study particularly highlighted the inadequacy of teaching materials as the most prevalent problem facing the teaching of Japanese language.

However, from the positive end, classroom-based materials design may be able to bridge the gap of what is needed in the classroom and what is available commercially. In this respect, informed teacher-practitioners may be able to design and develop materials based on theory and practice so that the materials produced can meet their needs. In short, it is the teacher who will bring meaning to the learning process and she/he will also be the one who determines the success or failure of the use of such materials.

This study also alludes to the changing trends in materials development (that come alongside with that of syllabus design), despite many of the approaches coming from the strand of English language teaching. In the case of foreign language, the materials presented or produced must match the aims, values and methods in the teaching of the foreign language. As such, Block (1991) argues for teacher-designed and produced materials to counter unsatisfactory published materials.

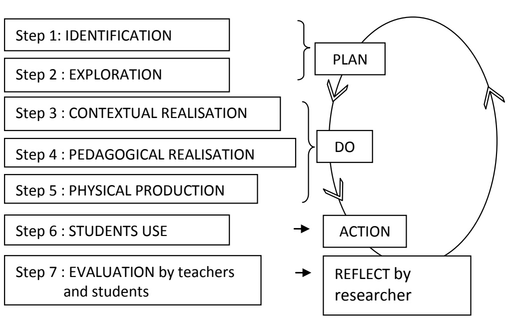
An earlier effort has been done by the Japan Foundation Bangkok Cultural Centre (JFBKK), which developed *Hiragana* learning materials for secondary school students in Thailand. In Malaysia, the quest for the appropriate teaching and learning materials for Japanese as a foreign language has also prompted local tertiary institutions to publish in-house *Hiragana* learning materials, and thus, resulting in '*Mari Belajar Hiragana*' published by Universiti Malaysia Terengganu and '*Renshucho Bahasa Jepun*' developed by Universiti Putra Malaysia. There are also several books that have been published in Bahasa Melayu but on perusal, the explanation of the Japanese writing systems as well as the Japanese writing culture have not been explained in detail. Hence, the need for learning materials to be in the Bahasa Melayu, so that problems like misrepresentations that may arise out of cultural differences can be avoided, has to be attended to as (Sakamoto & Otsuka, 2005).

As such, the review has shown that material design and production, while alluding to the core principles of language teaching, need a more sensitive approach where foreign languages are concerned. Further, the 'space' between the target foreign language and the spoken language in the learner's country must be addressed as well. Many foreign language books (Japanese included) are written in English and published by reputable publishers. They address a wide audience and may not be easily accessible to Malaysian learners, who may not be proficient in English.

METHODOLOGY

According to Mikami (2010), action research is defined as "research done by teachers to solve the problems faced in the classroom by collecting and analysing data in the class." Hence, this is exactly the focus of this research carried out in accordance with the proposed plan from Jolly and Bolitho (1998), who articulated that in creating new and effective learning materials, teachers have to go through the process shown in Table 2 below.

TABLE 2
(Left) Steps in material design (Jolly & Bolitho, 1998, pp. 97-99); (Right) Action research flow chart (Mikami, 2010)



The first step in the plan was carried out during the process of identifying the problems in this study. In the Introduction, the results of these findings are discussed. The results obtained from the interview with the teachers also revealed that the Japanese language teachers, who are Malays and those proficient in Bahasa Melayu, suggested that the medium of interface should be Bahasa Melayu, while one of the Japanese native speaker-teachers felt that Bahasa Melayu might be a problem for her. Hence, a decision was made to publish the materials bilingually, i.e. in BM - Japanese, to solve the problem.

Yet another problem on the phonetic guide for the students was attended to with the decision to use Bahasa Melayu as the interface, and the course designers perceived that the phonetic guidance of the *Hiragana* might be applied to Bahasa Melayu. As an example, the vowel [e] in the Japanese language is realised as *esok* (tomorrow) in Bahasa Melayu. This is important because [e] has a different realization as in *emak* (mother). Hence, this bilingual (Malay-Japanese) phonetic guide that uses the Bahasa Melayu as the interface will help the students to articulate the characters in the Japanese language more accurately, as suggested by Sakamoto and Otsuka (2005).

Once the needs of the students and the teachers had been identified, the researchers were ready for the second step. In this exploratory stage, the team examined the textbooks in the market to justify for the in-house publication effort. In short, should there be the availability of commercially produced text books in the market that meet the demands of the course in UKM, then there is no reason for the production of in-house materials.

Based on the needs of the learners and the teachers, the team developed a checklist of analysis that comprises all the main features that should be included and improvised in the new textbook. This method is also in line with Tomlinson (1999), who proposed a guideline on the new desired learning materials for use. The checklist is set out in Table 3 and it comprises a section that delineates the four criteria deemed crucial for the new *Hiragana* book and its subcomponents (Ur, 1996). They are as follows:

i. Explanation

ii. Writing Exercise

iii. Vocabulary

iv. Exercises

When the checklist was applied to ten selected course books available in the market, none of those books meets all the required criteria listed in Table 3.

Once Step 2 is completed, the stage is set for the actual design and development of the materials, i.e., Step 3.

In relation to the contextual and pedagogical realizations, the researchers had to decide on how to satisfy the sub-components of the criteria. Hence, the following sections were made as an attempt to satisfy the sub-components identified.

TABLE 3
Checklist criteria on commercial textbooks

Section	Criteria and needs proposed by the teachers and students	
Explanation	1	Contains basic explanation
	2	Japanese culture explanation
	3	Interactive explanation concept
	4	Bilingual
Writing practice	1	Instructions on how to write
	2	Instructions symbols on how to write (stop/ hook/ stretch)
	3	Efficient space for writing (20>)
	4	Writing Stages (Follow example > writing in grid box> write independently)
	5	Phonetics guidance in Malay Language. Ex: (esok)
	6	Fonts used are not cursive and clear to understand
Vocabulary	1	The selected letters are from the word glossary of JLPT Level 4.
	2	The selected words consists of Adjective/ Verb/ Noun forms
	3	Words that are combined in one illustrated situation (ex: refer Figure 4)
	4	Intonation symbols (accent)
	5	Phonetics guide written in roman
Exercise	1	Exercise on matching the letter with the correct pronunciation
	2	Listening exercises
	3	More interactive exercises (ex: crosswords puzzles)
	4	Stages of Exercises (Exercise > Revision Exercise>Overall exercise)

Explanation

One of the identified problems in the previous Hiragana textbook is the absence of explanation that will facilitate students' engagement, an approach proposed by the proponents of the humanistic approach in language learning (Roger, 1969, for instance). Hence, the explanation sections in the new textbook have been developed from the insights gleaned from teachers and students and featured cross cultural interactions, which are also absent in the previous textbook (see Fig.1). Meanwhile, context is built and presented through dialogue which allows for an 'imagined reality' for the students.

When the materials are properly executed, they students will be able to feel like they are parts of an existing conversation, and such participation reduces their tension in learning and instead increases their motivation. One of the factors that has been taken into account is the importance placed on contextual and cultural norms. In the process of learning a foreign language, cultural factors cannot be ignored. As *manga* (Japanese style comics), a popular Japanese cultural feature, is a worldwide phenomenon, its inclusion will engage the students.

Fig.2 shows how the contextual and pedagogic considerations are realized. Each dialogue is an interaction of the four main characters inspired by Japanese food (*Onigiri* and *Norimaki*) and western

Sandoitchi	:	Seperti orang Cina tu kan, nama mereka ditulis dengan *Kanji*, jadi boleh gunakan tak *Kanji* tersebut?
サンドイッチ		中国人とかは、漢字がありますから、漢字で書いてもいいんですか。
Cikgu Norimaki	:	***Kanji* dalam bahasa Cina** dan ***Kanji* dalam bahasa Jepun mempunyai banyak perbezaan** dari segi bacaan dan tulisan, jadi **lebih elok menggunakan *Katakana*** saja.
海苔巻先生		中国の漢字と日本の漢字は、書き方や読み方が異なることが多いから、「片仮名」を使ったほうがわかりやすいね。

Fig.1: An example of Explanation (Japanese writing system)

Fig.2: An example on Explanation (Greeting words and Instructions)

food (hamburgers and sandwiches). In this episode, a lesson on greetings is demonstrated. The teacher will begin with greetings like ‘Good morning’ or ‘Let’s begin’ to mark the beginning of class and show how that act is physically realized in Japan, namely, with a bow as a mark of respect to the teachers before the class starts. This is the classroom practice in Japan, which is well presented using *manga* and in line with Littlejohn and Windeatt‘s (1989) notion of how materials themselves can be made objects of ‘critical focus’. The difference in such classroom openings may be used as points of discussion by the teacher to show cross cultural values and differences. Again, such differences allude to Brown (1990), who stresses that knowing a language is inseparable from understanding the culture in which the language is spoken.

Writing Exercise

The next step in materials production here is the design of the Writing section. As the Japanese script is very different from the alphabet that the students are familiar with, the explanation provided allows the students to produce the right script and characters. In Fig.3, the students are guided into producing the writing sequence symbols or whether the strokes of the letter should be written in stops, hooks or stretches.

The boxes for the *Hiragana* letter writing exercises are divided into sections to enable students to produce just the right balance in the production of the strokes. Additionally, the first row consists of letters that are dark grey, while the second row has dashed lines running across, and the third row onwards are left blank so that the students can write their own letters correctly and independently (see Fig.4). This concept is in accordance with the concept of cognitive learning that emphasizes the stages of learning, i.e. from easy to difficult levels. It is noted that the characters used here is not the cursive style so students should have no difficulty in identifying them. In addition, the phonetic realization of each letter in the Bahasa Melayu is also provided in the writing practice section.

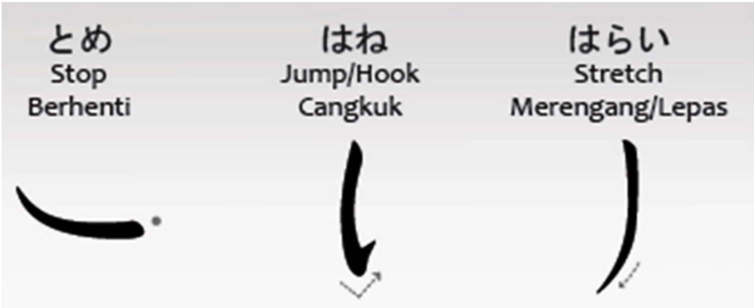


Fig.3: An explanation given for the writing instructions

Vocabulary

Once the students are adept in writing the basics, the next stage in the *Hiragana* material development is learning how to combine the letters that the students have learned. In this early stage of learning *Hiragana*, the students are not required to memorize the meaning of each word. The focus is on pronunciation and recognition of letters. However, the designers take cognisance of Male (1992) who recommends that students are able to remember better when the words have meaning. Therefore, even if the students need not memorise the meaning of the articulated words, the selected words must be taken seriously. Hence, the researchers opine that in future, and to keep the students engaged, the vocabulary list will be selected from the lowest level of the Japanese language proficiency assessment so that the students can use the learned vocabulary if they want to take the test in the future.

Up to this point, it is clear that learning the *Hiragana* is highly challenging and thus, a lot of motivation is required to learn it. If the words are produced in isolation or discretely, the students will easily forget the form and manner of pronunciation. Furthermore, according to the memory model highlighted by Atkinson and Shiffrin (1968), all the new elements introduced are placed in the temporary memory in the brain. New learning acquired lasts for only 30 sec. This temporary memory has a memory capacity limit that can only accommodate about seven things at one time. One way to move the temporary memory into the permanent memory is through training that involves repeated reference or when the explanation of the purpose and example of usage is given.

In order to overcome the difficulties mentioned above, the new *Hiragana* textbook assists students to learn how to read and write in stages. For example, the students will first learn to read and write the letters a, i, u, e, o. Only then five of these letters will be combined to form a word. The examples of such words are *ie* (house), *ue* (up/upper), *e* (picture), *au* (meet), *aoi* (blue), *iu* (say), and *ii* (good). In addition, a context is presented so that the students are able to associate the *Hiragana* character and

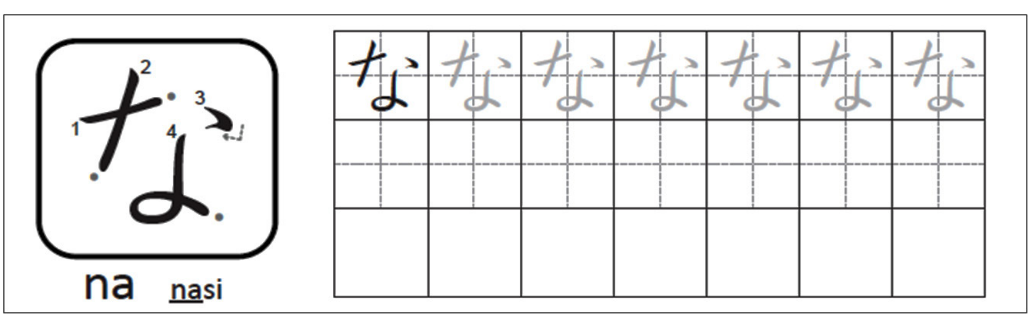


Fig 4: An example of a Writing Practice Section

its usage, as shown in Fig.4. This speaking-writing combination can be carried out repeatedly and in tandem. This method can enhance the probability of letters or words that can be transferred into the permanent memory.

Exercises

The major part of writing exercises in this textbook is designed to achieve the learning outcomes of this textbook. As such, exercises are provided at the end of each section. Revision exercises, which combine details from several chapters, have also been designed. This allows the students to do ongoing self-correction. Listening exercises in audio form have also been provided as supplementary learning materials to the main textbook. This listening exercise audio will be given to the students to enable them to do revision on their own without the help of their teachers. As all necessary skills in writing *Hiragana* are provided in the exercises and students can do them on their own, their dependence on the teachers is reduced while their autonomy is heightened.

Once the materials have been finalised, they were organised into a book form. In early September 2011, this book was successfully printed as prototype sample and given the title "*Pengenalan Tulisan Bahasa Jepun: Hiragana* (Introduction to Japanese Writing: *Hiragana*)". After using the prototype textbook for one semester, a questionnaire survey was designed to enquire students' feedbacks, while an interview was carried out with the teachers before the textbook was published. This was to ensure that the quality of the book meets the standard of the teachers' and students' expectations. This further leads to the last step in the process of materials design, i.e. evaluation.

At this final step, two questionnaires were administered, namely, pre-use and post-use. In order to enquire into whether

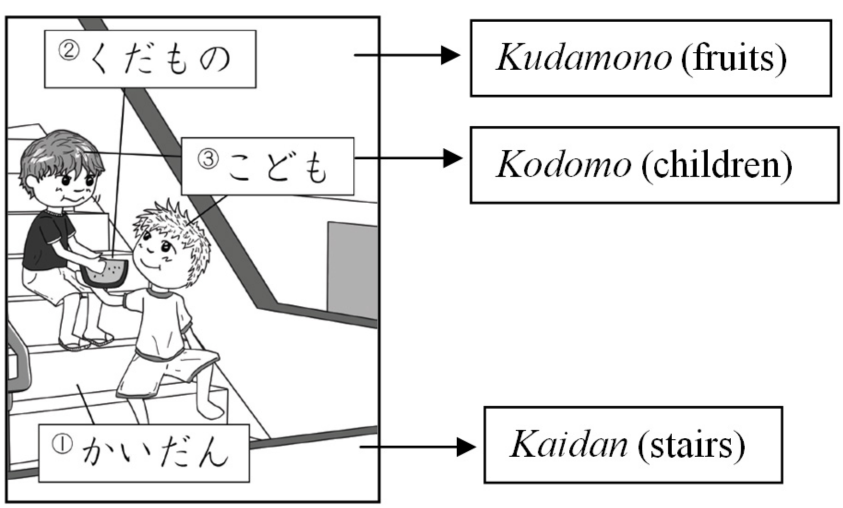


Fig.5: An example of the illustrated situation designed

or not the book met its objectives, a questionnaire survey was administered to the students to gather their opinions on the new learning materials. This complies with the Evaluation section of the action research. The questionnaire items focused on the four main parts in the new textbook. Initially, the survey was administered to 50 students who had also used the previous textbook. This pre-use evaluation of the new *Hiragana* learning materials employed the impressionistic method. The survey found that more than 80% of these students reacted positively to every item. In terms of the language used, around 65% to 80% of the students were found to be in favour of the Malay language. This might be due to the fact that 86% of these students are Chinese.

After getting the positive feedback in the pre-evaluation results, the prototype textbook was launched for use in classroom for SKVA2713 students in the semester 1 2011/2012 cohort. At the end of the semester, a post-evaluation was carried out through a questionnaire survey to the students. The results show that the students are very interested in the contextual contexts that are featured in the textbook. About 84% of the students liked the Japanese writing explanation, Japanese writing history and culture that are included in this textbook. They feel that the information is also important in the learning process of *Hiragana,* apart from writing practice. This is because 73.5% of the students who were taking this subject said that they had signed up for the course because of their deep interest in the Japanese language and not solely to gain subject credits to graduate. These results are in line with Brown's (1990) statement.

There are only a small number of textbooks that use the conversation style explanation and the animated characters approach in *Hiragana* learning. Through the questionnaire, it is known that the usage of the animated character and the conversation style in this prototype textbook have increased the students' interest to learn more about Japanese writing. For this, 95.9% agreed that the contextual dialogue between the teacher and students also allowed for better understanding.

Since the teachers are an important component in this research, their views were also sought through an interview. Overall, the teachers were enthusiastic with the new materials and reported significant improvements in the students' writing. The students' scripts were more compact and not that cursive as in the previous case of using the previous textbook. To confirm this, a comparative study was carried out in the third week of the semester to evaluate the SKVA2713 students' ability to read and write *Hiragan*a. The cohort comprised of students who learned *Hiragana* in semester 2 2010/2011 (those who used the previous textbooks) and another group of semester 1 2011/2012 (students who use the new textbooks).

TABLE 4
A comparison of the students' writing when using the previous and the prototype textbook

Cohort	Number of students	Percentage of cursive writing
Semester 2 2010/2011	100	26%
Semester 1 2011/2012	108	0%

The results in Table 4 showed that 26 percent of the old cohort students' writing was too cursive and unacceptable to native users of the language. In contrast, none of the group that used the new textbook had a writing that was too cursive, and the writing was also more defined than those students who used the old textbook.

RESULTS AND DISCUSSION

This study reveals that the proposed (new) textbook and its various components are very well received by the students and the teachers. Firstly, the learning of situation-based vocabulary accompanied by a pictorial elicited a positive 96.9% response from the students. They alluded that this method allowed for a keen understanding and association with the *Hiragana* character shape as highlighted by Atkinson and Shiffrin (1968). Secondly, the animated characters and the conversation style used in the explanation really attracted the students to read the whole chapter as they felt like reading a comic book or a storybook, and thus, resulting in positive comments from the students, i.e. the Japanese writing system is seen as not difficult to understand after all and is also easier to learn than they have thought.

This novel approach to learn vocabulary and Japanese writing is unique and has not been attempted at all, as reflected in the literature review of the materials written in the Malay language and the ten commercial *Hiragana* learning materials. As such, this new designed *Hiragana* learning materials can be used as a pioneer textbook written in the Malay language using a new way of learning *Hiragana*.

Thirdly, as the writing component is the other major interest of this paper, it is interesting to note that from the post-evaluation feedback by the teachers, the students' writing was found to be more compact and not so cursive it was before. This is because one of the main aspects being focused on in designing this prototype textbook is the font, which is presented in a clear and distinct manner.

At the beginning of the study, the teachers did indicate the difficulties students had with the writing system and thus committed mistakes due to the cursive style. For instance, the students who used the old textbook had written the letter [ri], rather vaguely, as shown in Table 5. Here, if both the first and second strokes in the letter [ri] are written as if they are of the same length, this would form the letter [i] (い). Interestingly, with the new textbook, such errors did not arise. This shows that the new learning material can solve some of the problems faced by teachers and students.

Nonetheless, there are some suggestions put forward by the students. Firstly, although the informal style adopted for the explanation section is interesting,

TABLE 5
An example of the writing comparison between the students' writing when using the previous and the prototype textbook

Letter	Old Textbook Fonts	Student's Handwriting	Prototype Textbook Fonts	Student's Handwriting
u	う		う	
ri	り		り	
e	え		え	

there are recommendations that parts of the explanation be listed (in point form) so that they can go through the important information faster. They felt that such a method would be appropriate for quick revision.

Secondly, the articulation of the long-vowel style adopted in this textbook, which adopted the JSL Romanization writing style following the phonetic realization, is rather confusing the students. For example, *teacher* in Japanese is spelt as '*sensee*' when using JSL Romanization, even though the actual spelling in Japanese writing is '*sensei*'. The pronunciation of [i] here is not done clearly in the Japanese pronunciation and thus, results in the [e] sound. The researcher's reflective efforts to overcome this problem is by changing the long-vowel spelling to be represented in the 'Modified Hepburn Romanization' writing style so that the students' confusion can be minimized as the spelling is similar with the Japanese language spelling. As it is important to include the teacher in the course design, their comments are also taken into account. In this respect, the idea of including *mangga* was reviewed in the sense that its position in the early part of the textbook was shifted to the end of the book so that the students could have more contact with the basics first before attempting to write and read in *Hiragana*.

Nevertheless, the study also revealed that the students needed further supporting material in relation to address forms and greetings and to this end, a glossary of the words and expressions used in the *mangga* needs to be introduced. This is because such an aid will facilitate and speed up the learning of the foreign language.

In sum, this study has attempted to meet its objectives through a thorough reworking of the materials available. To this end, from the suggestions of all interested parties and gatekeepers, the new *Hiragan*a learning materials were successfully published by Penerbit UKM in March 2012 and have been used as the main text by UKM students since then. Nevertheless, the materials designers and developers believe that there is still much to be done, evaluated and analysed after material development (Ellis, 1998, cited in McGrath, 2002). As such, further work will be carried out so that students at all the four levels will benefit in future, in the sense that more materials can be designed and developed.

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The Verb Phrase of Mendriq

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ABSTRACT

Mendriq is a moribund language spoken by Orang Asli in Kuala Lah, Kelantan, Malaysia. This language is spoken by only 245 people in three villages, namely Kampung Kuala Lah, Kampung Baru and Kampung Kuala Stail. This paper analyzes transitive and intransitive verb phrases in Mendriq. The primary data of Mendriq language were obtained through fieldwork funded by a research grant (UKM-GUP-PLW-08-11-047). The composition of the data collected through field work was sorted to meet the scope of this paper. The data of Mendriq language were analysed descriptively. Findings from the study indicate that Mendriq has transitive and intransitive verbs. Its transitive verbs present two arguments, namely; internal and external arguments. The intransitive verbs, on the other hand, are divided into two types, and these are known as unaccusative and unergative verbs. The intransitive verbs with external argument are known as unergative verb, while the intransitive verbs with internal argument are known as unaccusative verb.

Keywords: Mendriq language, Minimalist Programme, verb, transitive, intransitive

INTRODUCTION

The aboriginal community is the first community to populate Malay Peninsula about 5000 years ago. However, there are various races among these aborigines, and they do not comprehend each others' languages. In other words, each sub-race of the aborigines in Malay Peninsula speaks different languages. According to the statistics provided by the Department of Aboriginal Affairs in Malaysia (DAA, 2006), the number of Aborigines until December 2006 reached 141,230 people. DAA subdivided them into three tribes

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known as Negrito, Senoi and Proto-Malays. The language of each tribe is given a name based on the name of the tribe who speaks the language. The Negrito's languages are Kensiu, Kintak, Lanoh, Jakun, and Mendriq, while the Senoi languages consist of Temiar, Semai, Semoq Beri, Che Wong, and Jah Hut. Meanwhile, the Proto-Malay languages are Temuan/ temoq and Semelai. However, due to the limitation of space, only the Mendriq language is discussed in this paper.

Mendriq is a language used by the indigenous people in Kuala Lah Mendriq, Gua Musang, Kelantan. There are about 245 people who speak this language. They live in Kuala Lah, a village in Kelantan. Mendriq, which is an endangered language, portrays interesting sentence structure. Due to the limitation of vocabulary/ diction, this paper only describes the types of verb that are available in this language. The data described in this paper are the primary data collected from the native speakers of Mendriq. The data collected through field work were sorted accordingly in order to meet the scope of this paper.

METHODOLOGY

This study employed a descriptive analysis based on the perspective of qualitative analysis. This field study was conducted over a period of six months, with the permission from the Department of Aboriginal Affairs. The data were collected using the interview technique. Ten native speakers were identified for the purpose of this study. They were in the range of 65 to 75 year old. This study used the classification suggested by Chambers and Trudgill (1990) in selecting informants. The selected informants were chosen using the NORMs approach, which is an acronym for 'Non-mobile', 'Old', 'Rural' and 'Male'. This means that the best informants should be men who met the criteria and have not left the area, older, and are still living in the rural areas.

The data collection method basically involved indirect and direct techniques and the conversations were recorded. The aboriginal people were interviewed separately. The interview technique involves questions and answers. All the informants were requested to talk about their young age, how to hunt animals in the forest, how to farm, how they respect the young and old age, day-to-day activities in their lives, their living conditions now and before, their opinion about life before independence and after independence, their hopes for progress and their views on education. All these questions were asked in Malay but the questions were answered in Mendriq. The conversations were recorded using Sony digital recorder.

The conversations in the recordings were then translated by an interpreter. This translator was specially appointed by the Department of Aboriginal, Kelantan. All the recorded conversations were then translated and ambiguous sentences were referred back to the informants.

Verb Phrase

Phrase is a group of words that forms a syntactic unit. A syntactic unit is known as a verb phrase, a noun phrase, an adjective phrase and so on. Verb is the most important word in a sentence construction, which in turn forms the predicate of a sentence. Verb can also have a dominant partner known as object.

A verb phrase consists of one word or several words and takes a verb as its head. A verb can be transitive or intransitive (Nik Safiah Karim, Farid M. Onn, Hashim Haji Musa, & Abdul Hamid Mahmood, 2008, p. 365). In addition, Abdullah Hassan (1993, p. 153) elaborates that a verb shows an action, or a state of an action. Md Isa Hassan (1993, p. 37), on the other hand, states that a verb is a word that heads a verb phrase. In summary, we can conclude that a verb is a compulsory word in a verb phrase. In general, a verb serves as a predicate in a sentence.

Thus, a verb is an important element in sentences which will determine its object. For example in Malay, Arbak Othman (1985, p. 146) divides verbs into four types which are known as active transitive verbs, intransitive active verbs, passive verbs and accomplishment verbs. Asraf (1998), on the contrary, divides Malay verbs into three types, namely, intransitive verbs, transitive verbs and passive verbs. According to Asmah (1993, p. 100), transitive verbs can be divided into transitive and ditransitive. For Asmah (1993), an transitive verb can be followed by an object, such as:

a. He *wrote a letter.*
V object

b. He *read books*
V object

A transitive verb is a verb that has only one object (such as one-word object), a phrase object or a clause object. Examples are given below. In example (a) the object *a letter* is the object of the verb, while in example (c), the object *he will succeed* that is following the verb is a clause.

c. We know *he will succeed*
V objects clause

A ditransitive verb is a verb that can take two objects. Both objects can be composed of two phrases, or one word followed by a phrase. For example:

d. He *gave <u>me</u> <u>the book</u>.*
<u>i</u> <u>ii</u>

e. He told *<u>me</u> <u>that he did not agree</u>*.
<u>i</u> <u>ii</u>

Objects found in the text are marked with (i) and (ii), which show that the sentences are ditransitive. In example (i), there are two 2 NP , while in example (ii) the first object is an NP while the second is a clause. In addition, Perlmutter (1978) introduced a non-accusative hypothesis *(Unaccusative Hypothesis)* which states that a non-ergative verb and an accusative verb differ in the position of their argument. An ergative verb argument has an external argument, while a non-accusative argument has an internal argument.

Hence, we can conclude that the verb is the key element in a verb phrase. Verb can have a dominant partner which can select objects and also contain certain features that can provide semantic interpretation in its syntactic structure. Based on this discussion, the verb phrase of the Mendriq language was analyzed as a descriptive analysis. The analysis was started by looking at the word order of a verb phrase.

Word order in the Mendriq Language

Basically, the Mendriq language is made of SVO construction. SVO construction refers to sentences with an order of a subject (S), followed by a verb (V) and an object (O). The SVO construction of the Mendriq language can be identified based on the examples below:

1. Yipah tanem teak
   We plant vegetables
   "We plant vegetables."

2. Yek cangkul batang kayuk hiyek
   I dig classifier sticks potato
   "I'm digging cassava stems."

3. Hey Ali hasah parang
   Pak Ali sharpening machetes.
   "Uncle Ali is sharpening the machetes."

Examples (1) to (3) above show that the sentence construction of this language comprises SVO construction. The word yi*pah* in (1) and *yek* in (2) are pronouns, while *Ali* in (3) is a proper noun which functions as the subject of the sentence. Next, the word *tanem* in *(1), cangkul* in *(2),* and *hasah* in (3) are verbs followed by *teak* in *(1), batang kayuk hiyek* in *(2),* and the *parang* in (3), which are nouns in each sentence. In other words, subjects in the language can be a pronoun and a proper noun (Fazal Mohamed Mohamed Sultan, 2009, 2011).

In addition to the SVO construction, there is a built-in OSV construction in Mendriq as well. This sentence construction originated from the SVO sentences in Mendriq language. Below are the examples:

4. a. Yem yesor bawang
   I sliced onions
   "I cut onions."

   b. Bawang yem yesor
   onion I sliced
   "I sliced onion."

   c. * bawang yesor Yem
   * onion sliced I

5. a. Yem citoh nasi
   I cook rice
   "I cook rice."

   b. nasik yem citoh
   rice I cook
   "I cook rice."

   c. * Nasik citoh yem
   * rice cook I

6. a. Yem rebus ikan
   I steam fish
   "I steam the fish."

   b. ikan yem rebus
   fish my steam
   "I steam the fish."

   c. * Ikan rebus yem.
   *fish steam I.

Based on the examples in (4) to (6), the SVO sentence structure can be identified through the examples in (4a), (5a) and

(6a). On the other hand, the sentence construction that has formed the OSV sentence construction is reflected in (4b), (5b) and (6b). Thus, the OSV sentence construction is an inversion in the sentence construction which occurs when an object is moved to the front and becomes the focus of the sentence.

Focus can be identified by adopting Culicover and Rochemont's (1983, 1990) and Horvath's (1986) suggestion where a syntactic feature [+ focus] or [+ F] should be marked on the word that becomes the focus in the sentence. This type of feature can determine whether a focus word is *in situ* or moved. These are known as a strong focus feature [F] or a weak feature [FW]. Besides that, Mendriq, at the surface structure, does not possess any question marker, such as in the Malay language which has *lah/kah* as a focus marker (Mashudi Kader, 1981; Ramli Md. Salleh, 1994; Jie Xu, 2003). Therefore, we assume that the syntactic feature [+ F] is given directly to the focus word. This assumption is based on the notion that a single sentence will contain at least one constituent focus. For example:

7. Yem rebus ikan $^{[+F]}$
   I steam fish
   'I steam the fish'

Assuming that the basic structure of a sentence is SVO [[Yem $_{[S]]}$ [rebus $_{[V]]}$ [ikan $_{[O]]],}$ and the syntactic feature [+ F] is assumed to underlie N [ikan]. As a result, the movement of N *fish* to the initial position of a sentence will be caused by the focus constituent found in *fish* which we have claimed as having a strong focus of the syntactic feature [+ F]. Thus, this situation has allowed N *fish* to move into the next available spec and to surface as OSV. This particular type of sentences is shown in Examples (4)b, (5) b and (6)b.

Besides the OSV and SVO word ordering, the Mendriq language was also tested with the OVS word ordering as in Examples (4)c, (5)c and (6)c. However, the findings show that the OVS word ordering is an unacceptable word ordering in this language. This is proven when the construction has changed the meaning of the sentence. An example is shown in the follow sentence:

8. *Nasik citoh Yem
   Rice cook I
   "I cook rice."

Sentence in Example (8) has an OVS ordering. In other words, this construction has the subject that becomes the patient due to the object in the sentence. Syntactically, this sentence can be considered as grammatical because the structure N + V + N is acceptable. Semantically, however, N n*asik* has a feature which means (-able) and N *yem* has a feature which means (+ able). Thus, N n*asik* shall not exercise the following features to the meaning of y*em* N because the feature (-able) does not allow the N to be the verb. Therefore, the sentences in example (4)c, (5)c and (6) c become ungrammatical.

Based on our discussion above, the basic form of the Mendriq language is the subject, verb and objects (SVO), as shown in Examples (4)a, (5)a and (6) a. This basic word ordering has created another word ordering, i.e. OSV, as shown in Examples (4)b, (5)b and (6)b. These variations occur due to the object inversion in those sentences. However, the OVS word ordering is ungrammatical in the language. This indicates that the basic structure of the Mendriq language is only SVO. It is important to note that the Mendriq language does not have the structure form such as OVS in the Arabic, Romanian, Basque, Hungarian and Finnish languages that allow the OVS construction when the emphasis is placed on the object.

The Verb Phrase (VP) of Mendriq

The verb phrase of Mendriq can be divided into transitive and intransitive verbs. The differences can be observed through the needs of each verb in this language. This means any verb that requires an object is known as a transitive verb, while any verb that does not require an object is known as an intransitive verb. Intransitive verb can further be divided into two types known as unergative and unaccusative verbs. The unergative verbs are verbs that have subjects which are marked as agents, while the unaccusative verbs are verbs that have subjects but they are marked with different roles other than agents.

The Transitive Verb Phrase

Transitive verb phrase consists of a verb which requires an object. The data below are sentences that contain transitive verbs:

9. Yek **jagak** anak.
   I take care of children.
   "I take care of children."

10. Yek **luwit** kayuk.
    I climb tree
    "I climb the tree."

11. Yek **ceb** ikan lok jalak.
    I catch fish with nets.
    "I catch fish with nets."

12. Yem **yetuh** tom dalem kamdek
    I enter air in pot
    "I added water into the pot."

The examples given in (9) to (12) contain verbs that require objects or complements. Verbs like j*agak, luwit, ceb* and *yetuh* in these sentences are followed by the words that are grouped as nouns to complete the meaning of the sentence. If the following nouns are dropped, the meanings of the sentences will become incomplete. Therefore, the sentences will be ungrammatical. For example:

13. *Yek **ceb**
    I caught
    "I caught"

14. *Yek **jagak**
    I take care
    "I care"

15. *Yek **luwit**
    I climb
    "I climb"

The examples given in (13) to (15) show sentences that do not have objects. Thus, the sentences become ungrammatical because these verbs cannot stand independently. In other words, the verbs require other elements to complete the meaning of the sentences. The elements required are nouns, as shown in examples (9) to (12) above.

The Intransitive Phrase

Intransitive phrase is a phrase that does not require an object. Intransitive phrase can be divided into two types based on the role played by the verb underlying each verb phrase. A transitive verb requires two arguments known as external argument and internal argument. The external argument refers to the subject, while the internal argument refers to the object. Intransitive verb will only require either the internal argument or external argument which can be identified by the subjects in the sentence. If the subject serves as an agent, the underlying verb phrase will be designated as a non-ergative verb. If the subject serves as the theme, object, tools, etc., the verb will be classified as an unaccusative verb. Therefore, the remaining section will discuss the unaccusative and unergative verbs in Mendriq language.

The Unaccusative Verbs

Unaccusative verbs will only mark the surface subject as object, tool, etc. A descriptive discussion will be shown using the data given in Examples (16) to (18), as follows:

16. Upik ton ugurungling
    Tin the shaking
    "The tin is shaking."

17. Kayuk bewu ton opelik.
    tree large the fell
    "A large tree fell."

18. Kipas angin ton epusing lajuk bener
    Fan the circle fast really
    "The fan turns very fast."

Sentence (16) shows that it is made up of three elements; *upik* as a noun (N), *ton* as determiner (Det) and *ugurungling* as a verb (V). The words in sentence (17) are represented by *kayuk bewu* (N), *ton* (Det) and *opelik* (V). Meanwhile, the words in sentence (18) consists of *kipas angin* (N), *ton* (Det), *epusing* (V) and *lajuk bener* (AdjP).

The verbs in Examples (16) to (18) are intransitive verbs because they do not have any object or complement that follows the verbs. Only the phrase *lajuk bener* in (18) follows the verb. However, these words are not the object of the verb because the appearance of these words is only additional information for the verb. This word is known as the adjunct. These words can be dropped as shown in (19) below, and the resulting sentence is still considered as grammatical by the native speakers.

19. Kipas angin ton epusing
    Fan itu berpusing
    "The fan turns around."

The noun *upik* in (16), *kayuk* in (17) and *kipas angin* in sentences (16) to (18) is the surface subject of the sentence. However, the subjects in these sentences do not behave as agents because the subjects are not the doer in those sentences but those subjects are showing the experience behaviour. Therefore, the subjects in verses (16) to (18) are the internal subjects for the verbs. Hence, the subjects are theta marked as theme. As a result, the intransitve verb *ugurungling* in (16), *opelik* in (17) and *epusing* in (18) are known as the unaccusative/ergative verbs which only theta marks its subject as theme.

The Unergative Verbs

Unergative verbs also require only one argument, similar to its counterpart, the unaccusative verbs. However, the only difference is that an unergative verb only assigns an agent role to its surface subject. In other words, unergative verbs only theta marks its external arguments as agents. The descriptive discussion on the unergative verbs in this section utilizes the data given below:

20. Gen **kayoh** ba kenteh
    They swim upstream.
    "They swim upstream."

21. Bek **nyanyik** merduk bener.
    Mother sang melodious truth
    "Mother sing melodiously."

22. Tawaw **kenloh** merduk skalik
    Birds chirp once merduk
    "Birds sing melodiously."

Sentences (20) to (22) contain several categories of words. The N *Gen* in (20), N *bek* in (21) and N t*awaw* in (22) are the surface subjects in the sentences. The V k*ayoh* in (20), V *nyanyik* in (21) and V *kenloh* in (22) are the intransitive verbs in (20), (21) and (22) which show that the surface subjects of the sentences are external arguments for the verbs because the surface subjects act as agents.

There are also phrases that provide additional information in the sentences. These phrases are *ba kenteh* in (20), *merduk bener* in (21) and *merduk skalik* in (22). The phrase *ba kenteh* in (20) is made of preposition (P) *ba* and noun (N) *kenteh.* On the other hand, the phrases *merduk bener* and *merduk skalik* are AdjP. These phrases can be removed or may move to the front position as the focus of the sentences because these phrases are not parts of the following words or phrases. For instance, look at Examples (23) a and b below:

23. a. Gen kayoh <____________>.
       They swim
       "They swim."

    b. **Ba kenteh** gen kayoh.
       to upstream they swim.
       "They swim upstream."

The sentences in Examples (23) a and b are intended to show that the elements that follow the verbs in (20) till (22) are adjuncts. This is because the phrase *ba kenteh* in (20) can be dropped, as shown in (23) a. The deleted elements are marked with <______>. Sentence (23) b shows that the phrase *ba kenteh* can also appear at the initial position of a sentence. Sentences (23) a and b are considered as grammatically correct sentences by the native speakers of Mendriq.

Therefore, the elements following the verbs in sentences (20) till (22) are not merely object phrases but additional information which is known in the field of syntax as adjuncts. Thus, the verbs in sentence (20) until (22) are known as the intransitive verbs which do not require any object to be in presence in the sentence. Therefore, these types of verbs are known as the unergative verbs which theta marks their external arguments with agent roles. The external arguments will appear as the surface subject of the sentences.

Based on these analyses, the unaccusative and unergative verbs have described that the type of subject surface will determine the type of verb that should occupy the verb position. For example in sentence (16) which is rewritten as (24) below contains theme role which is assigned as the internal arguments of the verb in the sentence. Therefore, *ugurungling* is an unaccusative verb.

24. Upik tons ugurungling
    Tin the shaking
    "Tin is shaking."

25. Gen **kayoh** ba kenteh
    They swim to upstream
    "They swim upstream."

The verb in sentence (25) is an unergative verb because the surface subject pronoun *Gen* is known as an external argument of the verb. The surface subject *gen* in sentence (25) plays an agent role.

Auxiliary Verbs and Verbs

This section discusses the appearance of the verb phrases preceded by auxiliary verbs, as follows:

26. Yek **om** belik bukuk ton.
    I want buy book the
    "I want to buy the book."

27. Uk **buleh** angket batuk ton.
    He can lift stone the.
    "He can lift the stone."

28. Uk **ujit** jumpak lok yek
    He need meet with me.
    "He needs to meet with me."

29. Yek **mestik** jagak duak bridan.
    I must take care two parents.
    "I have to take care both of my parents."

30. Uk **tengah** bedik alow
    He is make chopsticks
    "He is making chopsticks."

31. Gen **aken** bedik lapor os.
    They will create kitchen fire
    "They will make a fire wood."

Sentences (26) to (31) contain auxiliary verbs. There are six types of auxiliary verbs in Mendriq, and these include *om* (want to), *buleh* (can), *ujit* (must), *mestik* (must/should), *tengah* (in progress) and *aken* (will). The sentences that are listed in this section show that the auxiliaries in Mendriq precede the verb. This notion is valid because the resulting sentence is ungrammatical if the auxiliary verbs follow the verb. For example:

32. * Yek belik **om** bukuk ton.
    I want buy book the

33. * Uk angket **buleh** batuk ton
    he lift can rock the

Sentences (32) and (33) have placed auxiliary after the verb. These sentences are claimed as ungrammatical by the native speakers. It is clear that there is a syntactic pairing between the words. There is a phenomenon where the transitive verbs should not be separated from their objects by any other words. The auxiliary verbs in Mendriq can further be divided into modals and aspects. According to Asmah (1993, pp. 104-117), modals are words that are capable of describing the situation of an action referred by the verb while the aspect refers to the process of the act that takes place in the past, future or present. Based on the description given by Asmah (1993), the auxiliary verb can be divided as follows in the Mendriq language. The words *om, buleh, ujit* and *mestik* are classified as modals while the words *aken* and *tengah* are classified as aspects. The classifications were based on the meaning of the auxiliary verbs. For an in-depth discussion, sentences (26) to (31), which were mentioned earlier, will be used only as references to the numbering of the current data in the discussion. In other words, sentences (26) to (31) will not be rewritten in the discussions but we will only refer to the number of the sentences.

Sentence (26) contains *om* in its sentence construction. Based on the context of the sentence, the auxiliary *om* helps in characterizing a person's action which has not happened yet. The auxiliary *buleh* in sentence (27) is helpful in characterizing the ability of a person in committing the act that has occurred. Meanwhile, the auxiliary *ujit* in sentence (28) helps to characterize the needs of a person in committing the act that will occur, and the auxiliary *mestik* in sentence (29) helps to characterize the requirements of the act that is still progressing. Therefore, the auxiliaries *om, buleh, ujit* and *mestik* have the criteria of wishes, capabilities and needs in doing the act. The auxiliaries *om, buleh, ujit* and *mestik* also have the ability to indicate the tense of a sentence.

In addition to the above auxiliary analyses, these auxiliaries also provide the advantage of helping to mark the tenses in their sentences. This analysis claims that *om* and *ujit* indicate future tense, *buleh* indicates past tense while *mestik* indicates present tense. The auxiliaries *tengah,* and *aken* are classified as aspects because they help to explain the actions that will happen in the future, or is still happening right now. The context of *tengah* in sentence (30) shows that the *tengah* helps to explain the action that has not happened yet while *aken* helps to explain the actions in (31) that will be performed by the subject. Thus, the *tengah* and *aken* will be able to indicate past tense while *tengah* indicates present tense and the *aken* indicates future tense.

CONCLUSION

This descriptive analysis has shown that Mendriq is a language that follows the basic word order of subject (S), verb (V), object (O). Surprisingly, this basic word order is the same as in the Malay language, which is essentially SVO (Ramli Md Salleh, 1994,

p. 98; Fazal Mohamed Mohamed Sultan, 2006, p. 367). This Mendriq word order has also shown that it is capable of moving into a focus position. However, there is no OVS word order in Mendriq because if that order occurs, the resulting sentence will be ungrammatical. This descriptive analysis has found that the verb phrase in the Mendriq language consists of transitive and intransitive verbs. Both types of verb can also be followed by auxiliary verbs that can be divided into modal and aspects. Therefore, this descriptive analysis had explained the various types of verbs and two types of auxiliary verbs in Mendriq.

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Translating Definiteness and Indefiniteness: A Corpus-based Study of Malay Translational Equivalences of English Articles

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ABSTRACT

The use of parallel corpora and the methodology of corpus linguistics have yielded innovative insights in translation studies and cross linguistics studies. The tools and methodology of corpus linguistics have made it possible to systematically explore and capture enormous quantities of text and their translation effectively and efficiently, hence providing researchers with more accurate data for analysis. This paper builds on this tradition and investigates the translation equivalents of English articles *a(n)* and *the* into Malay utilising a 250,000 words unidirectional parallel corpus of English–Malay. In particular, the distributions of the translational equivalents of English articles *a(n)* and *the* are examined in relation to the functions of the articles in terms of the definiteness – indefiniteness referencing system of article usage in English. A total of 1355 instances of the definite article (*the*) and 407 instances of the indefinite article (*a/an*) were detected and their translational equivalents in Malay identified using ParaConc. The results of the analysis of the Malay translation reveal that due to cross linguistics differences in the article system, 71% of the definite article and 56% of the indefinite articles are translated as Ø. In addition, the corpus analysis also reveals that there are shared translational equivalents that are used to indicate both definite and indefiniteness as well as unique translational equivalents that are used only for definiteness or indefiniteness.

Keywords: Corpus linguistics, definite-indefinite articles, English-Malay translation, parallel corpus, translational equivalents

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INTRODUCTION

Over the last two decades, the use of parallel corpora and the methodology of corpus linguistics have developed dramatically in translation and cross-linguistic studies.

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Baker (1993, p. 243) asserts that the availability of large corpora of both original and translated texts, along with the development of a corpus-based approach, would help translation scholars unearth the nature of translated text. Since then, scholars in the field of translation studies, as well corpus linguistics, have started to recognize the corpus-based approach as a vital and linguistically effective way within which translation and translating can be systematized (Laviosa, 1998, p. 474). In addition, Baker (1999), Olohan (2004) and Frankenberg-Garcia (2009), among others, have argued that corpus linguistics in terms of both the tools and methodology has given an opportunity for a systematic exploration and compilation of enormous quantities of text and their translation effectively and efficiently, hence providing researchers with more accurate data for analysis. In addition to this evolution of practice, Laviosa (2003) remarks that not only has the study of corpora become fully integrated into Translation Studies since the early 90s, but most importantly, corpus research has grown so rapidly and has influenced so significantly the way in which we conceptualize, study and teach translation. Recently, corpus-based translation studies emerged as a key paradigm that has transformed analysis within the discipline of translation studies. It can be defined as the use of corpus linguistic technologies to demonstrate and exhibit the translation process, something that is accessible in the advent of new millennium and the on-going advances in computer technology. Kruger (2002, p. 70) shows how translation studies can benefit when corpus linguistics methodology that involves the analysis of large corpora of authentic running texts is integrated by the means of computer software.

The present paper utilizes a computerized parallel corpus to investigate the translation of the English articles into Malay, that is, it proposes a corpus-based study of translational equivalents of English articles into Malay that is intended to explore the translation equivalents of English articles *a/ (an)* and *the* into Malay utilising a 250,000 words unidirectional parallel corpus of English – Malay. More specifically, the main purpose of this paper is to show how the translational equivalents are examined in relation to the functions of the articles in terms of the definite–indefinite referencing system of article usage in English. By using the parallel corpus in the current paper, we shall be able to generate and uncover the distribution of Malay translation equivalents for the English articles.

REVIEW OF RELATED LITERATURE

Articles are considered as a subclass of determiners in English. Determiners are words which specify the range of reference of a noun in various ways, such as by making it definite (*the* book), indefinite (*a* book) or by indicating quantity (*many* books). In English, determiners always precede the noun they determine. Articles come under the category called central determiners, which are the most important in the determiner category. The articles can be clearly shown in the following diagram (Fig. 1, as cited in Selvan, 2010, p. 3).

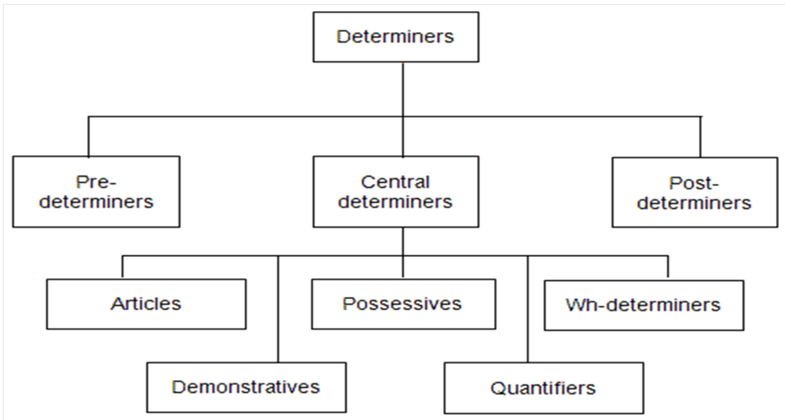

Fig.1: The English Determiners

In the English article system, there are two articles, namely, the definite and the indefinite. Broadly speaking, the indefinite article 'a' is used before a singular countable noun beginning with a consonant sound whereas the other indefinite 'an' is used before a singular countable beginning with a vowel sound. The indefinite article cannot be used before uncountable nouns as well as plural nouns. The second article of the English system of articles is the definite article 'the', which is used before the nouns that are definite and specific that refers to shared knowledge of the situation or contexts and nouns that refer to unique objects. It is also used before unique adjectives, superlative additives and nationality nouns. It is also used to refer to systems of communication, mass media and means of transportation when 'by' is excluded. Furthermore, two different systems of article use have been set up, depending on the type of reference in English, i.e., definite and indefinite. While definite reference points out to a particular object, indefinite reference designates an unknown and unspecified object being referred to. According to Heim (1991), 'the' is specified [+definite], and 'a' is underspecified for definiteness. This means that 'the' can be used only when the conditions on definiteness have been satisfied, while '*a*' has no such requirements. As a result, whenever the conditions on definiteness have been met, 'the' is used. If these conditions have not been fulfilled, 'the' cannot be used, and 'a' or *zero* in the case of plurals and mass nouns is used instead. An illustration of the use of 'the' and 'a' is shown as in the following sentence:

1. I saw <u>a dog</u>. I gave <u>the dog</u> some meat.

Celce-Murcia and Larsen-Freeman (1998, pp. 197-180) observe that the use of articles in English to convey generic meaning is a matter that is not very well treated in reference grammars remarking that Quirk and Greenbaum (1973), for instance, provide the following examples and assert that all these patterns reveal generic meaning:

2. The German or A German is a good musician.
3. The German or Germans are good musician.

The above examples deal with countable nouns being used generically. However, mass nouns can be used to express generic meaning and when they are, no article is being used, as shown in the following example: water is essential for life (p. 181).

In contrast, Malay does not have a system of articles but instead rely on various demonstrative determiners. According to Marsden (as cited in Chan, 1996), the Malay word *itu* can be used as a transitional equivalent to the definite article 'the' and the Malay pronouns are either demonstrative or definitive. However, he does not explain what he meant by those two terms. Likewise, in Winstedt's Malay Grammar (as cited in Chan, 1996), *itu* is seen as being equivalent to "the, that, those" with the sense of 'the distant, remote in space and time, the aforesaid.' Although Winstedt claims that there are no 'articles' in Malay, he asserts that there are a few exceptions in *itu* and *yang*. These are demonstrative pronouns that seem to have the quality of the article and when they are required to indicate particular objects, use is made of these demonstrative pronouns. However, in a translated text of Gonda by Hussein and Siahaan (as cited in Chan, 1996), the strong statement by Gonda about the non-existence of an article in Malay is found. For him, the morpheme *itu* below is not an article.

4. *Perempuan itu lemah badannya.*

   'That woman is physically weak.'

The subject *perempuan itu* in the Malay sentence above refers to a definite person. The definite perspective is indicated through the use of *itu,* which is akin to the demonstrative pronoun *that*.

Khazryati *et al*. (2006) note that, at times, the demonstrative adjectives *itu, ini* are equivalents to the definite article that are in the sense the thing that the noun refers is familiar. As pronouns, these markers precede the noun. According to Nik Safiah Karim *et al*. (2004, pp. 349–361), there are two types of determiners in the Malay language, pre-determiners and post-determiners. A pre-determiner, on the one hand, occurs in front of nouns, and it can consist of numerals followed by classifiers, as shown in (5) and (6) below (as cited in Wong & Quek, 2007, pp. 214-215).

5. *seorang askar* 'A/one soldier'
6. *sepuluh buah bangunan*
   'Ten buildings'

Although not an equivalent, the use of *seorang* in (5) could be described as functioning almost like the indefinite article *a*. The post determiners, on the other hand, are elements that occur after nouns, and consist of *itu* 'that' and *ini* 'this', as shown in (7) and (8).

7. *orang itu* 'That person'
8. *rumah ini* 'This house'

The following example shows the sequence of the pre-determiner with *itu* and *ini* at the very end of the post-modifier structure, as in (9):

9. *baju tebal orang itu* “The person’s thick clothing”

The use of *itu* ‘that’ and *ini* ‘this’ in the above sentences demonstrates a notion of definiteness in the Malay NPs, although they are not equivalent to the English article *the.* Similarly*,* Cumming (1991, p. 23) remarks that in Malay, “there are no morphemes which are specialized for marking definiteness, specificity, or identifiability; but as in many languages, other resources may be co-opted for these purposes.” Thus, the numeral *satu/se* ‘one’ is used to indicate indefiniteness and *ini* ‘this’ and *itu* ‘that,’ the deictic pronouns/demonstratives may be used to mark definiteness.

RESEARCH QUESTIONS

Bearing in mind the fact that Malay does not have a sub-class of determiners akin to the articles in English, the following research questions have been formulated in this paper:

1. What are the translational equivalents for the articles *(a), (an)* and (*the)* in Malay?
2. How are various translational equivalents distributed?

MATERIALS AND METHODS

This work is based on a unidirectional parallel corpus comprising of original English texts and their Malay translations. A ‘parallel corpus’ can be defined as a ‘collection of texts, each of which is translated into one or more other languages than the original’ (Sinclair, 1995, p. 32). Martínez Magaz (2006, p. 55) argues that ‘a parallel corpus is formed by original texts in language A and their translations (and pseudo-translations) in language B’. Hence, parallel corpora may be bilingual or multilingual, depending on how many target languages of the same source language text are involved. Others, such as Uzar (2002), have used the term ‘translation corpus’ to refer to such collection of texts. Meanwhile, Biel (2010) simplifies the relationship between these two terms by arguing that ‘a parallel corpus is a translation corpus in the strictest sense’. In addition, Frankenberg-Garcia (2009) draws a distinction between parallel corpora that are ‘unidirectional’ and ‘bidirectional. The distinction captures the difference between a parallel corpus that contains source texts in one language (L1) and their translation into another language (L2). The single L1 > L2 alignment is regarded as a unidirectional parallel corpus. In contrast, a parallel corpus that contains source texts in both L1 and L2 as well as their translations in L2 and L1 respectively would be a bidirectional parallel corpus. In the case of the bidirectional parallel corpus, there will be two sets of alignments: L1 > L2 and L2 > L1. In other words, the bidirectional parallel corpus is a corpus containing ‘source texts in language A and the target texts in language B’, as well as the ‘source texts in language B and their translation into language A’ (Olohan, 2004, p. 24).

The utilization of the parallel corpus as a basis for translation studies has several advantages. The opportunity offered by a parallel corpus for the alignment and hence matching and mapping of the original texts and their translations are the key features of using a parallel corpus in translation studies (cf. Kenny, 2007). In turn, the alignment can allow for the processing and manipulation of the texts in a systematic, quantifiable and methodical way (through the use of software such as ParaConc) towards a more effective description of translation data (cf. Baker, 1995).

The unidirectional English-Malay parallel corpus is compiled by the 2011 Corpus Linguistics MA class at Universiti Kebangsaan Malaysia. The source texts are in English comprising of samples of the first five pages of five university Linguistics and Applied Linguistics textbooks. The target texts were identified from the translations of these textbooks published by Dewan Bahasa and Pustaka. In total, a selection of 10 texts from five different textbooks was compiled for the corpus (5 English original and 5 Malay translations). The basic statistics of the parallel corpus is presented in Table 1. The number of words in the source text is 19,182. The translation in the target text is slightly smaller with 18,088 words. There are also more types in the source texts (3,151) as compared to the target texts (2,837). The type-token ratio is 16.5 in the source text but 15.84 in the target text. However, the number of sentences in the target text exceeded the number in the source text. The corpus was aligned manually at the sentence level. The accuracy at the sentence alignment level exceeded 99%. The 702 sentences in the source texts were translated into 705 sentences in the Malay target texts. This is a result of some long and complex sentences in English being translated into two or more sentences.

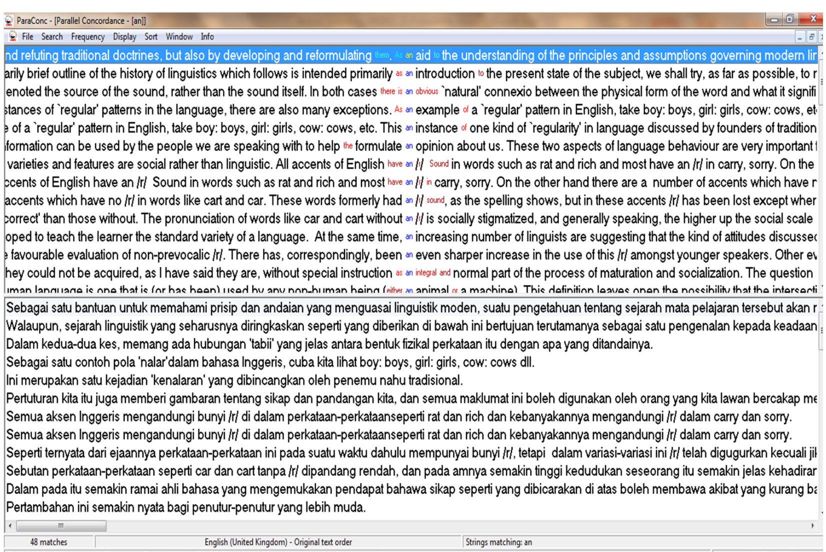

Fig.2: Search Results Using ParaConc (© 2001, 2003, Michael Barlow)

TABLE 1
Basic Statistics of the Unidirectional English-Malay Parallel Corpus

	Source (English)	Target (Malay)
Tokens	19,182	18,088
Types	3,151	2,937
Type token ratio	16.58	15.84
Sentences	702	705

Using the search function in ParaConc, the definite article ‘the’ and the indefinite articles ‘a/an’ and their translational equivalents in Malay were identified.

RESULTS

The results of the analysis of the translational equivalents of the English definite article ‘the’ are summarized in Table 2.

The most common Malay translational equivalents for the English definite article are *Ø, itu, -nya, ini* and *tersebut*. These five forms account for 88.7% of the data. Out of the 1355 occurrences of the definite article ‘the’ in English text, 966 (71.29%) were translated as *zero* in Malay. In all these instances, the NPs in the source texts in English are preceded by the definite article ‘the’ but no translational equivalents for the definite article (or any form of determiner) were found with the corresponding NPs in the Malay target texts. Meanwhile, only 9.0% (n = 122) of the English definite articles ‘the’ were translated into *‘itu’*. An additional 3.6% (n = 49) of the total number of definite articles in the English text were translated as *–nya*; 3.4% (n = 46) as *ini (inilah)* in Malay, and 1.7% (n = 23) as *tersebut.* The occurrence of the numeral ‘one’ (*satu*), as a translational equivalent for the definite article, is also surprising since the use of the numeral ‘one’ as a NP pre-determiner normally indicates non-identifiability and hence indefiniteness. However, the frequency of ‘*satu’* as the translational equivalent of ‘the’ is rather small, i.e. accounting for less than 1% of the total (n = 9).

TABLE 2
The Malay Translational Equivalents for the Definite Article ‘the’

Translational Equivalent	n	Percentage
Ø	966	71.29%
itu	122	9.00%
-nya	49	3.62%
se-demikian (1) buah (2) orang (1)	4	0.30%
sese-orang (3)	3	0.21%
sesuatu	1	0.07%
satu	9	0.66%
ini (inilah)	46	3.39%
tersebut	23	1.70%
specific NP repeated	6	0.44%
tadi	4	0.30%
mereka	1	0.07%
tertentu	1	0.07%
yang	1	0.07%
berkenaan	4	0.30%
di sini	1	0.07%
NP not translated	40	2.95%
phrasal	74	5.46%
Total	1355	100.00%

The results of the translational equivalents of the English indefinite article ‘a / an’ are summarized in Table 3. The total number of the indefinite articles ‘a

/ an' is 407 in the entire corpus. More than half of the occurrences (228 out of 407) of the indefinite article have the translational equivalents in Malay as *zero article*. Sixty-two out of the total number of these indefinite articles were translated using the numeral *satu* in Malay (15.23%), whereas twenty–six of them were translated using the numeral *se*- (6.39%) followed by a classifier. Twenty out of the total number of the indefinite articles of English involved were translated as *sesuatu.* Six out of the whole have their transitional equivalent in Malay as *satu-satu* (1.91%). Others are varied as shown in the table below with the percentage and the number from the actual results of the translation.

TABLE 3
The Malay Translational Equivalents for the Indefinite Articles 'a/an'

Translational Equivalents	n	Percentage
Ø	228	56.02%
satu	62	15.23%
satu-satu	6	1.47%
sesuatu	20	4.91%
suatu	9	2.21%
se- *sebahagian (2)* *sebatang (1) sebaya (1)* *sebilangan (1)* *sebuah (3) seekor (1)* *sejenis (2) seorang (9)* *sepanjang (1)* *seperangkat (1)* *sepintas (1) seratus (1)* *setahun (1) setiap (1)*	26	6.39%
sese-buah (1) orang (3)	4	0.98%
mana-mana	1	0.25%
itu	2	0.49%
NP not translated	15	3.69%
phrasal	34	8.35%
Total	407	100%

Our analysis revealed that the translation of the source texts (English) into the target texts has some common translational equivalents that are used for both the definite and indefinite articles of English. This is an interesting finding since the two articles in English (definite and indefinite) have different referencing functions. In more specific, the shared translational equivalents between the definite and indefinite articles of English are *Ø*, *itu, satu, se-, sese*-and*sesuatu.* The frequency of these shared translational equivalents is presented in Table 4.

TABLE 4
The Shared Transtional Equivalents between the Definite and Indefinite Articles

Malay Transtional Equivalents	Definiteness	Indefiniteness
ø (zero article)	71.29%	56.02%
satu	0.66%	15.23%
itu	9%	0.49%
se-	0.30%	6.36%
sese-	0.21%	0.98%
sesuatu	0.7%	4.91%

Two translational equivalents, namely, the zero article and the demonstrative *itu*, are used more often to translate the definite than the indefinite. The zero article (*ø*) is used as the translational equivalent for the definite article around 71.29% of the time as compared to only 56.02% for the indefinite articles. *Itu* is used as the translational equivalent for the definite article in 9% of the occurrence in contrast to 0.49% for the indefinite article. The other four translational equivalents, namely, *satu, se-, sese-* and *sesuatu* are used more frequently to translate the indefinite than the definite. The numeral *'satu'* (one) is used as the translational equivalent 15.23% of the occurences of the indefinite article compared to 0.66% for the definite article. Likewise, the numeral s*e-,* followed by a classifier, is used 6.36% as the translational equivalent for the indefinite articles compared to 0.30% for the definite articles. Like *se*-, the Malay *sesuatu* and *sese-,* which are used as singular numeral adjectives, are used more often as the translational equivalents to indicate the indefinite (4.91% for *sesuatu* and 0.98% for *sese*-) in contrast to 0.70% and 0.21% respectively for definiteness.

There are also translational equivalents that are unique for the definite article 'the'. In total, nine items (namely, *ini, tersebut, tadi, mereka, tertentu, yang, berkenaan, di sini*) and also the suffix *–nya* are used to translate the definite article. The suffix *–nya* functions in Malay as the third person possessive pronoun and hence can play the role of identifying and making definite the NP through co-referencing. In total, 49 (3.62%) of the definite articles in the source text were translated using the equivalent *–nya*. The demonstrative pronoun 'ini' is akin to the English 'this' and also serves to provide definiteness to the NP being translated. Meanwhile, 46 occurrences (3.39%) of the article 'the' were translated using '*ini*'. The items *tersebut* (above-mentioned or aforesaid); *tertentu* (specified or specific) and *berkenaan* (particular) are used as the translational equivalents of the definite article. These items function as adjectives in the NP construction to denote definiteness. However, these adjectives account for only 2% of the equivalents used to translate the definite article. The distribution of the unique translational equivalents for the definite article 'the' is summarized in Table 5. Another translation strategy used to indicate definiteness is the repetition of the NP, which accounts for 0.44% of the data.

TABLE 5: Unique Malay Transtional Equivalents for the Definite Article 'the'

Translational Equivalent	n	Percentage
-nya	49	3.62%
ini (inilah)	46	3.39%
tersebut	23	1.70%
specific NP repeated	6	0.44%
tadi	4	0.30%
mereka	1	0.07%
tertentu	1	0.07%
yang	1	0.07%
berkenaan	4	0.30%
di sini	1	0.07%
Total	1355	100.00%

As with unique translational equivalents for the definite articles, there are translational equivalents that are unique to the indefinite article 'a / an'. In the case of the indefinite articles, three unique translational equivalents for the English article of indefiniteness with different frequency of occurrence in the target text are found in the corpus – *satu-satu*, *suatu* and *mana-mana*. Their frequency of occurrence is shown in Table 6.

TABLE 6
Unique Malay Translational Equivalents for the Indefinite Articles'a/an

Translational Equivalent	n	Percentage
satu-satu	6	1.47%
suatu	9	2.21%
mana-mana	1	0.25%
Total	16	3.93%

DISCUSSION

The use of the unidirectional parallel corpus in this study has allowed us to examine the translational equivalents in the target language (Malay) for the definite and indefinite articles of the source language. The results reveal that the most frequent translational equivalent in the target language (Malay) for the articles in the source language (English) is the zero article. It can be used as a translational equivalent for the article of definiteness as well as for the articles of indefiniteness. The high frequencies of the use of (Ø) *zero* as the translational equivalents for both the definite (71.29%) and indefinite articles (56.02%) are due to the fact that the target language has no articles akin to the English articles. Apart from the use of Ø) *zero*, the denotation of definiteness in the target language relies on the demonstrative pronoun *itu* (that), which can equally function to point out a particular person or thing or to indicate persons or things already mentioned. Surprisingly, the item is also used as an indefinite translational equivalent for 'a/an'. However, as expected, *itu* is used more as the translational equivalent for the definite article (9%) than for the indefinite article (0.49%). In contrast, indefiniteness is manifested in the target texts through the use of the numeral *satu* (one) as translational equivalent of 'a / an'. It ranks second after (Ø) *zero* and accounts for (15.23%) of the translational equivalents for the indefinite article. Although *satu* is also found as a translational equivalent for the definite article 'the', the frequency is very low (0.22%). The cognates of *satu* – namely *se-, sese-* and *sesuatu* are also used more often as the translational equivalents for indefiniteness in the source texts than for the article of definiteness. Hence, despite the corpus results which reveal shared translational equivalents for the articles of definiteness and indefiniteness, the distributions of these equivalents indicate that they are primarily used either to indicate definiteness or indefiniteness. While *zero* is used for both definite and indefinite and is not specific to either, the translational equivalent using the demonstrative pronoun *itu* is more definite than indefinite while the use of the numerals and *se* + classifier) is primarily indefinite. However, because these items also appear as the translational equivalent for both definite and indefinite, the distinction between definiteness/indefiniteness in English may not necessarily be as clear cut and unambiguous as in Malay. Hence, when translating the definite articles from English into Malay, the choice of the translational equivalent includes items that indicate definiteness and also the items that indicate indefiniteness, and vice-versa. Our findings support Khazryati *et al*. (2011, p. 148) who found that the presence of the Malay numeral classifiers in modern Malay texts may be used to indicate the notion of indefiniteness of a noun. In addition, there is no one-to-one relationship between the articles of definiteness and indefiniteness in the source language and the translational equivalents used for them in the target language, and this is mainly due to the linguistics cross differences between the article systems of the source language (English) and the target language (Malay). Another finding of this study is the occurrence of two groups of unique translational equivalents. The unique translational equivalents of definiteness, which include the third person possessive pronoun -*nya*, the demonstrative pronoun *ini* (*inilah*), and the adjectives *tertentu, tersebut* and *berkenaan*. The unique translational equivalents of indefiniteness are *satu-satu*, *suatu* and *mana-mana*.

It is worth noting that these two groups of equivalents are used in a few cases and the main explanation lies in the resources of the Malay linguistics system of indicating definiteness/ indefiniteness. The advantage of using a unidirectional parallel corpus is also obvious as it allows us to align the translation and generate a large quantity of instances of the source items and the translation equivalent in a very short time. It also allows us to generate and calculate the frequency of each translational equivalent accurately. The following line chart provides a complete overview of the translational equivalents in the target language (Malay) for the corresponding article of the source language (English) in the corpus.

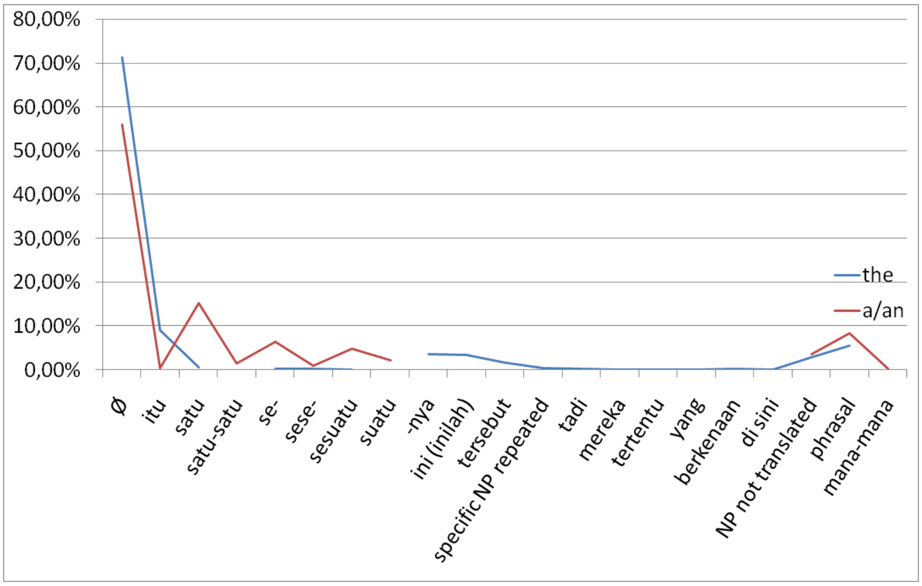

Fig.3: The Overall Distribution of the Translational Equivalents

CONCLUSION

In this paper, we have attempted to utilize a unidirectional parallel corpus to investigate how a particular grammatical feature of English (not present in the target language) is translated. By using the parallel corpus in the current study, the patterns for the translation equivalents of both the definite article 'the' and the indefinite article 'a/an' were observed and explained. Four distinctive patterns of the translational equivalents of the articles of both definiteness and indefiniteness in English do exist. Firstly, the shared transitional equivalent pattern contains six Malay translational equivalents - *ø, itu, satu, se-,sese-* and *sesuatu*. The translational equivalents of this particular pattern are varied in their degree in definiteness and indefiniteness. Secondly, the unique translational equivalents for definite article 'the' pattern include ten Malay translational equivalents. Similarly, there is a set of unique translational equivalents for the indefinite article of English 'a/an', namely, *satu-satu, suatu* and *mana–mana*.

In order to understand the occurrences, the translational equivalents were examined in relation to the functions of the articles in terms of the definite-indefinite referencing system of article usage in English. A total of 1,355 instances of the definite article (*the*) in English and 407 instances of the indefinite article (*a/an*) were detected and the translational equivalents in Malay were identified using the ParaConc. The results of the analysis of the Malay translational equivalents have mainly revealed that due to cross linguistics differences in the article systems of the two languages involved, the English articles are most often translated as Ø; numerals; and demonstrative pronouns. By conducting the current corpus-based study of the translational equivalents of English articles into Malay, we are able to uncover the distribution of the translation equivalents for the system of the English articles into Malay. Undeniably, the use of the parallel corpus in this paper and the findings observed are encouraging. However, a bidirectional parallel corpus is needed to serve as a control for the findings observed along its counterpart perspective.

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Malay Framenet: An Application for Bilingual Dictionary

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ABSTRACT

Boas (2009) has established that the recent trends in computational lexicography encompass computational methods and tools designed to assist in various lexicographical tasks, including the preparation of lexicographical evidence from many sources, the recording in database form of the relevant linguistic information, the editing of lexicographical entries and the dissemination of lexicographical products. In line with this development, Intan Safinaz's research (2011) on frame-based analysis on Malay corpus has produced essential semantic information compiled in a reference database that can assist lexicographers in editing dictionary entries for Malay-English bilingual dictionaries. This paper aims to discuss the frame- based analysis that incorporated Frame Semantics methodology and the benefits of compiling the database as a reference database. The entry '*memberi*' is analysed and the findings contribute to the semantic content of the reference database. This reference database is able to facilitate the task of editing entries of the Malay monolingual dictionaries, Malay-English bilingual dictionaries, as well as the Malay language reference books. This paper also discusses the possibility of building a Malay FrameNet based on the architecture of the English FrameNet which was set up at the International Computer Science Institute in Berkeley. The proposed methods of building the Malay FrameNet is also inspired from the FrameNets of other languages for example the German, French and Japanese FrameNets. The setting up of the Malay FrameNet can be seen as an effort towards processing the Malay language and strengthening the Malay computational lexicography as well as encouraging future linguistic and computational lexicography research and cooperative efforts in natural language processing of the Malay language.

Keywords: Computational lexicography, bilingual dictionary, Frame Semantics, FrameNet, frame-based analysis

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INTRODUCTION

Dictionary research on bilingual Malay-English dictionaries has not been given due attention. Although some researchers from the *Dewan Bahasa dan Pustaka* or Malaysian Institute of Language and Literature have paid attention to the lack or non-existence of Malay equivalents for English lexicals in English-Malay bilingual dictionaries (Nor Azizah & Azizah 1993, Noresah & Fadilah, 2003; Fadilah, 2005), there is very little research done on the setting up of a database for dictionary building in the local scene. An attempt was first explored by Lim Tian Tze, Tan Ewe Hoe and Tang Enya Kang (2006) in their effort to digitise the monolingual Malay dictionary Kamus Dewan based on Wordnet lexical database. The Malay WordNet database was proposed to compile Malay lexical resources to facilitate more meaningful operations that could also be aligned with other languages. However, Lim *et al*.'s research is limited to building a database based on a monolingual dictionary. This transformation and innovation in dictionary research must be extended to research on bilingual dictionary. Therefore, this paper attempts to describe a proposal of a Malay database for the purpose of building up or editing a bilingual dictionary, specifically Malay-English dictionary.

Berkeley's FrameNet, an English language lexical database, was chosen as the template database to build a Malay FrameNet because of its suitability in processing Malay data. Furthermore, Berkeley FrameNet has been used as a template for other world languages like the SALSA project or German FrameNet (Burchardt *et al*., 2009), Japaneses FrameNet (Ohara 2009), and others that will be discussed briefly. The Malay FrameNet is proposed because it can accommodate Malay semantic information as a reference database that can be aligned to the English Berkeley FrameNet. The proposed database contains bilingual information that can assist lexicographers in building as well as editing dictionary entries for Malay-English bilingual dictionaries.

This present paper focuses on the importance of the setting up of the Malay FrameNet as a reference database that involves other 'computational methods' (Boas 2009) such as the editing of lexicographical entries, the recording in database form of relevant linguistic information and the dissemination of lexicographical products, among others. This paper begins with a brief discussion on the FrameNet, the theory of Frame Semantics and other non-English FrameNets. Then, it proceeds with a discussion on how a frame-based analysis was carried out on 5 million word Dewan Bahasa dan Pustaka and Universiti Kebangsaan Malaysia (DBP-UKM) Malay corpus and how the Frame Semantics methodology was adopted. The frame-based analysis also showed how the Malay transitive verb '*memberi*' evoked five Malay frames and how the Malay frames proposed a revised meaning for the dictionary entry '*memberi*'. The frame-based analysis also suggested the English equivalents for '*memberi*' after mapping the

Malay and the equivalent English frames from the Berkeley FrameNet. The findings of the analysis consequently contribute to the semantic information for the proposed database. A short discussion on matters pertaining to the structure of the Malay FrameNet will follow at the end of this paper.

REVIEW OF LITERATURE

This section reviews the related literature on FrameNet and other non-English FrameNets.

What is FrameNet?

FrameNet is an online English language lexical database. FrameNet can be accessed at https://framenet.icsi.berkeley.edu and it was built based on the principles of Frame Semantics (Baker *et al*., 1998; Baker *et al*., 2003). The FrameNet project was set up at the International Computer Science Institute in Berkeley, California, and this database describes several thousand words of English language that are taken from a variety of semantic domains from the British National Corpus and other corpora. FrameNet identifies and describes semantic frames and analyses the meanings of words by appealing directly to the frames that underlie their meanings. Isolated corpus sentences are utilised to support the meaning of each frame and its frame elements.

The FrameNet project is also known as the Berkeley FrameNet, and built on Frame Semantics, a theory developed by Charles Fillmore and his associates over the past three decades. It builds on a common background of the knowledge or semantic frames against which the meaning of words is interpreted. Fillmore and Atkins's study (1992) on 'risk' started off with a clear definition of the central concepts underlying Frame Semantics.

According to Boas (2009), FrameNet differs from other approaches to lexical description such as WordNet because frames make use of independent organisational units that are larger than words, i.e., semantic frames (see Atkins, 2002; Boas, 2005; Atkins & Rundell, 2008). As such, FrameNet facilitates a comparison of the comprehensive lexical descriptions and their manually annotated corpus-based example sentences with those of other lexical units or LUs belonging to the same frame. Another advantage of the FrameNet architecture lies in the way the lexical descriptions are related to each other. The use of detailed semantic frames, which capture the full background knowledge evoked by all LUs of the same frame, makes it possible to systematically compare and contrast the numerous syntactic valence patters (see Atkins, 2002; Boas, 2005, 2009).

Reviews on Other Non-English Framenets

After the setting up of the FrameNet in Berkeley, studies on Frame Semantics and FrameNet have gained popularity among linguistic scholars and lexicographers around the world, hence the building of many non-English FrameNets. Boas (2009) describes a few important aspects that need to be considered when building a FrameNet:

1. The text coverage – the coverage of corpus text that needs to be annotated, whether the entire corpus needs to be semantic annotated or just isolated corpus sentences are identified to support the meaning of frames;
2. The types of sources as data pools, whether to use existing dictionaries or databases and whether to manually annotate just like Berkeley FrameNet or automatic annotation like French FrameNet;
3. A particular or general semantic domain - As in the case of Kictionary, Shmidt (2009) focuses on lexical domains of football language. However, a majority of the non-English FrameNets aim to create a database with a broad coverage;
4. The available choices of tools or methodologies; for example, the Berkeley FrameNet offers for purchase the soft copy version of FrameNet that can be translated into other languages.

Boas (2009) also summarizes the structure and development of multilingual Framenets from around the world at centres and universities, such as:

1. The SALSA project or German FrameNet (Burchardt *et al*., 2009) is interested in a full-text annotation of an entire corpus. SALSA uses its own software to conduct a semi-automatic annotation on top of the existing syntactic annotation found in the TIGER (a German corpus).
2. The Japaneses FrameNet uses different types of resources of data pools, apart from exploiting a mono-lingual corpus (Ohara, 2009). The Japanese FrameNet uses a manual annotation and adopts the Berkeley software with slight modification.
3. The French FrameNet focuses on the semantic information in multilingual databases and employs multilingual corpora (Fontenelle, 2009) and other existing lexical resources. The French FrameNet uses a semi-automatic annotation and also translates the Berkeley FrameNet into French.
4. The Spanish FrameNet uses Berkeley software with a slight modification (Subirats, 2009).
5. The Hebrew FrameNets integrates off the shelf software packages (Petruck, 2009).

FRAME SEMANTICS (FS): THE THEORETICAL FRAMEWORK

Frame Semantics or FS's main proponent is Charles Fillmore (1982), together with other cognitive linguists, based at the University of California at Berkeley. Frame or domain can be viewed as a system of related concepts.

According to Fillmore, Johnson and Petruck (2003):

> *Frames are schematic representations of the conceptual structures and patterns of beliefs, practices, institutions, images that provide a foundation for meaningful interaction in a given speech community.*

Frames are background knowledge as well as conceptual structures modelling prototypical situations (Burchardt *et al*., 2006). Table 1 below sums up the frame STATEMENT which describes a communication situation, evoked by verbs such as 'acknowledge or admit'. Each frame has its own semantic roles called frame elements (FEs). The FEs for the frame STATEMENT are Speaker, Addressee of the statement, the Message and the Topic (Burchardt *et al*., 2006), as shown in Table 1 below.

TABLE 1
Frame STATEMENT

Frame STATEMENT
This frame contains verbs and nouns that communicate the act of a Speaker to address a Message to some Addressees using language. A number of the words can be used performatively such as 'declare and insist'.
Frame Elements (FEs) Speaker : **Evelyn** said she wanted to leave. Message : Evelyn announced **that she wanted to leave**. Addressee : Evelyn spoke to **me** about her past. Topic : Evelyn's statement is **about her past**. Medium : Evelyn preached to me **over the phone**.
Lexical Units (LUs) Acknowledge. v, acknowledgement, n. add. v, address. v, admission, n. admit. v, affirmation. n, allegation. n, allege. v, announce. v, announcement. n, assert. v, assertion. n, attest. v,

In Frame Semantics, the semantics is also linked to the syntactic structure of the lexical item called the theory of valency. According to Fillmore and Atkins (1992), 'each lexical item or idiomatized phrase can be associated with what can be called as its valence description, a description that specifies, in both semantic and syntactic terms, what the expression requires of its constituents and its context, and what it contributes to the structures that contain it. The most developed systems of valence descriptions concern with the grammar and meaning of verbs'.

THE FRAME-BASED ANALYSIS OF 'MEMBERI' BASED ON THE MALAY CORPUS

Intan Safinaz's research (2011) on the frame-based analysis of the Malay corpus produced essential semantic information compiled in a reference database that could assist lexicographers in editing dictionary entries for Malay-English bilingual dictionaries. The entries of '*memberi*' from the three dictionaries were compared, as shown in Table 2.

The three dictionaries were Kamus Dewan Edisi 4 or **KD4** (Malay monolingual), Intelek Malay-English Dictionary or **IMED** and Kamus Perwira Bahasa Melayu-Bahasa Inggeris or **KPBMBI** (Malay-English bilingual). The comparison showed inconsistencies of the meaning coverage of the '*memberi*' entries. In addition to that, the English equivalents for '*memberi*' provided in the bilingual dictionaries were inadequate and unsuitable to the context of meanings.

The frame-based analysis of '*memberi*' identified five Malay frames and the frame elements or FEs. The 5 Malay frames are:

1. GIVING PHYSICAL THEME;
2. GIVING ABSTRACT THEME, that is, the parent frame to two other frames PERMISSION and ATTENTION;
3. COMMUNICATION;
4. CAUSATION; and
5. PERMITTING

In this paper, only the frame GIVING PHYSICAL THEME is discussed. The GIVING PHYSICAL THEME frame consists of 3 core Fes, namely, Donor, Theme, and Receiver. The Donor presents a Theme of a physical entity to the Receiver. The example sentence illustrating the frame of GIVING PHYSICAL THEME below is sourced from the DBP-UKM Malay corpus:

6. Wakil Rakyat pula memberi hadiah kain pelikat dan kain batik kepada penduduk kampung yang miskin.
   Donor – *Wakil Rakyat*/ Member of Parliment
   Node - m*emberi* / gives out

TABLE 2
Entry '*memberi*' from a monolingual Malay dictionary KD4 and two Malay-English bilingual dictionaries, IMED & KPBMBI

KD4 (Reference Malay dictionary)	**IMED (Active Bilingual)**	**KPBMBI (Passive Bilingul)**
beri; memberi 1. menyampaikan (sesuatu) kpd seseorang (utk disimpan, digunakan atau utk sesuatu keperluan): *kerani itu ~ saya dua helai borang kosong utk diisi*; *dia ~ adiknya sebuah buku cerita*; **2.** bp tidak menghalang seseorang melakukan sesuatu, membenarkan, mengizinkan, merelakan: *saya tidak diberinya masuk*; **3.** mengakibatkan, menyebabkan, menjadikan: ~ *malu*; ~ *bercat*; **4.** menunjukkan, membuka: ~ *jalan*; **5.** = ~ *bahagian* bp memukul: awas kau, nanti aku beri; **6.** kenyal, menganjal: tanah liat yg lembut, ~ *dan menganjal*; ~*bertenggang* memberi kelonggaran (kesempatan) utk beriktiar; ~ *hati* a) memanjakan; b) memberanikan hati; ~ *hormat* (salam, selamat); ~ *izin* mengizinkan; ~ *muka* memanjakan; ~ *telinga* sudi mendengar (kan); ~ *barang kpd tangan kera* prb menyerahkan sesuatu kpd orang yg akan merosakkannya;	**beri, memberi 1**. to give: *Ibu ~ sepuluh sen kpd peminta sedekah itu.* Mother gave ten sen to the beggar. **2.** to result in; to : cause *Wahab tak mahu ~ malu kawannya itu*. Wahab does not want to embarrass his friend. **3.** to allow, to permit: *Dia ~ saya tempoh sebulan utk membayar hutang itu.* He gave me a month to settle the debt. ~ **hormat (salam)** to extend regards; to greet. ~ **hati** to allow; to permit; ~ **jalan** to make way; to move aside (so that someone or something can pass through); ~ **muka** to spoil; to indulge.	**beri = memberi** *kj* **1.** membagikan, menyerahkan (lwn ambil) *to give, to hand over.* Saya akan memberi hadiah itu kepada awak. **2.** membenarkan, mengizinkan *to allow, to permit.* Kerajaan memberi peluang kepada kaum bumiputera menyertai kegiatan ekonomi negara. **3.** mengakibatkan, menjadikan, menyebabkan *to cause, to result in.* Perbuatan Ah Kong itu telah memberi malu kepada keluarganya. ~ **ingat** *to remind*.~ izin *to allow, to permit*. ~ kuasa *to authorize*. ~ malu *insult* ~ memberi *give and take, compromise*. ~ milik *alienate*. ~ sumpah *to take oath*. ~ tabek *to salute*.

Theme – *hadiah kain pelikat dan kain batik* / gifts of pelikat clothes and batik sarongs
Receiver – *penduduk kampung yang miskin* / poor kampung folks

The GIVING PHYSICAL THEME then was mapped to the English GIVING frame. The mapping of the Malay and English frames resulted in suitable English equivalents for '*memberi*'. Table 3 below shows the database of the semantic information on Malay GIVING PHYSICAL THEME, whereas Table 4 illustrates the valence pattern for the GIVING PHYSICAL THEME frame.

TABLE 3
The database of semantic information on Frame GIVING PHYSICAL THEME

LU	memberi
Grammatical Info	Transitif Verb
GIVING PHYSICAL THEME	The Donor presents a Theme (physical entity) to the Receiver.
Eg. Sentence	*Wakil Rakyat pula* ***memberi hadiah kain pelekat dan kain batik*** *kepada penduduk kampung yang miskin.*
Frame Elements and Grammatical Structure	(Donor/NP/Subject) + *memberi* + (Theme//NP/ Object) + (Receiver/NP/ Comp)
English LUs	give, contribute, donate, endow, hand in, hand, hand out, hand over, pass, pass out, treat.
E.g. sentence	*Wakil Rakyat pula memberi hadiah kain pelikat dan kain batik kepada penduduk kampung yang miskin*
Translation	The Member of Parliament gives out gifts of pelikat and batik sarongs to the poor kampung folks.

TABLE 4
The valence pattern for the Frame GIVING PHYSICAL THEME

Donor NP Subject	Node	Theme NP Object	Receiver NP Complement
Wakil Rakyat	*memberi*	*hadiah kain pelekat dan kain batik*	*kepada penduduk kampung yang miskin*

DISCUSSION

The frame-based analysis contributed to the semantic information of the Malay verb 'memberi'. The frame-based analysis of '*memberi'* identified five Malay frames: GIVING PHYSICAL THEME, GIVING ABSTRACT THEME a parent frame that includes PERMISSION and ATTENTION, COMMUNICATION, CAUSATION and PERMITTING. The comparison of 'memberi' from the three dictionaries and the frame-based analysis is displayed in Table 5 below.

The frame-based analysis revealed two additional frames and they are the frames ATTENTION from GIVING PHYSICAL ABSTRACT and the frame of COMMUNICATION. The additional frames contributed to finer distinctions of meanings for 'memberi' and the suitable equivalents. For example, Table 3 above shows the LUs or the English equivalents for 'memberi' from the frame GIVING PHYSICAL THEME.

The Proposed Malay Framenet

From the frame-based analysis shown above, this paper therefore proposes the possibility

TABLE 5
The meanings of '*memberi*' provided by the dictionaries as compared to the frames found in Malay after the FS analysis

Meanings	KD4	IMED	KPBMBI	Frames in Malay (FS analysis)
1. To present / provide something physical to someone	√	√	√	√ GIVING PHYSICAL THEME
2. To allow, give permission, not stopping anyone to do something	√	√	√	√ GIVING ABSTRACT THEME - PERMISSION
3. To give attention (abstract matter)				√ ATTENTION
3. To cause something	√	√	√	√ CAUSATION
4. To show the way, to give way	√			√ PERMITTING
5. For communication purposes				√ COMMUNICATION

of building a Malay FrameNet based on the architecture of the English FrameNet, originally set up at the International Computer Science Institute in Berkeley. The semantic information shown earlier in Table 3 of the entry '*memberi*' of the frame GIVING PHYSICAL THEME is an example of how the semantic information of Malay lexical is captured in the database. This proposed database must also provide the English translations of the example sentences as well as English lexical units or LU sourced from the English FrameNet.

There are in principles two different approaches in the effort to build a Malay FrameNet:

1. Reuse the existing corpus resources, and in this case, the 5 million words DBP-UKM Malay corpus. A full coverage of semantic annotation is needed to produce a reasonable database for Malay.
2. Build machine readable dictionaries (MRD) from scratch by involving experts and Malay linguists and also trained lexicographers. Fontenelle (2009) adds that to build a bilingual lexical-semantic database, the researcher needs to annotate frames manually. The researcher cum coder must be familiarised with the concepts of frames and the frame elements (FE). Therefore, training is needed for the coders involved.

The setting up of the Malay FrameNet can be seen as an effort towards processing the Malay language and developing the Malay computational lexicography. It is important to encourage future linguistic and computational lexicography research to organise joint efforts in researching the Malay language, digitising the results as well as promoting natural language processing of the Malay language.

CONCLUSION

This paper discussed the transformation and innovation in bilingual dictionary research by building up a database. This paper also presented a short discussion on matters pertaining to the Berkeley or the English FrameNet, FrameNets of other languages, and the theory of Frame Semantics. This paper then further discussed how the frame-based analysis was carried out on the 5 million word DBP-UKM Malay corpus on the lexical '*memberi*' and how the analysis contributed to the semantic information of the proposed Malay FrameNet.

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Mastering Malay Idioms among Young Non-Malays

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ABSTRACT

The main aim of teaching the Malay language at school is to enable students to master the grammar of the language. Mastering the language means students' competency in understanding, knowing, identifying and using the rules of the Malay grammar correctly. Malay idiom is a tool that depicts the rich poetic imagination with rhetoric aspect and not just beautiful and creative language. Thus, this article describes and explains the achievement of non-Malay secondary students in Kedah, Negeri Sembilan, and Sarawak, in mastering the Malay language grammar system that covers the use of idioms. The subjects consist of 300 Form 4 students in the three states. The research findings show that in general, the achievement of non-Malays is weak in terms of the correct use of idioms. In fact, the use of idioms among young non-Malays is still weak, particularly in understanding intended meanings and thus needs a serious attention. The finding also shows that the achievement of language among non-Malay students has a significant relation with their achievement in mastering grammar.

Keywords: Malay idioms, Malay language, teaching, non-Malays, grammar

INTRODUCTION

In line with the National Education Policy of the 1996 Education Act, the Malay language is a core subject in all primary and secondary schools. In fact, the aim of the Malay language curriculum for the secondary school is to complete the students with language proficiency and communication to fulfil the students' self-requirements in their daily routine, education and at work place (Ministry of Education, 2008). Thus, knowledge in the Malay language is the pillar to the success of a student.

All students should master the Malay language to achieve a high level of proficiency in terms of speaking and writing. Mastering of the language refers

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to the students' ability to know, understand, identify and analyze rules and formula, which are the basis of the Malay language grammar system. In order to be able to master all the four aspects of the language (namely, reading, writing, speaking and comprehension), students must formally learn them and this can be done at school where they are taught with a specific aim. The aim of the Malay language teaching and learning is to enable students to communicate appropriately. However, mastering of the language among secondary school students is not encouraging. In fact, there are students who are still having problems in with oral and writing (Nor Hashimah Jalaluddin *et al*., 2003; Ramli Md. Salleh *et al*., 1999; Zulkifley Hamid, Karim Harun & Sa'adiah Ma'alip, 1999).

To observe the poor mastery of the Malay language among non-Malay students, a study has been conducted to observe the extent to which and the problematic areas of learning bahasa Melayu among the non-Malays in selected states in Malaysia. The proof of this problem can be clearly seen in our research findings by looking at the examination papers that tested on the students' ability to write essays in a mature, relevant and clear manner in terms of grammar. The students were expected to avoid errors in sentence structures and spelling, as well as to avoid using dialects. To find answers to the issue of students' weakness in mastering the Malay language, a group of students was selected for the study conducted in three states that represented the north, south and East Malaysia zones, i.e Kedah, Negeri Sembilan and Sarawak. A preliminary study had also been carried out in three schools in Kuching, Sarawak, from which the findings are discussed in this paper. The study observed the mastery of the Malay language based on the examination areas of grammar in section B of the examination paper. This article focuses on the analysis and explains achievement of non-Malay students in mastering the Malay idioms.

RESEARCH METHODOLOGY

This article is an extract on the findings of the research conducted in Kedah, Negeri Sembilan and Sarawak, whereby the number of non-Malay students is high and the three states represent the different zones of the north, south and East Malaysia. Meanwhile, the selection of data was done based on the number of non-Malay students of various races in all the three states. For instance, Sarawak has the most number of multi-racial communities in Malaysia, with 27 ethnic groups who live together although they come from different backgrounds. However, the focus of this paper is only in Kuching, which is the fourth biggest city in Malaysia. In this research, the ethnics involved are the Chinese, Indians, Iban and so on. The difference in terms of students' ethnicity is also considered as important to find out aspects that become a major hindrance in mastering the Malay idioms. There are several aims of the research and one of them is to analyse the level of achievement of the non-Malay students at secondary schools in terms of mastering the Malay idioms.

In order to achieve the objective of the research, we used field work where students from the selected schools were given examination questions similar to those of SPM so the data would be more valid due to students being in their school areas. Environment is important as data can be verified. The students were asked to fill in a set of questionnaire before answering the examination questions. The questionnaire records students' personal details, socio-economy status, attitude and perception, learning strategies, and other information relating to the students. The Malay language examination paper consists of essay writing, language knowledge and proficiency.

The examination paper was marked by teacher examiners who have had experience in marking Malay language SPM papers according to the actual SPM format. All the particulars and grade achieved by the students for all aspects of the language grammar were recorded in SPSS; for instance, sentence structure building through words, essay marks and marks for understanding meaning of words.

The researcher used idioms given in section D, whereby the students were asked to use them correctly in writing sentences. This would enable observation on students' understanding of the idioms given. A pragmatic study was used to analyse it. Idiom is a part of figure of speech in the Malay culture which develops the mind and thinking. However, today, students tend to memorise them although idioms have existed in the Malay language for a very long time, i.e. since the beginning of the Malay and the language itself (Abdullah Hussein, 1989).

In terms of its significance, it can be said that this language heritage is a form of expression that contains deep philosophical meaning behind it with regards to the aspects of civilization, thoughts, ethos and moral of the Malays since many centuries ago (Abdul Samad Idris, 1989). The direction towards upholding use in the Malay language in the Malaysian society in general is determined by the attitude of users of the language, which depends on the mindset that in turn influences an individual towards something in a dynamic way. In the context of the Malay traditional community, using expressions that are created with thoughtful minds refers to the way members of the community are given advice, views, suggestions, or express sarcasms. Idioms are easily understood and accepted by members of the community where they exist (Abdullah Hassan & Ainon Mohd., 1993). Using idioms has its own objectives so people who listen (in speaking discourse) or read (in writing discourse), are not offended or receive a high impact on their thinking or feelings. Thus, the researcher feels that an appropriate use of idioms is very relevant to see students' ability in mastering the language.

DATA ANALYSIS

Students' General Achievement

Idiom is a part of figure of speech in the Malay culture. In terms of idioms in education, the teaching and learning of idioms usually pose problems among students in using idioms effectively (Ishak Ramly, 1990). Nowadays, students memorise idioms, which should not be a yardstick to indicate their understanding of the use of idioms. Their understanding and comprehension, as well as the surrounding factors which include culture and where they live) play important roles to indicate the extent to which they have mastered and understood idioms. Idioms have been established as a form of indirect message with its own means of educating. However, it erodes due to the change of life values and other environmental factors that cause the younger generation to ignore its existence.

The fact is, besides linguistic information, non-linguistic or pragmatic information is also important for students to understand the indirect messages contained in idioms. Thus, the research was an attempt made to observe the extent to which students have acquired non-linguistic information in order to understand the Malay idioms and answered the examination paper. In the research, there are three sentence situations given, and students were asked to provide the correct idioms in the context of the sentences. The following are the examples of the sentences given:

i. *Walaupun kita berasa kasihan atas nasib malang yang menimpa Amira, tetapi dia yang menanggungnya tentulah berasa lebih perit lagi.*

ii. *Jamal menikmati segala kemewahan yang disediakan oleh bapanya tetapi dia tidak gembira kerana tidak dibenarkan bergaul bebas sesuka hati seperti remaja yang lain.*

iii. *Perbelanjaan kita hendaklah bersesuaian dengan pendapatan dan janganlah kita berbelanja berlebih-lebihan.*

In general, the three questions require a high understanding as they involve implicit meanings. For question (i), the correct answer is "*berat mata memandang, berat lagi bahu memikul*", for question (ii) "*bagai burung di sangkar emas, badan terkurung mata terlepas*" while for question (iii) "*ukur baju di badan sendiri*".

The research found that young Malaysians acquired a low mastery of idioms. The percentage of the correct use of idioms is not more than 60%. For the question that requires the answer "berat mata memandang, berat lagi bahu memikul" the percentage of the students giving the correct answer is the highest. Meanwhile, 58.3% of the students answered it correctly, as compared to 41.7% who failed to do so. The idiom "bak burung di sangkar emas, badan terkurung mata terlepas" showed the least correct answers with only 32.3% of the students answering it correctly, while 67.7% gave wrong answer. In addition, 46.3% of the students answered correctly for the idiom "ukur baju di badan sendiri", while 53.7% others had failed to give the correct answer based on the context of the sentence. The pragmatic mastery of the students in the aspect of idioms will be explained in details in the subsequent section.

(i) "berat mata memandang, berat lagi bahu memikul"

The research data showed that 41.7% of the students did not give the correct idiom to depict the situation given in the question paper. The situation given was:

i. *Walaupun kita berasa kasihan atas nasib malang yang menimpa Amira, tetapi dia yang menanggungnya tetntulah berasa lebih perit lagi*.

Based on the marking of the students' papers, it was found that various answers were given by the students. Among them are as follows:

1. Sudah jatuh ditimpa tangga
2. Berat sama dipikul, ringan sama dijinjing
3. Berat mata memandang, berat lagi mata yang memikul
4. Berat mata memandang, berat lagi bahu yang mengalas bebannya
5. Beg berat dijunjungnya, berat lagi hati yang memikulnya
6. Berat yang memandang, berat lagi bahu memikul
7. Siapa makan cili, dia terasa pedas

As mentioned earlier, question on idiom does not refer to its literal meaning alone, as it also involves intended meaning. The role of pragmatic in cognitive knowledge can be seen in interpreting the intended meaning of an idiom. The combination of the pragmatic role with cognitive knowledge and psychological development in a student's mind encourages the development of speculation relevant to the student. Meanwhile, logical information provided by semantic knowledge helps the students to interpret the meaning of sentences literally. However, the interpretation does not stop there. The relevant cognitive effects will help the students to interpret indirect message in the sentence and relate it to the appropriate idiom.

Based on question (i), from semantic interpretation, the student is able to guess the meaning the single layered meaning which is the direct meaning to the sentence *Walaupun kita berasa kasihan atas nasib malang yang menimpa Amira* as a situation that shows "difficulty". Although the given idiom is not as exact as the actual situation given in the sentence, the students are able to provide a similar concept, which is "a difficult life". Examples (2) to (6), for instance, show students' achievement to relate difficulty with "burden". This is proven with the word "berat" in the given answer. In this situation, the cognitive effect assists the students to interpret the "concept of difficulty" with the phrase "beg berat dijunjungnya". Their experience to carry bag to school every day enables them to relate difficulties faced by Amira in the situation of the sentence, such as "heavy bag" carried every day. Thus, the students came out with their own version of idioms such as "*Beg berat dijunjungnya, berat lagi hati yang memikulnya*" and "*Berat mata memandang, berat lagi bahu yang menggalas bebannya*".

Besides, there are also students who gave "*sudah jatuh ditimpa tangga", a*nd "*siapa makan cili, dia terasa pedas*". The idiom "*sudah jatuh ditimpa tangga",* means tragedy or mishaps on someone who is already in trouble or difficulty. Seen from the context of meaning of the idiom "*berat mata memandang, berat lagi bahu memikul*", it is no wonder why the students answered "*sudah jatuh ditimpa tangga"* to depict the situation in the sentence, "*Walaupun kita berasa kasihan atas nasib malang yang menimpa Amira, tetapi dia yang menanggungnya tentulah berasa lebih perit lagi"*.

This is because, although both idioms have different meanings, the message they carry are similar. Both have the message of "*difficulty*". The only difference is in *"berat mata memandang, berat lagi bahu yang memikul"*, which involves a reaction to the feeling of the observers which is a sympathy to the one who goes through the difficulty. On the contrary, the idiom *"sudah jatuh ditimpa tangga*" only involves observation on the one experiencing the difficulty without involving the feeling of the observer. In the context of the given answer, the students were only able to provide a literal answer for the phrase "*nasib malang yang menimpa Amira*" but were not able to interpret the meaning for the phrase "*walaupun kita berasa kasihan*".

Likewise is the answer to "*siapa makan cili, dia terasa pedas*" that the students tried to depict for the situation in the sentence given. The meaning of this idiom is "the guilty one will be self-conscious". This Malay idiom clearly shows that the guilty person is aware of the situation although is not being obvious about it. The idiom relates to someone who has taken chilies and will feel their spicy taste.

Although the meanings of the idioms "*siapa makan cili, dia terasa pedas"* and *"berat mata memandang, berat lagi bahu yang memikul"* are totally different, the researcher realized that the situation which the students tried to depict for "*siapa makan cili, dia terasa pedas*" is not based on the implicit meaning of the idiom; instead, there was another message that they were trying to convey. The message hidden in the meaning of the idiom is "*siapa makan cili dia terasa pedas*" which depicts whoever is the wrong doer he knows it himself. In the context given, the intended message "Amira yang bernasib malang" depicts Amira is in difficulty. In this context, "*siapa makan cili dia terasa pedas*" is intended to the situation that befalls Amira, whereby only Amira experiences the mishap and difficulty, so only she has felt the difficulty and hardship. On this basis, the youngsters seem to master this idiom more than the other two (namely, *"bagai burung di sangkar emas, badan terkurung mata terlepas"* and *"ukur baju di badan sendiri"*); however, their achievement on this question is also low.

In understanding idioms, pragmatic information (non-linguistics) is important. The cognitive effect generated from the experience and their surrounding can assist students to answer not only single layer meanings, but also intended meanings, despite the literalness. Based on racial achievement, non-Malay students show unsatisfactory achievement for the question for the idiom "*berat mata memandang, berat lagi bahu yang memikul*". The Chinese students had 15.6% correct answers, followed by Indians (30%) and others (14.3%). The researcher also found that low achievement in the mastery of idiom is related to the lack of reading materials in the Malay language. Meanwhile, 73.3% of the Chinese students, 60.0% of the Indians and 56% other races admitted that they are not interested in reading or writing in Malay.

This is due to the fact that they have not been exposed to the Malay language and idioms much and thus, lack the ability to use them in the correct and appropriate context. Besides not reading enough materials in the Malay language, the low achievement in using the idiom is probably related to the environment. Based on the questionnaire, only 50% of the students admitted that the television could be a medium for them to improve their Malay language. Such a perception proves that their lack of watching television causes them to become unable to improve in the language. Meanwhile, programmes such as "Bersamamu" shown on TV3 always carry the concept of idioms including "*berat mata memandang, berat lagi bahu yang memikul*" to depict the society in difficulties.

(ii) "Bagai burung di sangkar emas, badan terkurung mata terlepas"

The second question tests students on the idiom, *"Bagai burung di sangkar emas, badan terkurung mata terlepas"* which depicts the sentence situation "*Jamal menikmati segala kemewahan yang disediakan oleh bapanya tetapi dia tidak gembira kerana tidak dibenarkan bergaul bebas sesuka hati seperti remaja yang lain*." The finding shows that the students faired lowest on this idiom than the other two with their own meanings. In general, 67.7% of the students did not master this particular idiom. From this, 73.3% of the Chinese students, 100% of the Indians and 85.7% of other races failed to provide the required idiom for the sentence situation given. The following are the examples of the answers given by the students:

1. Ibarat seekor burung di dalam sangkar, mata bebas, badan terkurung
2. Bagai burung di dalam sangkar
3. Seperti burung di dalam sangkar, kaki diikat mata memandang
4. Sangkar yang cantik, burung tak bebas
5. Ibarat burung dalam sangkar
6. Seperti katak di bawah tempurung

Based on the answers given by the students, it was generally found that the students gave direct interpretations of the idioms. However, the problem was the students could not give the correct interpretations of the meanings of the sentences in term of the idioms. To add to this, the logical information provided in semantic knowledge only enables them to interpret the sentence based on semantics only. At this level, the roles of pragmatic and cognitive knowledge as well as psychological development will help the students to make assumptions related to the situations portrayed in the sentences. Based on the interpretation, the sentence "*Jamal menikmati segala kemewahan yang disediakan oleh bapanya"* is interpreted as "owning richness", sentence *"tetapi dia tidak gembira"* is interpreted as "in sadness" and the sentence, *"not allowed to mix with others unlike his friends"* is interpreted as "has no freedom" or "feeling of no freedom". From this sentence, the students interpreted it as "*Walaupun Jamal memiliki kekayaan, namun Jamal tidak gembira kerana hidupnya tidak bebas dan terkongkong."*

The interpretation is only single-layered. However, the logical information provided through semantic knowledge is not enough for the students to relate it to the appropriate idiom. In other words, it is not sufficient to interpret at one level only. The students need to require enough contexts to interpret the extra layer of the meaning of the idiom. From the sample answers (1) to (5) given by the students, they were found to be able to interpret the premise of the sentences to an implicit meaning. Through the premise, *"tidak dibenarkan bergaul bebas sesuka hati"* of the sentence, the students were able to relate it to *"kehidupan seseorang yang hidup terkurung."* From the speculations and assumptions, one's life of that has no freedom is related to *"burung di dalam sangkar"*. The experience from the students' encyclopedic information enables them to relate *"kurung" w*ith *"sangkar"*. The phrase, "bebas sesuka hati", is associated with "burung" because freedom is synonymy with a bird that has freedom to fly. However, the students were unable to relate it to the element of "luxury" in the sentence with "gold" thus pulling it away from the actual concept of the sentence.

However, in answering (4), the concept of "luxury" that should be associated with the word "emas" or gold was wrongly interpreted with "cantik" or pretty. In answering (6), the students tried to relate "kehidupan yang hidup terkurung" with the idiom "*seperti katak di bawah tempurung*". The idiom actually means one who is not aware of his surrounding; "Kehidupan Jamal yang tidak dibenarkan bergaul dengan bebas" was interpreted as "kehidupan katak yang hidup di bawah tempurung." The frog seems to be in its own world and does not know of the world outside the coconut shell. Although in fact, the answer is not like the actual situation as in the sentence, the students were able to relate the literal meaning of "terkurung" from the phrase *"tidak dibenarkan bergaul bebas" w*ith the concept "terkurung" of the frog under the coconut shell.

Based on the researcher's observation, the students were unable to master the idioms due to environmental factors. In order to answer a question on the idioms, apart from the knowledge through reading, the surrounding factors also help the students to understand idioms. Malay idiom is a means of communication widely used in the traditional Malay community. Idioms are not only used to correct the community but also to praise or give credits or to depict human habits or even to convey a message. The surrounding is used to relate it to thoughts with human actions. Thus in the context, "hidup terkurung" is previously related by the community to "burung di dalam sangkar", while the concept, "kemewahan" is associated with "emas". This is because the word "terkurung" is synonymy with "sangkar" and "kemewahan" with "emas".

To modern society, the idioms related to their surrounding do not seem significant to them as they are not closely associated with things around them. Students' modern life's contacts with the environment in which the majority lives in the city has disadvantaged them to relate the idiom to non-freedom and birds in the cage. Thus, they were unable to relate life of a bird in a cage, let alone to a golden cage. Besides, this could be due to students' reading strategy in understanding the meaning of certain texts. Based on the qualitative analysis on the whole, only 60.7% of the students have a reading strategy to understand texts, while 30.3% were without such a strategy. The lack of strategy in understanding the texts influenced their comprehension, too. The students failed to interpret the single layer meaning and this led to their failure to relate it to the second layer, which contains the implicit meaning. Moreover, insufficient contextual information has also caused their failure to relate with the correct idioms. Thus, the students' simple lifestyle today causes them to fail to understand the idioms such as "ukur baju di badan sendiri" which is apparently no longer relevant to them. According to the relevance theory, with the presumption that everything is balanced, the lower the effort to process information, the more relevant is the utterance (Nor Hashimah Jalaluddin, 2003). Today's simple modern life does not require them to have tailor-made outfits. Ready made outfits have created a different lifestyle, causing the students to become unable to relate it to traditional elements including the idioms and their meanings. In particular, non-Malay students do not associate to the concept of "ukur baju" which seems no longer relevant to them and this has caused them to fail in understanding the situation of the sentence related to the idiom "ukur baju di badan sendiri".

DISCUSSION OF DATA ANALYSIS

Mastery of Idioms

Based on the data, it was found that the students from the three selected schools in Kuching had low mastery of any of the idioms used in the research. The percentage of the students who gave the correct meanings to the idioms was very small. In general, the research findings showed that the students had failed to answer questions with the intended meaning. However, out of the three idioms given, the question on the idiom that requires the answer, "**berat mata memandang, berat lagi bahu memikul**" showed the highest correct answer as compared to the idiom "**bak burung di sangkar emas, badan terkurung mata terlepas**" and "**ukur baju di badan sendiri**". The lack in mastering the idioms is due to several factors that include:

i. Environmental Factors

Environmental factors include different backgrounds or context and students' experiences. Today's simple and modern life causes them to see idioms such as "ukur baju" to be no longer relevant to them and because of this they failed in understanding the situation sentence for the **"ukur baju di badan sendiri"**. Similarly, the same goes for "**Bagai burung di sangkar emas, badan terkurung mata terlepas".** The students' modern life with, with the majority of city life background, caused them to become unable to associate a caged bird, and thus, they do not understand the situation where a bird in cage or even a bird in a golden cage is in captivity.

ii. Attitudinal Factor

The attitude of the non-Malay students who are not interested in reading materials in Malay can be taken as a factor that has caused them to fail in answering the questions related to idioms. The percentage of the respective races, Chinese Indians and other ethnic groups who admitted that they have no interest in reading or writing in Malay is more than fifty percent, respectively. This caused them to lack the exposure to the Malay language and the Malay idioms, and thus failed to understand the Malay idioms correctly.

iii. Strategy Factor

The absence of a reading strategy in understanding the meaning of a text is considered as another factor that causes the students to become unable to master idioms. This affects their comprehension as well. The students failed to interpret the meanings when they interpreted only at literal level, and thus they faced problems in relating the idioms to the intended meanings or the implicit meanings. This also occurred because the students were unable to associate their skills in incorporating the contextual knowledge which led them to fail to relate the sentences with the correct idioms.

CONCLUSION

The research conducted in the three states showed that the students from these states generally belong to various races that are much influenced by their native languages. From the findings, it can be concluded that in Kuching, the students' level of mastery of idioms is not encouraging. In more specific, the level of mastery ranges from mediocre to weak due to several teaching and learning factors. From the data collected, on the whole, students' achievement relating to pragmatic is not satisfactory. This actually reflects that non-Malay students in Malaysia, particularly in Kuching, are unable to tackle the questions on the implicit meanings. The general factors associated to this include environmental, attitude and reading strategy, which have deterred students' understanding of the actual meanings of the texts in Malay. Although their perception towards the Malay language is positive, there is still room for improvement.

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Arabic Script of Written Malay: Innovative Transformations towards a Less Complex Reading Process

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ABSTRACT

A lot of efforts have been made by the Malaysian government to address today's lack of usage of the Arabic alphabet for writing the Malay language (i.e., Jawi) and making it popular among Malaysians. Many J-QAF (*Jawi, Qur'an, Arab dan Fardhu 'Ain*) teachers have been recruited to at least get Muslim primary school children today to learn Jawi formally. Nevertheless, this 700-year-old script continues to be marginalised by the population and is currently only perceived as a national heritage that is only used by the "more conservative" Malays in religious discourse. Thus, an effort to understand the root cause of why Jawi continues to be marginalised by the majority of Malaysians was conducted (Salehuddin, 2012) and by assessing the cognitive complexity of Jawi, especially in reading the script, Salehuddin (2012) carefully lists factors that lead to the complexity in reading this derived Arabic script. Following the assessment on the cognitive complexity of Jawi, the current paper puts forward some innovative solutions that can be introduced to Jawi to help reduce the cognitive complexity faced by its readers in the reading process. It is hoped that with an innovative transformation in the features of Jawi, this script will slowly regain its popularity and will ultimately be widely used in the Malay Archipelago.

Keywords: Arabic script, cognitive complexity, *Jawi*, national heritage, psycholinguistics

INTRODUCTION

The Arabic alphabet for writing the Malay language (henceforth, *Jawi*), was used as the standard script for the Malay written discourse in the Malay Archipelago since the year 1303. The script continued to be widely used in the Malay Archipelago in

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the administrative, cultural, and trade affairs among the aristocrats and administrators till the end of the Second World War, when the Roman Alphabet (*Rumi*) gained its preponderance over Jawi. Since then, Jawi slowly ceased to be the standard script of the Malay language.

In contrast to Arabic which has 29 phonemes in its system, the Malay language has 35 phonemes altogether. Because of this, the Jawi alphabet consists of 35 letters, excluding two letters of the Arabic alphabet that are actually a replication of the existing letters in the Arabic alphabet. These two letters are 1) "لا", a letter that results from a combination of the letter "ل" and "ا", and 2) "ة", a letter that is pronounced either as a /t/ or a /h/, depending on its context. Five of the additional letters are original Malay phonemes (i.e., ڽ (/ɲ/), ڬ (/g/), ڤ (/p/), ڠ(/ŋ/), and چ(/tʃ/)) they do not exist in Arabic. One letter (i.e., ۏ (/v/)), although was not originally Malay, has become a part of the Malay phonological system as a result of borrowing from English. Although there are differences between the original Arabic letters and the six (non-native Arabic) letters of Jawi, the six letters are still considered as deriving from the Arabic script. This is because these letters share some features with the original Arabic letters in terms of their forms. According to Abulhab (2008), because of the similarity in their forms, such scripts could still be considered as a "derived Arabic script" (p. 182). For example, the letter چ (/tʃ/) has a close resemblance with the letters ج (/dʒ/), ح (/ħ/), and خ (/x/). Such close resemblance makes Jawi a derived version of the Arabic script (Table 1).

Jawi today is described as being increasingly marginalised by the majority

TABLE 1
The Malay and Arabic phonemes and their manifestations in the Arabic scripts

Malay and Arabic phonemes, and how they are written in Jawi				
/a/ → "ا"	/b/ → "ب"	/t/ → "ت", "ة"	/dʒ/ → "ج"	/d/ → "د"
/r/ → "ر"	/z/ → "ز"	/s/ → "س"	/ʃ/ → "ش"	/k/ → "ك"
/l/ → "ل", "لا"	/m/ → "م"	/n/ → "ن"	/h/ → "ه", "ة"	/w/ → "و"
/j/ → "ي"	/ʔ/ → "ء"			
Malay phonemes borrowed from Arabic				
/θ/ → "ث"	/ħ/ → "ح"	/x/ → "خ"	/ð/ → "ذ"	/sˤ/ → "ص"
/dˤ/ → "ض"	/tˤ/ → "ط"	/ðˤ/ → "ظ"	/ʕ/ → "ع"	/ɣ/ → "غ"
/f/ → "ف"	/q/ → "ق"			
Malay phonemes that are non-existence in Arabic, and how they are written in Jawi				
/g/ → "ڬ"	/ŋ/ → "ڠ"	/p/ → "ڤ"	/ɲ/ → "ڽ"	/tʃ/ → "چ"
Malay phonemes borrowed from English				
/v/ → "ۏ"				

of Malaysians, despite the fact that Malaysia is a country that has Malay as its largest ethnic group (*Utusan Malaysia,* January, 2011). Various efforts have been made by the Malaysian government to address the decline in the use of Jawi among Malaysians and at the same time, to promote the use of Jawi to Malaysians from all walks of life. In addition, the Ministry of Information, Communication and Culture has made various collaborative efforts with the Ministry of Education to revive the popularity of Jawi via mass media as well as through the teaching of Jawi in schools. The Education Ministry, through the J-QAF (*Jawi, Qur'an, Arab dan Fardhu 'Ain*) programme in primary schools, has recruited J-QAF teachers to at least get Muslim primary school children today to learn Jawi formally. However, despite the multi-million ringgit effort, Jawi continues to be marginalised in what used to be known as "Tanah Melayu" (literally "Land of the Malays"). Even in a state with prominent religious schools like Terengganu, it was reported by the State Education Department that the level of competence in reading Jawi among students enrolling in such schools has continued to decline despite their outstanding academic excellence (*Utusan Malaysia,* February 18, 2012). Such a phenomenon has become a growing concern among both academics and Malay nationalists; and the government's tireless efforts in ensuring that Jawi is continually used by the people of Malaysia will probably be in vain if the people choose to continue to regard Jawi merely as a "cultural heritage" that is used only in the Islamic discourse and by the "more conservative" individuals.

One possible reason that could lead to the decline in the use of Jawi is the fact that Malay language users have a choice of scripts that they can choose from: a choice between Jawi - the Arabic script for the written Malay, - and *Rumi* - the Roman script for the written Malay (Salehuddin, 2012). Nonetheless, why is Jawi the less favoured script between the two – even among the native speakers of Malay? One way to understand why Jawi happens to be the less favoured script for the written Malay is by assessing the cognitive complexity of Jawi, especially in the process of reading the script (Salehuddin, 2012).

THE COMPLEXITY OF READING JAWI

The complexity of a cognitive process refers to "the number of interacting variables that must be represented in parallel to implement the process" (Halford, Wilson & Phillip, 1998, p. 805). Hence, a person is said to be processing a complex task if he or she has to process a number of variables that interact with each other at the same time. According to Halford *et al*. (1998, p. 806), "the more interacting variables to be processed in parallel, the higher the demand". For example, in a study on the acquisition of Malay numeral classifiers, Salehuddin and Winskel (2009, 2011, 2012) found that children acquire numeral classifiers *butir* and *ketul* at a later stage in comparison to other numeral classifiers (e.g., *keping* and *batang*), both in their production and their comprehension. This is because "*butir*" and "*ketul*" are cognitively more complex in comparison to "*keping"* and "*batang*". With this in mind, this paper aims to propose innovative ways to reduce the cognitive complexity of Jawi. However, before this could be done, a review on the cognitive complexity of Jawi based on analysis by Salehuddin (2012) was conducted.

According to Salehuddin (2012), Jawi is cognitively complex from two perspectives: 1) its physical properties, and 2) its linguistic properties. The physical properties of Jawi can be discussed in terms of the reading orientation, the forms of the letters and the presentation of each of the letters of Jawi. The linguistic properties of Jawi, on the other hand, can be discussed in terms of the morphology of Jawi and *Rumi*, and the phonology of Arabic and Malay systems.

Salehuddin (2012) argues that reading Jawi is cognitively complex, especially for those who are trained to read *Rumi* (reading from left to right) prior to reading Jawi (reading from right to left). In Malaysia, in order to be literate, children are more commonly taught to read Malay in *Rumi* rather than to read Malay in Jawi because of the fact that the former is currently the standard script of Malay. Hence, the accessibility of *Rumi* to the general public is unquestionable. For this reason, Malaysian readers are generally are conditioned to read from left to right. Through practice (or what the behaviourists coin as "repetitions"), this left-to-right reading orientation which later develops as *saccade* (Rayner, Pollatsek, Ashby, & Clifton, 2012) becomes a habit. According to the behaviourist theory, altering a behaviour that is already established as a habit is difficult because an established habit may interfere the process of altering the habit (James, 1980). Therefore, to get someone who is already conditioned to read *Rumi* (i.e. from left to right) to read Jawi (from right to left) is a real challenge. This is because the new learning (i.e., reading from right to left) may from time to time be the subject of "interference" from an already established habit (i.e., reading from left to right) (c.f., Conner, 1996). Such interference may make reading Jawi less automatic, and hence, make the process of reading Jawi a complex process.

The forms of the letters that closely resemble one and the other also make Jawi a more challenging script to read. Some of the letters are different only in terms of the number of dots and also the positioning of the dots around the letters. For example, the letters that represent the phonemes /b/, /t/, and /θ/ look similar from one another except for the fact that the letter representing the phoneme /b/ has one dot; /t/ has two, whereas /θ/ has three (i.e., "ب", "ت", and "ث" respectively). The position of the dot in the letter that represents the phoneme /b/ takes place beneath the body of the letter, whereas those in /t/ and /θ/ take place above the body of the letter.

Another feature that makes Jawi more complex than *Rumi* is its presentation (Salehuddin, 2012). Unlike *Rumi*, Jawi, like the Arabic script, is written in cursive, with "ligatures" joining one letter with another (Elbehri & Everatt, 2006, p. 276). Although the letters are joined only at the intra-word level (i.e., with spaces between each word), the letters are "context-sensitive" (Korsheed, 2002, p. 33). In other words, a majority of the letters in Jawi exist in four forms. For example, the letter representing the phoneme /ŋ/ is written in the form of "ڠ" when it appears in isolation; yet, the same letter is written in the form of 1) "ڠـ" when it is positioned at the beginning of a word; 2) "ـڠـ" when it is positioned in the middle of a word; and 3) "ـڠ" when it is positioned at the end of a word. Six of the letters occur in two forms. These letters cannot be proceeded by a letter, despite the fact that they can be preceded by a letter. One letter ("ا") cannot be joined with a letter after it, despite the fact that it can be joined with any letter before it. There is only one letter in Jawi that exists in only one form in all contexts and this letter ("ء") represents the voiceless glottal plosive /ʔ/. As a result, the process of identifying letters in the process of reading Jawi actually "demands considerable cognitive attention" (Abu-Rabia, 2002, p. 300) on the part of its readers. This is because readers do not only need to know how ع, غ, and ڠ are different from each other, but they also need to know how these different letters are connected to one another at the intra-word level (e.g., ڠ ڠڠڠ) (see Table 2).

TABLE 2
The manner Arabic letters are joined to each other and how some letters bearing different phonemes appear to be similar with one another

<table>
<tr><td colspan="12">/m/→م, ممم</td><td colspan="12">/n/→ن, ننن</td><td colspan="12">/h/→ه, ههه</td><td colspan="12">/ɲ/→ڽ, ڽڽڽ</td><td colspan="12">/j/→ي, ييي</td></tr>
<tr><td colspan="15">/dʒ/→ج, ججج</td><td colspan="15">/ħ/→ح, ححح</td><td colspan="15">/x/→خ, خخخ</td><td colspan="15">/tʃ/ →چ چچچ</td></tr>
<tr><td colspan="20">/b/ →ب, ببب</td><td colspan="20">/t/ →ت, تتت</td><td colspan="20">/θ/→ث, ثثث</td></tr>
<tr><td colspan="20">/ʕ/→ع, ععع</td><td colspan="20">/ɣ/→غ, غغغ</td><td colspan="20">/ŋ/→ڠ, ڠڠڠ</td></tr>
<tr><td colspan="20">/f/→ف, ففف</td><td colspan="20">/q/→ق, ققق</td><td colspan="20">/p/→ڤ, ڤڤڤ</td></tr>
<tr><td colspan="30">/s/→س, سسس</td><td colspan="30">/ʃ/→ش, ششش</td></tr>
<tr><td colspan="30">/sˤ/→ص, صصص</td><td colspan="30">/dˤ/→ض, ضضض</td></tr>
<tr><td colspan="30">/tˤ/→ط, ططط</td><td colspan="30">/ðˤ/→ظ, ظظظ</td></tr>
<tr><td colspan="30">/k/→ك, ككك</td><td colspan="30">/g/→ڬ, ڬڬڬ</td></tr>
<tr><td colspan="30">/w/→و, وبو</td><td colspan="30">/v/→ۏ, ۏبۏ</td></tr>
<tr><td colspan="30">/d/→د, دبد</td><td colspan="30">/ð/→ذ, ذبذ</td></tr>
<tr><td colspan="30">/r/→ر, ربر</td><td colspan="30">/z/→ز, زبز</td></tr>
<tr><td colspan="30">/a/→ا , ابا</td><td colspan="30">/l/→ل لا , للل لا</td></tr>
<tr><td colspan="60">Note: Except for the letter "ل", the letters in the last four rows appear in two conditions; 1) in isolation, and 2) following a letter. The letter "ب" is positioned before the letters "و", "ۏ", "د", "ذ", "ر", and "ز" (e.g., وبو), and after the letter "ا", (e.g., ابا) to show how the 7 letters can be connected to other letters but not to themselves.</td></tr>
</table>

Where the linguistic properties of Jawi are concerned, Salehuddin (2012) argues that since Jawi is a derived Arabic script, discussing how the morphological and phonological properties of Jawi lead to the complexity in reading the script will be made easier by comparing the linguistic properties of Arabic, from which Jawi is based on, with the system of Malay.

The morphological system of Arabic and that of Malay are different. The Arabic morphological system is a "root-based" system (Abu Rabia, 2002, p. 300), which is formed through a combination of consonants that represent the basic meaning of a particular word (Abu Rabia *et al*., 2003). To illustrate this, "كاتب", and "كتاب" are examples of words derived from the base form "كتب" (i.e., /ktb/), which semantically refers to "writing". According to Abu-Ssaydeh (2012), there are more than twenty derived words from "كتب"). These derived versions are manifested by accompanying the base form of the word "كتب" with the vowel sounds at various places within and/or around the word. For example, the vowels /ɑː/ and /i/ are placed at different positions within the word "كتب" to get to its derived meanings which are "a book" (كتاب /kitɑːbun/) and "author" (كاتب /kɑːtibun/). It can clearly be seen here that the words "a book" and "author" both derive from one base form ("write") and semantically, these words are closely related to the base form through various semantic processes. Malay, on the other hand, is not a "root-based morphology" language. Unlike Arabic, its root words consist of a combination of consonants and vowels. This means, words that have the same consonants are unlikely to be related to one another. For example, the words "*para*", "*pari*", "*paru*", "*pura*", "*puri*", and "*puru*" share the same consonants (i.e., "*pr*") but are not related to one another; hence, the vowels that accompany them do not play similar roles as those in Arabic. As a result, even if these words are written in Jawi (as in ڤارا, ڤاري, ڤارو, ڤورا, ڤوري and ڤورو), the meaning of each word is not related to one another because they are not derived from the "root" "ڤر".

With regard to the phonological systems of Arabic and Malay, despite the fact that there are quite a number of phonemes borrowed into Malay from Arabic (e.g., /sˤ/ and /ð/), the differences between the two sound systems are still significant. Where the vowel system is concerned, Arabic has 6 vowels – 3 long vowels and 3 short vowels. The three long vowels are /ɑː/, /iː/, and /uː/ that are manifested in Arabic as "ا", "ي", and "و" respectively, whereas the three short vowels are /ɑ/, /i/, and /u/ that are either not manifested in Arabic (in advanced Arabic texts) or are manifested as "ـَ ـِ ـُ", respectively. Where Malay is concerned, there are altogether 10 vowel phonemes (i.e., /a/, /i/, /ɪ/, /e/, /ɛ/, /ə/, /u/, /ʊ/, /o/, and /ɔ/) and none of them is a long vowel. These vowels, if they were to be written in Jawi, are usually manifested in either one of these three forms (i.e., "ا", "ي", or "و"), or not at all (see Table 3). From the Contrastive Analysis perspective, such a phenomenon is regarded as a *divergent phenomenon*, in which, one symbol is used to represent more

TABLE 3
The Arabic Vowels and the Malay phonemes they represent
(Adapted from Salehuddin, 2012)

Arabic letters	Vowels
"ا"	/a/
"ي"	/i/, /ɪ/, /e/, /ɛ/, /ə/,
"و"	/u/, /ʊ/, /o/, and /ɔ/
Ø (no symbol)	/a/, /i/, /ɪ/, /e/, /ɛ/, /ə/, /u/, /ʊ/, /o/, and /ɔ/

than one phoneme. According to Gass and Selinker (2008), the divergent phenomenon is marked with a "Level 5" degree of difficulty – the highest degree of difficulty for the learning of a language.

According to Salehuddin (2012), confusion also takes place in consonants. It is known that Malay loans the voiceless uvula plosive /q/ from the Arabic sound system so that the sound can be used in the loaned Arabic words such as "Qur'an" and "Qari". Based on the transliteration of the Arabic alphabets and the sounds they each represent (e.g., Pedersen, 2008), the letter "ق" represents the voiceless uvula plosive /q/, whereas the letter "ء" represents the voiceless glottal plosive /ʔ/. However, the manifestation of the voiceless glottal plosive /ʔ/, a phoneme that is inherent in the Malay language that appears in words like "*mak*" (mother) and "*adik*" (younger sibling) takes place in the form of the letter "ق" and not "ء" in Jawi. Such a phenomenon causes confusion among those learning Jawi because of the mismatch between the letter they see and the sound they should produce. It would be unlikely for a Malay novice reader to read "اديق" correctly despite the fact that the word "*adik*" is one of the frequently occurring word in the Malay speech community (and that "*adik*" may be the term he uses to address himself). Instead of reading "اديق" as [adɪʔ] because of the spelling, a novice reader is more likely to read the word as [adɪq] and will pronounce the voiceless glottal plosive with great difficulty since the phoneme only occurs in the Arabic loaned words. It is not known why the letter "ق" is used to spell a Malay word in Jawi when the phoneme /q/ is not a part of the original Malay sound system (see Table 1).

As discussed earlier, the Arabic sound system is not entirely similar with the Malay sound system (Ismail Dahaman, 1991). Problem, hence, arises when Jawi is used as the script to write Malay (see Table 4).

As illustrated in Table 4, the Malay vowels are manifested in a variety of ways in Jawi because of the mismatch between the number of vowels in Malay and those in Arabic. For example, the low front vowel /a/ is manifested in *Rumi* in the form of the letter "a" regardless of the number of syllables the word has. However in Jawi, in a two-syllable word such as "*ajar*" (i.e., /adʒar/), the low front vowel phoneme is only manifested in the form of the letter "ا" in the first syllable and is not manifested at all in the second syllable, resulting in

TABLE 4
The Malay vowels and their manifestations in the Arabic script (Adapted from Salehuddin, in 2012)

Malay Phoneme	Jawi / Arabic Letter	Example
/a/	"ا"	"*ajar*" (i.e., /adʒar/ as in "اجر"), "*papaya* (i.e., /papaja/) as in "ڤاڤايا"
	Ø	"*rak*" (i.e., raʔ/ as in "رق"); "*ajar*" (i.e., /adʒar/ as in "اجر")
/ɛ/	"ي"	"*teh*" (i.e., /tɛh/ as in "تيه")
	Ø	"*van*" (i.e., /vɛn/ as in "ۏن")
	"اي"	"*enak*" (i.e., /ɛnaʔ/ as in "اينق")
/ə/	"ي"	"*pelekat*" (i.e., /pələkat/ as in "ڤليکت")
	Ø	"*pelan*" (i.e., /pəlan / as in "ڤلن")
/e/	"ي"	"*serong*" (i.e., /seroŋ/ as in "سيروڠ")
/i/	"ي"	"*kirim*" (i.e., /kirɪm/ as in "کيريم")
	"اي"	"*ini*" (i.e., /inɪ/) as in "اين"
/ɪ/	Ø	"*ini*" (i.e., /inɪ/) as in "اين"
/o/	"و"	"*roda*" (i.e., /roda/ as in "رود")
	Ø	"*hormat*" (i.e., /hormat/ as in "حرمة")
/ɔ/	"و"	"*pokok*" (i.e., /pɔkɔk/ as in "ڤوکوق")
/ʊ/	"و"	"*rumput*" (i.e., /rumpʊt/ as in "رومڤوت")
/u/	"و"	"*buku*" (i.e., /buku/ as in "بوکو")
	"او"	"*unta*" (i.e., /unta/ as in "اونتا")

the spelling "اجر". The same vowel is not manifested in one-syllable words such as "*rak*" (i.e., /raʔ/); hence, the spelling "رق". Nonetheless, the vowel is manifested in the form of the letter "ا" in all the syllables of three-syllable words like "*papaya*" (i.e., /papaja/), resulting in the spelling " ڤاڤايا ".

As a result of the haphazard mismatch between the letters and the phonemes each of the letters represents, there appears to be quite a number of homographs in Jawi. To illustrate this, the word that is spelled as "بوروڠ" may be read as "*burung*" /buruŋ/ (bird) or "*borong*" /boroŋ/ ("wholesale"); whereas, the word that is spelled in Jawi as "کوکو" may be read as "*koko*" /koko/ ("cocoa") or "*kuku*" /kuku/ (nail). For readers to know which meaning the homographs are referring to, they will have to read beyond the word level to know the context the word occurs. For example, readers will only know that the word "کوکو" refers to 'nails' only after they have read the sentence "کوکو ساي ڤاته" (i.e., "*kuku saya patah*" or "my nail breaks"); they will only know that "کوکو" refers to 'cocoa' only after they have read the sentence "کوکو ساي ڤانس" (i.e., "*koko saya panas*" or "my cocoa is hot"). According to Salehuddin (2012), if reading one letter in Jawi is already a struggle for novice readers, to have to read a complete sentence in Jawi in order to decipher the meaning of one word is a more challenging task for them.

Apart from having to deal with the problem that arises in homographic words as demonstrated above, readers of Jawi also face problems in reading Malay in Arabic script when the word happens to be borrowed words from Arabic (Salehuddin, 2012). For example, readers would not know whether Arabic loan words that end with "ة" such as "رحمة" have to be read as /rahmah/ or /rahmat/. This is because in Malay, "Rahmah" usually refers to the name of a female individual, whereas "Rahmat" refers to "God's Mercy". For one to read "*Berikan saya Rahmah*" ("Give me the lady whose name is Rahmah") when it should mean "*Berikan saya Rahmat*" ("Give me God's Mercy"); the result could disastrous, especially to listeners who are oblivious to the context the sentence is being uttered. In addition to this, a person who has to write Arabic loan words in Jawi would not be able to know which form of spelling they should use. This is because Arabic words such as the one that carries the meaning "the memorisation of the Qur'an" can be written either as "حافلن" (hafalan) or "حفظن" (hafazan) in Jawi. Two forms of spelling for the same meaning, according to Salehuddin (2012), will surely cause confusion on the readers, not only when they are asked to read the words, but also when they are asked to spell the words.

As a result of the physical and the linguistic properties of Jawi, as well as the mismatch between the letters that are used to represent the Malay speech sounds mentioned above, those who can read the Holy Quran (which is written in the Arabic script) well will still have problems reading Malay in Jawi (which is also in the Arabic script). Hence, it can be concluded that reading Malay in the Arabic script, as proposed by Salehuddin (2012), is indeed a complex process due to its high degree of cognitive complexity.

POSSIBLE INNOVATIVE TRANSFORMATIONS IN JAWI

Based on the arguments put forward by Salehuddin (2012) above, it could be argued that Jawi is marginalised by speakers of Malay due to the high degree of cognitive complexity required in reading the script. Hence, by reducing the degree of complexity of Jawi, it is hoped that Jawi will not only be revived, but it will also be a popular script for Malay just like it used to be in its heyday. However, how can the degree of complexity of Jawi be reduced?

In the attempt to reduce the degree of complexity of Jawi, it is important to ensure that the physical properties of the Arabic letters are not compromised. This is because it is these features that make Jawi a derived version of the Arabic scripts. What can be manipulated, though, is the spelling system of Jawi that has clearly caused confusion among readers.

As mentioned earlier, there are phonemes in Malay that are manifested in the Arabic letters and there are those that are not manifested at all, depending on the context. These types of inconsistencies in the spelling system of Jawi have been shown to have caused a lot of confusions among readers, especially the novice ones. Thus, one possible way to reduce the complexity in reading Jawi is by making the spelling system of Jawi more systematic.

The Jawi spelling can be made more systematic via three ways: 1) by abiding the Arabic-Roman transliteration rules (e.g., /ʔ/ is systematically manifested as "ء"); 2) by manifesting all Malay vowel sounds using one of the Arabic vowel letters (i.e., "ا", "ي", or "و"); and 3) by using diacritics to accompany the vowel letters.

Abiding to the Arabic-Roman transliteration rules in the writing of Malay in Jawi will help to minimise the confusion on how to pronounce the letters in certain Malay words. For example, "pokok" (tree) is currently spelled as "ڤوكوق"; yet, the word has always been pronounced as [pokoʔ] and never as [pokoq]. By abiding to the Arabic-Roman transliteration rules in the Jawi spelling system (e.g., by spelling the word "pokok" as "ڤوكوء"), readers will no longer need to decide whether to pronounce the letter "ق" as /ʔ/ or /q/ as they would have in "ڤوكوق". This can help reduce the existing complexity in reading Jawi and hence, make Jawi an easier script to read in the future.

Manifesting all the Malay vowel sounds using one of the Arabic vowel letters (i.e., "ا", "ي", or "و") can also help minimise confusion among readers on how the vowels in a particular word should be manifested. For example, vowels are rarely manifested in the monosyllabic words of the current Jawi spelling system. Hence, readers who come across the word "بن" will have difficulty to decide whether the word refers to "bin" (i.e., "son of") or "ban" (i.e., "English bun"). In this case, readers will have to read further to find out the context where the word occurs before they can decide which word "بن" refers to. Hence, reading Jawi with all the Malay vowel sounds manifested (such as "بين" and "بان") can help reduce the complexity of reading the script.

Similarly, the use of diacritics to accompany the vowel letters in the proposed Jawi spelling is necessary because there are only 3 vowel letters in the Arabic script that can be used in place of 10 vowel sounds of Malay. This is because, based on the current Jawi spelling shown in Table 3, one letter (e.g., "ي") may be manifested in the form of 5 vowels. The use of diacritics can help to reduce the level of difficulty from a Level 5 degree of difficulty (i.e., "divergent phenomenon") to a Level 0 degree of difficulty (i.e., "one-to-one match").

Fig.1 presents a summary of ten (10) possible transformations that could take place in the Jawi spelling system. To further illustrate this, while "*ajar*" (i.e., /adʒar/) is spelled as "اجر" in the current Jawi spelling system, the proposed spelling for "ajar" will not only be in the form of "اجار" but also with the presence of relevant diacritics (i.e.,َ) on top of "جا". "*Pin*" (i.e., /pin/), on the other hand, should not only be spelled as "ڤين", but the word should also be spelled with the presence of relevant diacritics, (i.e., ِ) beneath "ين" to assist reading, especially in disambiguating /pin/ from /pen/. These two words are spelled as "ڤين" in the current Jawi spelling system. Hence, wherever is necessary, a combination of all the three ways mentioned above can be adopted to make the reading of Jawi a less complex reading process.

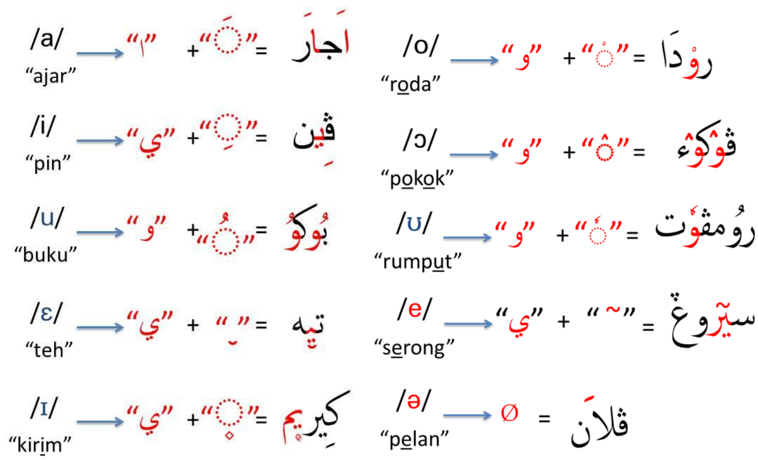

Fig.1: Possible innovative transformations in the Jawi spelling system

With an innovative transformation in the spelling system, problems that surface as a result of homographs could perhaps be resolved. If currently the spelling "بوروغ" could either mean "*burung*" or "*borong*" in Malay, the presence of diacritic to disambiguate the homograph could help readers in making the process of reading Jawi less complex (Fig.2).

Fig. 2: Disambiguating "بوروغ" homograph via diacritics

DISCUSSION AND CONCLUSION

The proposed change in the spelling system of Jawi may be perceived as drastic and radical among those who wish to preserve the originality of the derived Arabic script. However, if no action is taken to reduce the complexity in the process of reading (and writing) Jawi, this Arabic script of Malay will continue to be marginalised. Nevertheless, future experimental research needs to be conducted to investigate whether or not the proposed change in the spelling system of Jawi will help in reducing the complexity in the process of reading (and writing) the script.

If we were to look at the history of how the Holy Qur'an was written, we may appreciate such a move to transform the spelling system of Jawi. The Holy Qur'an was initially memorised, recited and therefore preserved based on memorisation by Muslims during the Prophet Muhammad's (may peace be upon him) time. This means the Holy Qur'an was only written later for recitations and eventually, diacritics were added to the Arabic scripts in the Qur'an to ensure accuracy in reciting the words of The Almighty.

Jawi has evolved many times; it has

evolved from the spelling system found on the Terengganu Inscribed Stone to the "*Sistem Ejaan Za'ba*"; and from the "*Sistem Ejaan Za'ba*" to the 1986 "*Pedoman Ejaan Jawi Yang Disempurnakan*". Nonetheless, another transformation in the spelling system of Jawi that is more systematic is seen as necessary so as to revive and popularise the writing system of Malay in the Malay Archipelago. It is hoped that in doing so, the writing system will cease to be known "merely as a heritage" as it is now perceived.

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Emotional Metaphor of *Marah* (anger) in *Hikayat Merong Mahawangsa*: An Analysis of the Hybrid Theory

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ABSTRACT

Metaphors conceptualizing emotions (Kövecses 1986, 1988, 1990, 1995, 2000, 2010) represent a well-researched area in the framework of a cognitive theory of metaphor (Lakoff & Johnson 1980, 1999). However, this study offers a different analysis of the metaphor *MARAH* (ANGER) from the above-mentioned work. Transformation in metaphor studies that are related to Cognitive Linguistic approach and Relevance Theory has led to the innovation of a new theory known as the Hybrid Theory. This theory, which was pioneered by Tendahl (2008) and reinvented by Stöver (2010), employs the triple processing known as the inferential, metarepresentational and simulation processes in order to achieve the communicated meaning of metaphorical utterances. The aim is to reflect and manifest regional conceptual thoughts and cognitive processes underlying these utterances. This study of emotion *MARAH* (ANGER) is based on the famous Malay chronicle entitled, *Hikayat Merong Mahawangsa*. It is claimed that this traditional chronicle has a bounty of metaphorical thoughts which are not directly represented but are implicitly projected by using specific utterances or lexicon focusing on emotional symbolization (Hassan, 2003). Hence, this theory is chosen to further explicate the meanings embedded in those symbols especially pertaining to *MARAH* (ANGER).

Keywords: Anger, metaphor, conceptual metaphor, Hybrid Theory

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INTRODUCTION

Lakoff and Johnson (1980) state that "… our ordinary conceptual system, in terms of which we think and act, is fundamentally metaphorical in nature." Apparently, Lakoff and Johnsons' contributions towards metaphor theory (Lakoff & Johnson, 1980; Lakoff, 1987, 1999) are a continuation of some previous studies conducted by a number of philosophers and traditional linguistics experts regarding cognitive theory in metaphor. Furthermore, cognitive theory in the field of linguistics has become an approach towards metaphor studies in terms of thinking and conceptualization. This has shifted the paradigm of the general society with regard to the concept of metaphor. Cognitive linguistic metaphor is better known as conceptual metaphor. Kövecses (2000) provided a definition of conceptual metaphor as a form of cognitive mechanism used by humans to comprehend an abstract entity through something concrete. A concrete entity is commonly set to become a source domain in order to understand an abstract entity known as target domain. Kövecses (2000, p. 20) further states that:

> *"...metaphor not only pervades the language people use about the emotions, but also that it is essential to the understanding of most aspects of the conceptualization of emotion and emotional experience."*

Based on the explanation given by Kövecses (2000), a metaphor is not merely regarded as a cognitive mechanism to understand an abstract entity but it could even be used to conceptualize emotions or experiences that are associated with emotions. In supporting Kövecses's view, the research is set to discover and to analyze the metaphor of the emotion *MARAH (*ANGER*)* in the chronicle, *Hikayat Merong Mahawangsa* (1998), produced by Yayasan Karyawan Malaysia. It is claimed that this traditional chronicle has an abundance of metaphorical thoughts that are not directly represented but are implicitly projected by using specific utterances or lexicon, focusing on emotional symbolization (Hassan, 2003). This emotion is justified in the framework of the Hybrid Theory.

Literally, the metaphors of *MARAH (*ANGER*)* emotion are formed by several factors including culture, thinking and the natural surroundings of Malays. Hassan (2003) has even listed three important facts in the shaping of thoughts of Malays through metaphor, which are:

a. Metaphor and its outcome, the (Malay) thoughts, are formed through the process of experiences, cognitive thinking, observation and intuition or even instinct.
b. Malay metaphors were developed by Malays who possess strong and lively thinking capabilities.
c. Malay metaphors produce a view of Malay social life or Malay social thinking network through social evolution.

In sum, data derived from this chronicle, together with a sound semantic analysis, are able to elucidate the intended communicated meanings of metaphorical utterances and hence reflect the social thinking network of Malays.

METAPHORS OF EMOTION *MARAH* (ANGER) IN *HIKAYAT MERONG MAHAWANGSA*

The word emotion originated from the Latin word *emover* that means something moving, joyful and restless. Emotion is often associated and considered reciprocally influential with mood, temperament, personality, disposition, and motivation.[1] Hence, emotional lexicon is used to portray and illustrate an individual subjective experiences such as love, anger, passion, restlessness, distress, shame, hate, sadness, joy, tranquillity and many more subjective experiences. Ortony *et al*. (1988) explained a wide variation of emotional aspects. Emotion involves feelings and psychological experiences, and behaviours, including cognition and conceptualization. Emotion is developed and evolved psychologically by factors such as society, cultures, environmental surroundings and experiences. Emotion may influence behaviour in our daily lives (Evans & Cruse, 2004).

Research on ANGER in the Malay society have specifically been conducted by Asmah Hj. Omar (1998), Norliza and Samsudin (2005) and Imran Ho and Sabariah (2011). Asmah, for instance, concentrates on conflict and conflict resolutions in handling anger. According to Asmah, the concept of anger is normally conveyed by the metaphors that originate from fire and high temperature. Meanwhile, Norliza and Samsudin (2005) found that the emotion of anger within the Malay society is generally represented in several stages - high, medium and low. Each stage of anger is channelled through a specific utterance, followed by accompanying specific actions. In the context of Malay cosmology, the anger at the highest stage can be described as utmost and can cause a state of amuck. In facing the emotion of anger, members of the Malay society, however, are deterred by common norms such as the practice of local customs, traditions and religious background that are capable of preventing anger. A recent study was carried out by Imran and Sabariah (2011) whose aim was to uncover the different metaphorical patterns inherent in talking about the emotions of anger. This study, based on corpus and analyzed with cognitive semantics, revealed that anger shares some similar metaphors to that of English. These similarities suggest possible universality in the conceptualization of the emotion of ANGER across different languages and cultures.

In conclusion, the studies on anger carried out by previous scholars have highlighted the emotion of anger whether in general or specific account. Nonetheless, none of these studies explored the metaphorical utterances used in the traditional text. In order accomplish the study, this paper attempts to look at the metaphorical expressions of anger in *Hikayat Merong Mahawangsa*. The data below are some examples of *MARAH* (ANGER) from the text itself:

a. *Demi didengar oleh Raja Kelana Hitam, maka* ***naik marahlah ia, mukanya merah seperti bunga raya****,*

[1] http://en.wikipedia.org/wiki/Emotion

serta titahnya, "Main yang mana kamu tewas dan peperangan yang mana kamu telah alah, tiada patut kah aku menjadi raja di negeri Kedah? (pg. 70)

The phrases depicted anger as:

i. *naik marahlah ia*
(gloss: became angry he)
(trans: *he became angry*)

ii. *mukanya merah seperti bunga raya*
(gloss: his face red like hibiscus)
(trans: his face turned red like a hibiscus).

b. *Maka segala penggawa Semang dan Wila itu pun tiadalah menderita hendak menahani lagi* ***diamuk oleh penggawa gergasi itu seperti harimau menerkam dan mengerkahkan kepala kambing rupanya****. Maka sekalian pun undur lah, lain daripadanya itu habis mati, hanya tinggal tiga ribu lagi serta tiga orang panglimanya (pg. 73).*

The phrases depicted anger as:

i. *diamuk oleh penggawa gergasi itu seperti harimau menerkam dan mengerkahkan kepala kambing rupanya.*
(gloss: run amuck giant like a tiger attacking and tattering the goat's head)
(trans: the giant runs amuck like a tiger is attacking and tattering the goat's head)

c. *Setelah sudah mengikat perang, maka lalu sama tampil* ***berperang laksana kala terapit, beramuk-amukan*** *dan ekor sama ekor pun bersimbatlah bekarang, membicarakan bisa senjatanya. (pg:71)*

The phrases depict anger as:

i. *berperang laksana kala terapit, beramuk-amukan*
(gloss: having war like the sandwiched scorpion, running amuck)
(trans: the fierce warlike behavior of sandwiched scorpions, running amuck)

d. *Adapun burung geroda itu setelah nyatalah angkatan anak raja Rom itu, maka* ***datanglah marahnya*** *lalu ia pun terbang datang menyambar, langsung dihalakannya ke sebelah matahari jatuh. Maka Raja Merong Mahawangsa pun menarik busar anak panahnya yang bernama Ayun-ayunan itu ke udara, bergemuruh lah bunyinya seperti halilintar membelah (p. 9).*

The phrases depict anger as:

i. **datanglah marahnya**
(gloss: surfaced his anger)
(trans: his anger surfaced)

From the above data, only data (a) were analyzed and explained in Hybrid Theory framework. The Hybrid Theory was pioneered by Tendahl (2008) in his research entitled, "*A Hybrid Theory of Metaphors: Relevance Theory and Cognitive Linguistics*." The theory blends the approach of cognitive linguistics and the pragmatic, leading towards ideas or processes in cognition that involves two processes of domain mapping and the process of creating summary pragmatically. The blending of both the processes will produce a better comprehension with regards to certain meanings of words based on cognition understanding, particularly the words which have creative and figurative elements such as metaphor. The statement proposed by Tendahl (2008), however, has been debated and argued by Stöver (2010, pp. 214 - 215) who states that:

> *"Tendahl calls his approach 'The Hybrid Theory of Metaphor' (2006), as it incorporates elements from both Cognitive Linguistics and Relevance Theory. The model proposed here, by comparison, can be understood to be even more inclusive: not only does it incorporate representational elements from both schools of thought; it also offers hybrid processing proper, i.e. relevance-theoretic inference in parallel to cognitive-linguistic simulation processes. Tendahl's model, by contrast, seems to presuppose that the relevance-theoretic comprehension procedure can deal with all types of representation; and it is not clear how he envisages the former to be implemented in his holistic a modular model."*

This is an innovation in the semantics theory as it serves to introduce the latest and systematic technique to study metaphor from a combination of two different approaches, namely, pragmatics and cognitive linguistics. The theory, however, has its own distinctive drawbacks as it fails to explain how the Relevance Theory and linguistic approach of Cognitive Linguistics work and blend, and it also involves processes to interpret figurative meaning related to metaphor. Stöver (2010) reviewed the Hybrid Theory by introducing *Triple Processing* and combining all types of the techniques presented by Tendahl (2008) formulated together with two types of representations, which are: proposition representation through the proving process (inferential processes) and imagistic-experiential representation (imagistic-experiential) through simulation process. According to Stöver (2010, p. 214),

> *"This model has the advantage that it provides the logical precision of Relevance Theory, catering for psychologically plausible communication processes, while at the same time benefiting from cognitive-linguistic insights concerning a holistic understanding of the world and how things relate to each other."*

Fig.1 describes the processes involved in meaning interpretation proposed by Stover (2010).

Based on Fig.1, Triple Processing involves three processes that complement each other in achieving the communicated meaning. The three processes are simulation process, metarepresentational process and inferential process. The simulation process

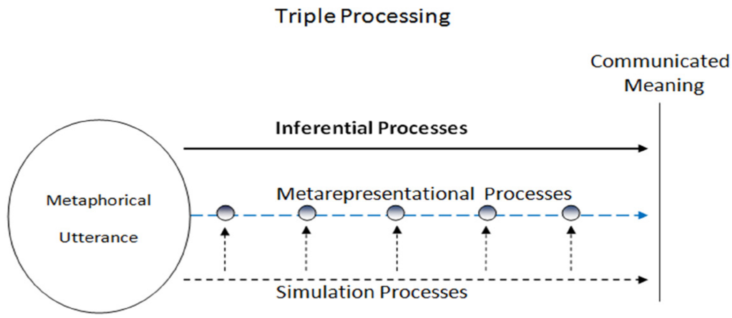

Fig.1: Triple Processing (Source: Hanna Stöver, 2010)

involves literal meaning interpretation. Utterance that is understandable at this stage is described as explicature (direct meaning). Meanwhile, the inferential process may involve utterances that contain implicature. In order to understand the meaning of phrases or lexicons which are figuratively presented, the simulation process and inferential process occur simultaneously by employing the ad-hoc concept of the Relevance Theory and the domain mapping process based on the Cognitive Linguistic approach. In addition, the metarepresentational process plays a significant role by supplying input and acts as a medium of information for the inferential process, containing imagistic experiences of listeners or readers, with the purpose of capturing the meaning of communication and an understandable communicative approach. Communicative meaning will be stored via the conceptual region of a listener or speaker and it will be used repeatedly because it is a part of experience, information or encyclopedia that has been experienced by an individual.

Implicit and figurative utterances are used to convey emotional messages. In *Hikayat Merong Mahawangsa*, there are figurative utterances that are conveyed implicitly. These utterances require a high level of interpretation to comprehend the meaning, as stated in data (a-d). After the process of interpretation, the conceptual MARAH (ANGER) emerges to clarify the lexical concept or meaning of a word or a phrase, containing figurative and implicit projection of ideas. Firstly, the analysis is conducted by instilling the ad hoc concept parallel with Relevance Theory and this is subsequently followed by a domain mapping process based on the Cognitive Linguistic approach. According to Stöver (2010), the *ad hoc* instillation and domain mapping processes happen simultaneously. The process is called Triple Processes that involve three processes which complement each other. The following is an example from the data that apply the Hybrid Theory.

Data (a): *Demi didengar oleh Raja Kelana Hitam, maka* ***naik marahlah ia***, ***mukanya merah seperti bunga raya****, serta titahnya, "Main yang mana kamu tewas dan peperangan yang mana kamu telah alah, tiada patut kah aku menjadi raja di negeri Kedah? (p. 70)*

The phrases depict anger as:

ai) ***naik marahlah ia***
(gloss: became angry he)
(trans: he became angry)

aii) ***mukanya merah seperti bunga raya***
(gloss: his face red like hibiscus)
(trans: his face turned red like a hibiscus)

THE APPLICATION OF THE AD HOC CONCEPT

The presentation of instillation process of ad hoc concept, regardless of broadening or narrowing processes, may ease the process of meaning interpretation. The ad hoc concept was introduced by Barsalou in 1987. Barsalou (1987) introduced the ad hoc concept in the cognitive science domain (as cited in Carston, 2002). The ad hoc concept is a speaker's thinking component that can be interpreted by the listeners at a time specifically and temporarily (Carston, 2002). It can be simply understood that the lexical concept and phrases stored in the listeners' memories are not the definite concepts expected by the speakers. In addition, Carston (2002) also mentioned that the concept refers to a concept that is developed pragmatically by the listeners during the process in understanding utterances. Narrowing the ad hoc concept is normally applied when lexicon or utterances contain ambiguity or possess a wide variety of inferences. Thus, a hearer will perform selection and removal of anticipated non-relevant items in the context of communication. The example in data (ai) shown above illustrates that the lexicon *naik* (lit: go up) is considered as ambiguous due to its wide reference of meaning such as "moving upwards," "moving to a higher point," "indicating the state of change," "indicating the state of growth," etc. This shows that the lexicon for *naik* contains a wide variation of inferences. In the context of the data taken from *Hikayat Merong Mahawangsa*, however, the lexicon *naik* refers to the changes of emotion and feeling, which occur abstractly or is something to indicate the change of feeling when an unpleasant or threatened message is known by the individual. Based on the narrowing ad hoc concept, a hearer will choose the most relevant inference for the lexicon ***naik**** within the C radial (see Fig.2). Thus, the intended meaning may emerge, which is, "Raja Kelana Hitam became too angry as he learnt that Menteri Kelahum tried to deprive him from becoming the king of Kedah." Therefore, the meaning that resides within the L radial simulated earlier is deleted, as shown in the following fig.2.

The *ad-hoc* broadening and narrowing processes are considered as a mental simulation process that occurs simultaneously at the level of imagistic-experiential representations or in the metarepresentational process (see Fig.1). The processes of determining the narrowing and broadening of the ad hoc concept work as in Table 1.

At this stage, the conceptual metaphor is constructed simultaneously with the ad hoc process. The formation of conceptual metaphor involves the processes of domain

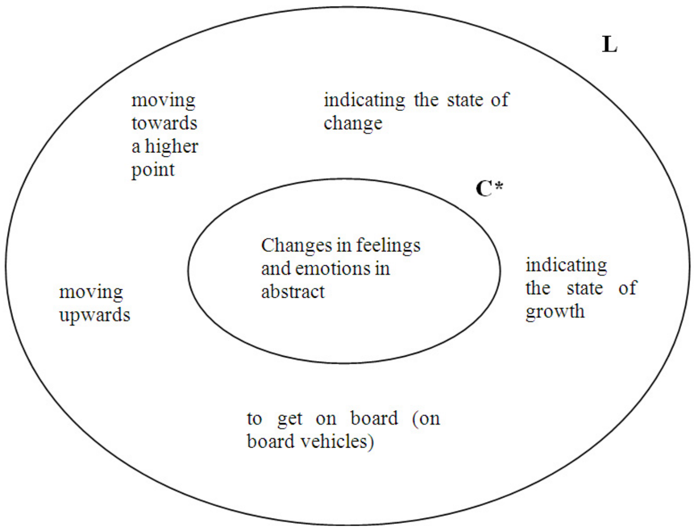

Fig.2: The Ad hoc narrowing concept for the lexicon naik

mapping and the construction of image schema. Conceptual metaphor is a cognitive mechanism that is used by an individual to comprehend an abstract entity through something concrete. A concrete entity is commonly used as a source domain to understand an abstract entity is known as the target domain. The formation of the conceptual metaphor is as follows:

The Application of Domain Mapping

ai) ***naik marahlah ia***
(gloss: became angry he)
(trans: he became angry)

Source Domain		**Target Domain**
Pergerakan ke atas (lit: moving up)	⟶	*Emosi MARAH* (lit: emotion of ANGER)

Image Schema : HIERARCHICAL
Conceptual Metaphor : ANGER IS AN ENTITY THAT MOVES VERTICALLY

aii) ***mukanya merah seperti bunga raya***
(gloss: his face red like hibiscus)
(trans: his face turned red like a hibiscus)

Source Domain		**Target Domain**
Objek berwarna merah (lit: red object)	⟶	*Emosi MARAH* (lit: emotion of ANGER)

Image schema : OBJECT
Conceptual Metaphor : ANGER IS RED

Based on data (ai), the phrase *naik marahlah* constructs a conceptual metaphor that ANGER IS AN ENTITY WHICH MOVES VERTICALLY UP, through the movement of vertical ups and downs for the domain mapping which is targeted on target domain, the emotion of anger. In fact, the word *naik* has then given a profile for the HIERARCHICAL image schema.

TABLE 1
The processes of determining the narrowing and broadening of the ad hoc concept work

Nos.	Lexicon/ Phrase	Reference	Logical Form	Implicature Assumptions	Implicature Conclusion	Type of *Ad Hoc*
ai	*naik* (lit: up)	*marahlah* (lit: very angry)	*Bergerak ke atas, bergerak ke tempat yang lebih tinggi, berubah, bertambah.* (Lit: moving upwards, moving to a higher point, indicating the state of change, indicating the state of growth, etc)	*Berlaku perubahan perasaan apabila sesuatu perkara yang diketahui tidak memuaskan hati atau mengancam diri.* (lit: his feelings changed when he learnt something unsatisfactory or someone has threatened him)	*Raja Kelana Hitam berasa terlalu marah apabila mengetahui bahawa menteri Kelahum cuba menghalang baginda menjadi raja di negeri Kedah.* (lit: Raja Kelana Hitam was very angry when he learnt that minister Kelahum tried to stop him from becoming the king of Kedah).	Narrowing
aii	*mukanya merah* (lit: his face turned red)	*bunga raya* (lit: hibiscus)	*Muka seseorang berwarna merah seperti warna bunga raya.* (lit: someone's face looks red like a hibiscus)	*Apabila berasa sangat marah, muka seseorang akan bertukar menjadi kemerah-merahan kerana menahan perasaaan marah tersebut.* (lit: when someone is angry, his face turned red as a result of holding back the anger)	*Muka Raja Kelana Hitam menjadi warna kemerah-merahan kerana berasa terlalu marah apabila mendengar orang suruhan menteri Kelahum menyampaikan berita bahawa menteri Kelahum cuba menghalang baginda menjadi raja di negeri Kedah.* (lit: Raja Kelana Hitam's face turned reddish as he is too angry when he learnt that Kelahum is trying to stop him from becoming the king of Kedah)	Broadening

The image schema of HIERARCHICAL involves vertical up and down movements (Lakoff, 1987).

Fig.3 below shows that the higher the position of trajectory (TR), the higher the level of anger of *landmark* (LM) will be. According to Ungerer and Schmidt (1996), *trajectory* stands for "…the figure or most prominent element in any relational structure" while *landmark* refers to "... the other entity in a relation*"* (1996, p. 161). TR in Fig.3 refers to an individual who felt discontented, known as Y. In data (ai), Raja Kelana Hitam became discontented and very angry when he learnt that Menteri Kelahum had tried to deprive him from becoming the king of Kedah. It is very obvious here that the bigger the obstacle, the angrier Raja Kelana Hitam would become.

Meanwhile, the phrase *mukanya merah seperti bunga raya* in (aii) is interpreted by using the widening ad hoc concept since the phrase itself is metaphoric by nature. The lexicon *seperti* (like) is a simile in Malay. This utterance is considered as a metaphor that contains a hard explanation of its real meaning, should we have no exact idea about the entire context. Through widening the ad hoc concept, the anticipation and implicature summarization can be constructed to understand the metaphor. From a wide selection of anticipation, there should be only one (anticipation) that can be selected as the most relevant contextual summary. The phrase *mukanya merah seperti bunga raya* may construct interpretation or implicature anticipation as follows:

i. A face with hibiscus look

ii. A face resembling with the colour of hibiscus*

iii. A face resembling the physical outlook of hibiscus

iv. A face with the texture of hibiscus

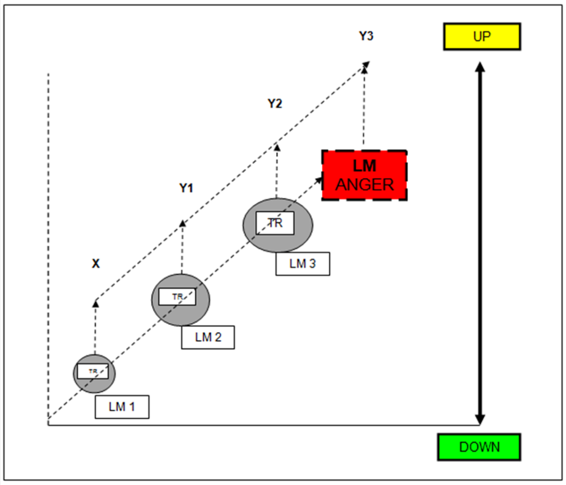

Fig.3: The image schema of HIERARCHIAL

Constructed anticipation should be related with the physical appearance of hibiscus. In this context, the physical appearance of hibiscus (that is red) is normally associated with the physical outlook or facial expression when someone becomes angry. Based on the context of utterance and cognitive surrounding, the face of an individual may gradually turn red as the individual becomes angry. Thus, the second interpretation (ii) is chosen as the implicature summary which means "the face of Raja Kelana Hitam became reddish as he was very angry when he learnt that the servant of Menteri Kelahum had delivered a message that he (Menteri Kelahum) attempted to stop him (Raja Kelana Hitam) from becoming the king of Kedah."

Moreover, the phrase *mukanya merah seperti bunga raya* involves the domain mapping of red-coloured object that is targeted on the domain of the emotion of anger. This domain mapping produces a conceptual metaphor of ANGER IS A RED-COLORED OBJECT that becomes the background of the image schema of OBJECT. Francisco Santibanez (2002) defines the image schema of OBJECT as "...the object image schema that is experientially grounded in our everyday interaction with our own body and with other discrete entities in the world". In other words, the image schema of an OBJECT is an experience or entity that has a connection with our physical body and even with other entities in the universe. In fact, an object is also considered as something physically tangible and visible such as items or goods. Fig. 4 explains the relation between ANGER (abstract entity) and hibiscus (concrete entity). Hibiscus serves as an OBJECT to ANGER.

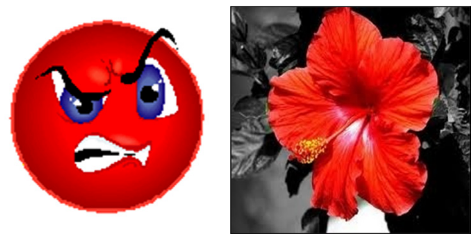

Fig.4: Image Schema of OBJECT

THE CONCEPTUAL REGION OF THE EMOTION OF *MARAH* (ANGER) IN *HIKAYAT MERONG MAHAWANGSA*

Conceptual region is an area that gathers our comprehension of certain meanings belonging to any word that is connected by a great variety of elements such as domain, image schema, conceptual metaphor and lexical concept. Lexical concept is the present or current understanding that is embedded in the mind. In the Relevance Theory, this lexical concept is regarded in terms of the knowledge of encyclopedia or encyclopedic information (Sperber & Wilson, 1986).

As mentioned earlier, conceptual region is formed by the instillation of the ad hoc concept, (regardless of broadening or narrowing concepts) and two domain mapping processes (source domain and target domain). An inquiry such as how we could understand or justify the kind of processes which may occur in an individual's mind by creating abstract and non-literal meaning especially metaphor can be summarized as conceptual region. Subsequently, the comprehension of word/lexicon or phrase becomes clearer and more concrete and easily interpreted. The conceptual region for the emotion of *MARAH* (ANGER) in *Hikayat Merong Mahawangsa* has been successfully constructed with the metaphor analysis and application of Hybrid Theory, which is visualized in the Fig.5. In Fig.5, the ad hoc and domain mapping occurs simultaneously. From the processes, image schemas and conceptual metaphors are derived as well. Thus, the lexical concept of *MARAH* (ANGER), which initially has an implicit meaning, is finally recovered in its intended meaning. The abstract emotional symbolizations are easily understood within the concrete mapping of domains.

CONCLUSION

The author of *Hikayat Merong Mahawangsa* did not explicitly portray the anger emotion. The message, however, was implicitly conveyed through utterance or lexicon, reflecting emotional symbolization. Nevertheless, with this approach, the message embedded in the metaphorical

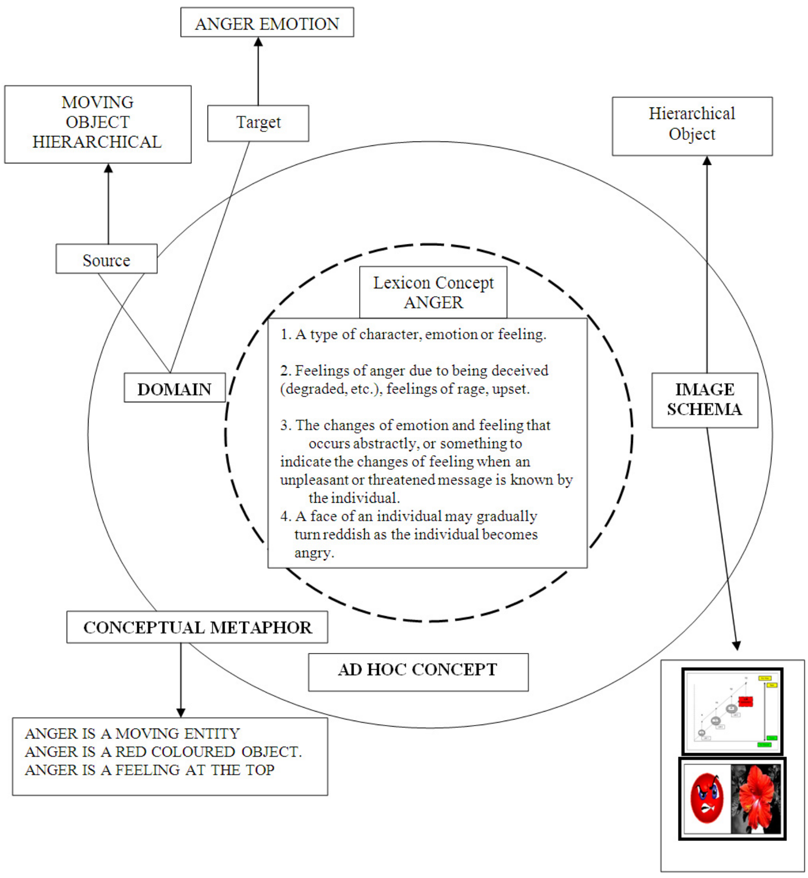

Fig.5: The Conceptual Region of Emotion of MARAH (ANGER)

utterances in this classical text has been successfully clarified. The lexicons and phrases used are closely related to the Malays' surroundings and consequently exhibit social creativity in conveying messages.

The application of the Hybrid Theory towards dedication of metaphorical aspect could be considered in general as an innovation in the field of metaphor and linguistics studies. In addition, the application of the Hybrid Theory in metaphor studies can be regarded as one of the innovations in the semantics world. The combination of the ad hoc concepts, like broadening and narrowing, as well as several cognitive mechanisms such as conceptual metaphor and image schema, metaphor utterance and its implicit meaning can be clearly elaborated and explained. The Hybrid Theory is also an outcome from the transformation in metaphor research technique based on the latest theory which merges Cognitive Linguistic and Relevance Theory.

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A Legal-linguistic-semiotic Perspective of Trademark Dispute in McDonald's vs. McCurry

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ABSTRACT

In 2009, a landmark victory was won by McCurry (a restaurant serving Malaysian food) over McDonald's (the famed American fast food chain) when the Federal Court, the highest court in Malaysia, ruled that McCurry could continue using the prefix '*Mc'* in its name. This case brings to fore the growing body of trademark litigation, where trademarks are deemed as "proprietary language bits of linguistic or semiotic material that people, corporations and institutions in very real but limited sense own" (Butters, 2010, p. 352). The issue here is whether or not the commercial use of a bound form morpheme, *Mc,* like in McDonald's, has changed from its original meaning to the extent that it takes a new meaning in the public domain. When such a case comes to court, it is a practice in many developed countries to call upon experts, including linguists to assist. This was, however, not the case when the case was first heard at the Kuala Lumpur High Court, and later at the Court of Appeal. As such, there was no legal-linguistic-semiotic investigation into whether or not the use of *Mc* by McCurry could have led to an unfair advantage over McDonald's. Hence, this is the thrust of the paper. Can the trademark *Mc* be exclusive in referent to only McDonald's or can another similar business outfit use the prefix *Mc* without raising any confusion to consumers? In order to answer the question on the use of trademark or 'this bit of language', a classroom task was carried out in an undergraduate course, SKBE3013 Language and the Law. To collect the relevant data, a social media, the Facebook was employed as a research innovation. However, as the case has been decided by the Federal Court, this paper will take a retrospective approach that offers an insight into how an understanding of the use of language in a dynamic context could have assisted the court.

Keywords: Linguist, patronymic prefix, trademark, trademark law, trademark litigation

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INTRODUCTION

From the outset, this paper has been motivated by an interest, as succinctly put by Shuy (2002), about an authority that stems from:

> *Two very different sets of attitudes, values, and beliefs of fields involved - law and linguistics. Law is, by definition, prescriptive and autocratically final, asserting that once law is decided, everyone is subjected to it. In contrast, linguistics is by definition, descriptive and democratic, asserting that language behaviour is determined by the way it is used by the people who use it. These two different guiding principles sometimes face each other, head-on, when language issues are debated in the legal setting (p. 6).*

This paper deals with an issue of trademark infringement heard in a Malaysian courtroom. As the case was heard purely as a legal matter, there was no linguistic inquiry despite the fact that the issue involved a 'bit of language'. The question is, would the decision have been different if a legal-linguistic-semiotic inquiry was conducted? Would the presence of an expert witness, a linguist, who could inform the court of language and meaning-making, make a difference in the decision? Can our Malaysian courts move forward in tandem with the developments in legal inquiry as observed in many developed countries?

This paper thus attempts to show, albeit retrospectively, that issues such as trademark infringement, which straddle language and the law, may be heard with contributions from linguistics. Secondly, this paper will also attempt at offering an innovation in research methodology through the use of Facebook, a popular social media among the young, as a tool for inquiry with its wide reach and multiple channels (Lampe *et al*., 2011).

When does law and language collide in the courtroom, and when will an expert linguist be relevant? In order to capture the role of expert linguists, Ainsworth (2006) states that "One type of case in which linguists routinely testify in the United States is trademark litigation, often with both sides offering linguistic testimony" (p. 262). This body of interest, as Butters (2010) reports (with an acknowledgment of the linguists involved), is developing actively in Canada, Australia, Chile, South Africa, United Kingdom, and Japan. However, Coulthard and Johnson (2010) pointed out that not all jurisdictions actually produce courtroom testimony. One notes that Malaysia has yet to be mentioned in either documentation, and hence the question is, what can trademark linguistics offer Malaysia, bearing in mind that trademark linguistics is about "language that one owns" (Butters, 2010, p. 351).

To contextualize this paper, let us refer to 2009, where a landmark victory was won by McCurry Restaurant (a restaurant serving Malaysian food) over McDonald's (the famed American fast food chain), when an eight-year battle ended with the Federal

Court unanimously upholding the Court of Appeal's decision that McCurry could continue using the prefix *Mc* in its name. This trademark litigation began in 2001, when McDonald's filed an action against McCurry Restaurant for 'passing off' of its well-known prefix, *Mc*. The principle behind the traditional tort of passing off is that a person or persons cannot represent their goods or services as that of another. Hence, to prove that there has been a wrong committed against them, McDonalds's must prove that they have goodwill or reputation, suffered losses in the goodwill, and also suffered from the misrepresentation. Such losses are deemed as economic loss and calculated in financial terms.

There is, however, another related concept that needs to be explained, i.e. the concept of 'extended passing off'. This concept was first developed in 1979 in the case of *Erven Warnick BV v. J Townsend & Sons (Hull) Ltd*. The difference between the traditional action for passing off and the extended passing off is that in the former, the following must be proven □ goodwill, misrepresentation leading to confusion and deception resulting in damages. Extended passing off, however, applies in any situation where goodwill is likely to be injured by a misrepresentation, and there is no need to prove confusion.

In the claim, McDonald's insisted that it had created the prefix *Mc* as a source trade identifier for its goods and services in Malaysia since 1982. As such, the use of the same prefix by McCurry and the combination of the red, white and yellow signage would misrepresent, deceive and confuse the public into the false belief that McCurry Restaurant was somewhat associated with McDonald's. In order to illustrate this, the logos or marks of the two are shown below, with McDonald's on the top and McCurry on the bottom (Fig. 1).

Fig.1: The logos of McDonald's and McCurry

In its defence, McCurry denied McDonald's claim over the *Mc* prefix and argued that *Mc* is a common surname. Further, its food products were different, and that the McCurry trademark was created based on the abbreviation of 'Malaysian Chicken Curry'. The proprietors further claimed that it was never their intention to misrepresent or to profit from McDonald's goodwill and reputation.

The High Court in 2006 came to a 'creative' decision and accepted the concept of an *extended form of passing off*. In other words, there was misrepresentation even though it did not involve confusion. For the first time in the Malaysian trademark law, the learned High Court judge held that McDonald's had proven all elements to show the existence of the act of passing-off in both the traditional as well as the extended form of passing-off. Firstly, the court found that McDonald's owned the goodwill and reputation developed out of the usage of the *Mc* prefix, and so McCurry Restaurant should not be allowed to take unfair advantage of the goodwill and reputation of McDonald's. Secondly, if McCurry was allowed to continue using the prefix *Mc*, its distinctiveness to McDonald's would be lost, a phenomenon known as dilution or erosion in trademark litigation. Finally, the court found that the visual image of McCurry is so similar to McDonald's that it seemed to create an association that the court found to be unfair and detrimental to McDonald's. Thus, the court held that where there is *erosion* or *dilution* to the distinctiveness of a reason of its degeneration into common use as a generic term, there is passing off without the necessity to prove confusion. In layman's terms, this means that McCurry has caused McDonald's to lose its unique branding to the effect that the prefix *Mc* has somewhat become common. The High Court decision is indeed a new development in the trademark infringement law.

When the case came to the Court of Appeal, the decision of the High Court was reversed on the ground that there was a 'misdirection of justice' as there was really no creativity on the extension of the tort of passing off. Gopal Sri Ram, JCA maintained the need to establish misrepresentation, and the Court further maintained that based on the totality of the evidence, no reasonable persons would associate the business of McDonald's and McCurry. When the case was brought to the Federal Court, the Court of Appeal decision was affirmed.

The question arose here is, will the prefix *Mc* in McDonald's and McCurry not raise any confusion at all in the minds of reasonable persons as was the decision in the Court of Appeal and the Federal Court? In the absence of a linguistic explanation in court, this paper attempts to show how and what a linguist will do should such expert evidence be sought. To reiterate this, the paper is not intended to challenge or subvert the decision of the appellate court but to offer a legal-linguistic approach to the issue.

LITERATURE REVIEW

As a legal-linguistic analysis, this paper alludes to the literature documented from legal-linguistics, namely, Shuy (2002) and Butters (2008), as well as the work of Beebe (2004) in trademark analysis and semiotics. Lazar (2003) on social-semiotics has also informed this study.

In relation to grammar, *Mc* is a bound morpheme that does not exist in isolation and which Shuy (2002) has categorized as a "derivational prefix that is active and productive" (p. 7). On trademark issues, McDonald's has had to fight many suits, and as Shuy (2002) has succinctly stated, "…from the start, it should be recognized that trademark law is one about the right to monopolize the use of language" (p. 3). In its effort to monopolize the use of the prefix, McDonald's had, over the years, endeavoured to create a 'McLanguage' by going on road shows and campaigns to add the prefix *Mc* on to many different words like McFries, McShakes and McBest. In the process, such dissemination created a community of users within communal spaces of interaction (Lazar, 2003), notable the fast food industry. In Malaysia, for instance, there was an effort to popularise McLanguage in the nineties through radio and television advertisements. A jingle that verbally articulated Mc-D-o-n-a-l-d-s in a catchy 'song' proven a hit with the young and established the brand as a household name.

Despite the campaigns, McDonald's still had to contend with civil suits arising out of the use of the prefix *Mc,* as documented by Shuy (2002). For instance, there was an issue of whether in using *Mc,* in combination with a generic food noun, did indeed constitute infringement' (Shuy, 2002, p. 96), and secondly, "whether or not conjoining a prefix found in another company's proper noun name with a different noun constitutes a trademark infringement " (Shuy, 2002, p. 95). Where food is the issue, the principle of Aunt Jemima Doctrine was applied by the court. In the case recorded in 1917, the proprietors of Aunt Jemima Mills Pancake Batter successfully claimed against Aunt Jemima Syrup for trademark infringement since syrup and flour are food items that are commonly used together. *Black's Law Dictionary* (p.127) states the doctrine as follows:

> *The principle that a trademark is protectable not only from an act of copying , but also from the use of any similar mark that would likely make the buyer think that the item bearing the similar mark comes from the same source as the trademarked item.*

In short, the principle hinges on the issue of misrepresentation and the likelihood of causing confusion. On the other hand, McDonald's had also become embroiled in suits when the issue was a non-food item. Shuy (2002, p. 96) reported that in the case of McDonald's Corporation vs. Quality Inns International, the latter had announced its plans to introduce to the market, a new range of inexpensive hotels, McSleep. McDonald's, in response, contended that "even without an attached restaurant, the name of the hotel McSleep Inn, would cause confusion" (Shuy 2002, p. 96). McDonald's further alleged that Quality Inns had wanted to profit from their reputation and goodwill, a key issue in the tort of passing off, notably goodwill, misrepresentation and damage.

As trademark law is concerned with representation and misrepresentation of a product via its 'symbols or signs', it is thus useful to allude to semiotics for an understanding of the structure of the trademark. Charles Sanders Peirce (1934, cited in Beebe, 2004, p. 44) states that "a sign is something that stands to somebody for something in some respect or capacity". There is a triadic model with three sub-sign elements. Beebe (2004), in alluding to the analysis by the U.S. Supreme Court in Qualitex Co. v. Jacobsen Products Co, states that the requirements for qualification of a word or a symbol as a trademark can be broken down into three elements or a triadic structure: First, the trademark must take the form of a 'tangible symbol'. This "word, name, symbol or device or any combination thereof" (Beebe 2004, p. 44) constitutes the trademark's signifier. Some courts use the more general term symbol. Second, the trademark must be used in commerce to refer to goods or services. These goods or services constitute the trademark's *referent.* The third and final point is that the trademark must be able to identify and distinguish with its referent. Typically, it does so by identifying the referent with a specific source and that source's goodwill. This source and its goodwill constitute the trademark's *signified*. Thus, in the case of a trademark such as NIKE, the signifier is the word "nike," the signified is the goodwill of Nike, Inc., and the referent is the shoes or other athletic gear to which the "nike" signifier is attached. Thus, in the Saussurean sense, sign value describes a commodity's *differential* value as against all other commodities, and thus, the commodity's capacity to differentiate its consumers.

In short, the purpose of the trademark is to communicate a distinction between competitors and not to communicate information about the product. So, how do we apply the triadic structure to McDonald's use of the prefix *Mc*? How exclusive is *Mc* to McDonald's? Can McCurry create a likelihood of confusion in targeted consumers?

On the issue of 'likelihood of confusion', Butters (2008) has shown that courts do take into account consumers as witnesses. However, they do also take some characteristics of actual consumers into account and in trademark cases, courts will sometimes consider evidence of the reasonable consumer's cognitive process, such as (confusion), expert testimony, or third-party uses such as media reports or dictionary entries. In this way, the reasonable person in he trademark law aims, at least, to be more descriptive than prescriptive; it attempts to reflect how consumers actually think about the marks in question. Thus, such consideration for the test of the likelihood of consumer confusion is essentially a substitute for empirical work.

Hence, in order to ascertain if the sign value is appropriate, a study was conducted on the prefix *Mc* with a group of consumers of the mark.

METHODOLOGY

This research employed a 'survey' method to determine what a group of consumers mean with the use of the prefix *Mc*. As this study is part of a classroom research project of a final year elective course (SKBE 3013), Language and the Law, Semester 2, 2010/2011 cohort, the students who registered for the course became obligatory 'participants' transforming themselves into network researchers. In this case, five female students had signed up for the course, and they were between the ages of twenty one and twenty three. All of them are supporters and users of social media, are avid Facebook users (own a Facebook at all times), with a 'friend' list of between fifty and one hundred.

The students agreed to conduct the research and as the instrument used was the Facebook, the students were not constrained by time and space. The notion of network researcher was introduced and demonstrated by Quinnell (2011), who used the social media as her platform to access respondents for her study. She also managed to build a networking site to do further research with her respondents-cum-collaborators.

The choice for such a network research group was due to its impartiality or free from bias, as these students were not in any way employed by McDonald's, unlike earlier surveys conducted by McDonald's through advertising firms but based in the offices of McDonald's (Shuy, 2002). As this study involved the articulation of a word, it is imperative that the group must be the 'user' of it. In this respect, this group belongs to a generation of consumers that were born after McDonald's was introduced to Malaysia and hence, are very aware of fast-food and McDonald's. A study by the Malaysian Franchise Association in 2006 revealed that the top performers in fast-food retailing stores are KFC (46%), followed by McDonald's (25%), and Pizza Hut (14%). Further, where Malaysian undergraduates are concerned, a convenience sampling from two local universities showed that 84.5 percent of the respondents purchase and consume fast-food. Nevertheless, to ensure that these students are from that speech community, the lead researcher conducted a brief interview to inquire into their familiarity and patronage of McDonalds.

So, during the seventh week of the semester, the students began posting on their status the following:

1. What is the first thing that comes to your mind when I say '*Mc*'?
2. Have you heard of 'McCurry'? If you have, did you think of McCurry to answer the first question?
3. Can McCurry be a referent for Malaysian Chicken Curry?

The students were allowed to keep the post up for two weeks and also to answer any queries from their Facebook friends.

RESULTS AND DISCUSSION

As seen from the questions posted by the students on their Facebook, the emphasis was on the 'sound' articulated from the prefix *Mc* on the research questions presented above. The study did not refer to the visual images of both McDonald's or McCurry. The results provided interesting insights into the issues of trademark and its exclusiveness.

Firstly, the students (A, C, M, P, and Z) managed to get about one hundred respondents over a two-week's period. As many of the respondents were friends of the network researchers, they were of about the same age group, with the exception of family members. However, all of them admitted that they were fast food consumers and all have heard of McDonald's. In relation to trademark issues, this is a rather important fact to establish. Appendix contained a sample of the data collected.

As the first question was structured in such a way that one could 'hear' the prefix, the sign value is not something tangible but highly psychological. It is thus a type of a memory trigger, and all the network researchers reported that the answer from the respondents was McDonald's. *Mc* to this community of consumers and users of the language referred to McDonald's.

In instances when the respondents did not 'hear' the prefix and thought that it was an abbreviated MC, the answer given was medical certificate, or master of ceremonies. Basic abbreviations are usually pronounced like the full word it represents and so *Mc* is pronounced as *Mac* in Malaysia. This is unlike the case reported by Shuy (2002), where *Mc* was pronounced as *muck,* which seemed to indicate a regional variation and could be an issue in contention. So, if a respondent had seen a visual image of an upper case *M* followed by the lower case *c*, it should be pronounced like 'Mac'. However, if one was asked about MC without referring to the visual image, the probability of answering medical certificate or master of ceremonies would be high. The fact remains, however, that when the prefix *Mc* was articulated, it was identified with McDonald's. The respondents described McDonald's differential value as against all others, as Beebe (2004) had articulated.

Another argument forwarded by the counsel for McCurry is that *Mc* is not an uncommon prefix as it is a common surname. For a surname to be common and thereby not exclusive, one has to refer to the speech community and the context of Malaysia. *Mc* is a patronymic surname common in Ireland but not in Malaysia as the Malaysian Registry will prove. If we refer to A's data, only one respondent actually stated McCartney. If it were a common surname in Malaysia as claimed, it would then appear repeatedly as a referent in the data, but this is not true here. Malaysia's population comprising Malays, Chinese and Indians do not have such surnames.

Next, could it be possible for McCurry to claim that McCurry is an abbreviation for Malaysian Chicken Curry? To the researchers' knowledge, in the Malaysian context, the abbreviation for Malaysia has for all intents and purposes, been 'MSIA' and 'MY', as evidenced from Abbreviations®.com. Further, *McCurry* had also claimed that their food items were typically Indian and local food. As such, why did they not use the upper case 'C' as in 'MCCURRY' or come up with other options like 'MSIA CHIC KARI' or 'MYc Curry'. It would seem that the prefix '*Mc'* may have been too irresistible.

Now, let us turn to the second question that referred to McCurry. An example from the Appendix of Student A is referred to here. Two respondents stated that they have heard of McCurry as they were studying law and that the cases had entered their repertoire of cases. A close perusal of the response revealed a connection with the issue of erosion of the trademark. For instance, take Alagnari who wrote:

> *"I never hear about it, do they serve curry with burger nowadays?"*

Here, despite the poor English that was written, we can deduce that Alagnari is asking if McDonald's is serving curry, a deduction from the addition of the prefix to a food item like McFries, etc. Such a response shows that there has been a likelihood of confusion. It reveals that for an ordinary member of the public, the signifier may have more than one referent. As such, McCurry has 'succeeded' to misrepresent its business outfit as if it is associated with McDonald's. This is thus detrimental to McDonald's.

CONCLUSION

The application of a legal-linguistic-semiotic inquiry focusing on meaning-making and the triadic relationship of signifier, signified and referent are thus useful tools that may have eluded the counsel of this Malaysian case. While the discussion here remains academic due to the finality of the decision, it is nonetheless important to note that the straddling of language and law should be promoted with parties from law and linguistics talking to each other, to see how, where and to what extent collaborative work can be developed.

Secondly, this paper offers an innovative way of conducting classroom research by tapping on a social media that has very quickly 'taken' over the lives of many people regardless of age. It is indeed a powerful tool with a very wide reach.

Finally, this paper marks the beginning of an understanding of how such trademark infringements may be dealt with, and the way forward would be through a larger corpus for a more distinct empirical goal.

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APPENDIX

AN ONLINE FACEBOOK SURVEY OF STUDENT A

[redacted]
Dear beautiful/handsome Family & Friends, I'm conducting a survey for an assignment. PLEASE do RESPOND to this status. I would highly appreciate everyone's participation in answering these following questions:

(1) What is the first thing that comes to your mind when I say 'Mc'?

(2) Have you heard of "McCurry"? If you do, did it ever come across your mind when I asked my first question above?

March 3 at 8:18pm · Like · Comment

[redacted] McDonalds......................
March 3 at 8:31pm · Unlike · 1 person

[redacted] MC Value Lunch Meal.. I never hear bout McCurry..
March 3 at 9:41pm · Unlike · 2 people

[redacted] 1) McDonalds or medical chechup... i like the second one better~
2) I never heard about it, do they serve curry in burgers nowadays?
March 3 at 9:45pm · Unlike · 1 person

[redacted] 1.Mc cartney, as jessie mccartney
2. Nope it didnt cross my mind.
March 3 at 9:45pm · Unlike · 1 person

[redacted] MC- 1.Medical certificate.

2. Master of ceremony

3. McDonalds

McCurry- no idea
March 3 at 10:32pm · Unlike · 1 person

[redacted] 1. Medical Cert
2. The court case between McCurry Rest with McD few years back. That's the McCurry I know. Nope,it didn't came across my mind.
March 3 at 11:24pm · Unlike · 1 person

[redacted] (1) Answer: Mc.Donald
(2) Yes, I have about McCurry but it didn't cross my mind when you asked me the 1st question.
March 5 at 1:52pm · Unlike · 1 person

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Attitude, Understanding and Identity of Negeri Sembilan Malay Dialect Speakers

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ABSTRACT

National education system has always emphasized on the standard variety of a language which inadvertently causes an impact to the 'local' variety or dialect. Therefore, a study was undertaken on one of the local dialects in Malaysia, specifically the Negeri Sembilan dialect. The study looked at the attitudes of the Negeri Sembilan dialect speakers towards the dialect and their understanding of that dialect. This paper aims to present the findings on the attitudes and understanding and their relation to the identity of the dialect speakers. By utilizing sociological urban dialectology approach, the study utilized the interview and questionnaires methods. The study was conducted in the district of Rembau in Negeri Sembilan. The interviews were conducted with 7 old informants in order to build a word list of archaic or words of Negeri Sembilan origin. This wordlist then formed a part of the questionnaire which was distributed to 373 respondents. The selection of the respondents was based on four social variables, namely; gender, age, social economic status and location. However, this paper only concentrates on age variable. Generally, the findings of the study show that the respondents in the higher age group have a more positive attitude towards the dialect and they also have a higher level of understanding of the dialect.

Keywords: Attitude, identity, understanding, Negeri Sembilan dialect, sociological urban dialectology

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INTRODUCTION

The state of Negeri Sembilan is one of the states in Malaysia and it is famously known as the only state that practises the *perpatih* customs which is based on matrilineal system (Khoo Kay Kim, 1994). As a community that holds strongly to its customs and culture, the *perpatih*

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custom has become part of their life. In Negeri Sembilan, it is not just the customs practised that are different from those in the other states in Peninsula Malaysia, but the dialect used is also different. The Negeri Sembilan dialect has become part of the identity of the communities in Negeri Sembilan. The interrelationship between language and society and culture is an accepted fact. Kramsch (1998) points out that language serves as the link in our social life. We use words, phrases and sentences to communicate and to relay information or ideas that can be shared. In addition, words used will also reflect a person's attitude, beliefs and opinion. In other words, the language used mirrors a person's identity. Similarly, a dialect is also able to reflect a person's attitude and identity as dialect is a variety of language. However, the national education system, which promotes the standard variety (standard Malay), inadvertably marginalizes the dialectal varieties. Therefore, the objective of this study was to identify the level of understanding and the attitudes of Negeri Sembilan dialect speakers towards their dialect and subsequently their identity.

THE NEGERI SEMBILAN DIALECT

Negeri Sembilan is one of the seven main Malay dialects in Malaysia (Asmah Haji Omar, 1988). The categorization of the dialects is based on phonological differences. For example, *mata* 'eye' is pronounced as [matɔ] in the Negeri Sembilan dialect but is pronounced as [mata] in the Kedah dialect. The seven dialects identified are:

i. Northern/Kedah dialect (which covers Perlis, Kedah, Penang and northern Perak)
ii. Perak dialect
iii. southern dialect (which covers Selangor, Malacca and Johor)
iv. Kelantan dialect
v. Terengganu dialect
vi. Pahang dialect
vii. Negeri Sembilan dialect

The earliest known study on the Negeri Sembilan dialect is a study on its phonological and morphological aspects by Hendon (1966). Hendon's study was conducted in the Ulu Muar area, which is in the district of Kuala Pilah. Similarly, Arbak Othman (1994) also looked at the phonological aspect of the Negeri Sembilan dialect but most of his data are secondary data, derived mostly from the theses of previous researchers. These studies on dialects tended to focus on the traditional dimension of the dialect such as the phonological and morphological aspects. This paper then presents a new paradigm in dialect study by focusing on the speakers' understanding and attitudes towards the Negeri Sembilan dialect and showing how it has affected the identity of the speakers by utilizing the wordlist on old or archaic words that was built and the distributed questionnaires.

METHODOLOGY

This study utilized informal interviews and questionnaires to gather the relevant data.

The informal interviews were conducted with seven informants who were between 50 years to 77 years old. All the interviews were recorded and later transcribed. Based on the interviews, a list of the lexical items of verbs, nouns and adjectives were compiled. The list of lexical items was later used in the questionnaires to test the understanding of the respondents on the Negeri Sembilan Malay dialect.

Research Area

Negeri Sembilan dialect is divided into two sub-areas, namely, south and north. The north sub-area covers the districts of Jelebu and Lenggeng and the south sub-area covers the districts of Kuala Pilah, Seremban, Rembau, Port Dickson and Tampin. Asmah Haji Omar (2008) states that the south sub-area, specifically the Kuala Pilah sub-dialect, represents the most typical Negeri Sembilan dialect. Since the Kuala Pilah sub-dialect has been studied by Hendon (1966), the focus of this study is the Rembau subdialect should be the source for the data. The decision to choose Rembau sub-dialect as the source data concurs with Asmah Haji Omar (2008) who contends that the sub-dialect spoken in south sub-area can be taken to represent the Negeri Sembilan dialect more accurately.

Research Informants

The selection of the informants for this study was based on the general criteria set by dialect researchers. Basically, the criteria was based on the concept NORM introduced by Chambers and Trudgill (1990). NORM is an acronym that stands for *nonmobile, older, rural males*. Nonmobile here refers to speakers who have resided and remained in a particular place for a long time, whereas older speakers are the speakers who are at least 55 years or older. Next, rural refers to the speakers who are residing in the rural areas as they are believed to speak the untainted or pure version of the dialect because they have no regular contact with the speakers from other dialects and finally, males are thought as the better informants in a dialect study. Hence, *nonmobile, older, rural male* respondents were chosen as they were thought to be better informants as they had remained in the same area for a long period of time and would therefore exhibit language usage that could be considered as classic or even archaic. Chamber and Trudgill (1990) also added that data collection in rural areas would ensure that the dialect remained pure with no instances of borrowing from other dialects or languages.

Based on the criteria mentioned above, this study selected informants who are 45 years old and above and have been residing in the reseach area for a long period of time. However, the informants for this study are not only males but a female respondent was incldued as well. The female respondent was very helpful as she could supply us with words that are no longer used or are seldom used by the Negeri Sembilan dialect speakers. This concurs with Ajid Che Kob's findings (1993) which state that in Malaysia, female informants are more informative in studies on dialectology.

The data collection process was conducted in two phases. For the first phase, four informants (three males and one female) from Kampung Rendah in Rembau were interviewed. All the informants aged between 45 – 75 year old. The 45 year-old informant who works as a reporter with the national news agency, BERNAMA, served as our *liaison.* The other two male informants were very informative as they are very well versed in the *perpatih* customs and the female informant supplied information pertaining to family and daily activities.

For the second phase, the research was conducted at Kampung Semerbok, another village in the Rembau district with four informants. All the four informants are males aged between 55 – 89 year old. The second phase of data gathering was more productive as the informants were able to give additional information on the Negeri Sembilan dialect. Having a rather big number of informants benefited the current study as the informants were able to verify the authenticity of the words listed as archaic.

Interview

The interviews were obtained individually and as a group. Individually, the informants were requested to name a particular aspect/thing/event in the Negeri Sembilan dialect. As a group, the informants were asked to relate their experiences, for instance, the 89 year old informant was asked about his life experiences before, during and post World War II (WWII). This is a quasi-interview method. For example, the informants we asked to explain the action of hitting someone. They gave a few choices such as *puko* 'hit' [pukul], and *boda* 'hit' [bedal], in a way that is normally spoken in the Negeri Sembilan dialect. The informants would then explain the difference between the two words before proceeding to giving sentences to demonstrate the differences in the meaning. Below are some examples taken from the interview:

1. *Den puko budak ni kang*.

   I will hit this kid.

2. *Den boda budak ni kang*.

   I will hit the kid.

The informants explained that although the words *puko* and *boda* both mean the same, which is 'to hit', the word *boda* is an original Negeri Sembilan dialect word. They added that the word *puko* does not reflect the features of the Negeri Sembilan dialect and is only pronounced in the Negeri Sembilan dialect accent.

In addition, since the older informants are well versed in the Negeri Sembilan culture and customs, they were asked to relate the process of certain events such as the engagement rituals and customs. In relating the events, conversations with the informants were more relaxed and more words of the Negeri Sembilan origin were also used. It was discovered that this particular approach is effective as the informants were not hesitant to participate in the interview.

Questionnaires

In general, the questionnaire is divided into 3 sections. Section A provides the background information of the respondents, Section B elicits information pertaining to attitudes of the respondents, and Section C consists of multiple choice questions. The multiple choice questions sought to find the level of understanding of the respondents towards the list of words compiled.

Section A was designed to provide background information of the respondents such as age, gender, level of education and social economic status (occupation and income). This section has sub-sections; one section for adult respondents and the other for teenagers. For teenagers, their social economic status information was gathered from the information on the level of education, occupation and income of their parents.

Section B aimed to seek information on the level of usage and the respondents' attitudes towards the Negeri Sembilan dialect. The questions asked are Yes/No questions and are divided into 4 aspects: usage (4 questions), encouragement (1 question), understanding (1 question) and perception (3 questions). The questions on usage are marked by the word *menggunakan*/used, encouragement is marked by the word *menggalakkan*/encouraged, understanding is marked by the word *faham*/understand, perception is marked by *suka*/like, *bangga*/proud and *tidak malu*/not embarrassed.

Section C tests the respondents' level of understanding of the Negeri Sembilan dialect. This section is the foundation of the research as it contains questions on the list of words that were collected from the informants. The meanings of the selected words were then compared with the ones found in the dictionary *Kamus Dewan Edisi Keempat* (2005). The words can be divided into three categories, as follows:

i. Words with the same meanings as in the dictionary:
   roman – face
   remah – crumbs, left-over

ii. Words with different meanings from the dictionary:
   toboh – a group (Negeri Sembilan dialect meaning – area)
   bega – surrounding (Negeri Sembilan dialect meaning – would not listen to advice)

iii. Words with no reference in the dictionary:
   kodin – (family) related
   ontok – quiet

In category (i) above, the meanings given in *Kamus Dewan Edisi Keempat* were chosen, while category (ii) shows that there are differences in the meanings stated in the dictionary and the meanings understood by speakers of the Negeri Sembilan dialect. Finally, the words in category (iii) are not listed in *Kamus Dewan Edisi Keempat* (2005) and therefore, can be considered as belonging to the Negeri Sembilan dialect. After reviewing all the words, 80 words were selected to be included in Section C of the questionnaires. All the selected words were taken from all the three categories. In answering the questions, the respondents were required to select the right dialect meanings for all the words (please see Appendix 1). All 80 words were given appropriate vowel sound to suit the typical pronunciation in the Negeri Sembilan dialect; for example, vowel /e/ in the first syllable is changed to /o/ in the word *bersotai-sotai* 'torn to pieces' [bersetai-setai].

All 80 words were then put in the corresponding word class, namely, noun, adjective and verb. The reason for the classification of the words based on word class is to identify the word class with the highest level of understanding among the respondents. In total, there were 37 verbs, 32 adjectives and 11 nouns. Each word class was then further classified based on the functions of the words. Nouns were sub-divided into five – tools, place, instrument, family and possession; adjectives were divided into six categories – situation, measurement, emotions, method, senses and temperature and finally, verbs were divided into two categories – directive and reflexive. Directive verbs are actions that involve other persons or other things and reflexive verbs are actions that are performed on oneself.

Respondents

There were a total 373 respondents in this study and the classifications of the respondents were based on three variables, namely, age, social economic status and gender. However, the analysis and discussion in this paper focuses only on the age variable. Meanwhile, the grouping of the respondents in this study was based on four age groups, namely, 13-24 years old, 25-40 years old, 41-55 years old and 56 years old and above. For the adolescents in the 13-24 age group, majority of the respondents are from 1 urban school and 1 rural school. The adolescents/students were selected based on whether their parents were born and residing in Negeri Sembilan. As for the other age groups, the respondents were gathered from various places, such as government offices, business premises and recreational places. By approaching the respondents at these different places, the researchers were able to get the respondents from different social economic backgrounds (detailed figures on the total number of the respondents in each group are presented in the Findings and Discussions section).

FINDINGS AND DISCUSSION

The findings and discussions of this paper focus on the respondents' scores on their attitude and understanding of the dialect and on only one social variable – age. These two aspects would enable us to identify the identity of these Negeri Sembilan dialect speakers. Generally, the attitudes of the respondents towards the Negeri Sembilan dialect are positive. The attitudes of the respondents were measured through three aspects – their usage of the dialect, the encouragement they get to use the dialect and their perceptions towards the dialect. Meanwhile, information on the perception of the respondents towards the Negeri Sembilan dialect were obtained from the questions that asked whether they are embarrassed to use the dialect, whether they like to use the dialect and whether they are proud to use the dialect.

The information on the respondents' understanding of the dialect was based on the answers given on the meanings of the words listed in Section C of the questionnaire. In general, the older respondents achieved higher scores, indicating that the older respondents are still using the dialect and therefore, understand the meaning of the words as opposed to younger respondents who scored lower. Detailed findings are given in the next section.

Attitude and Age

This section presents the findings on attitude across all the four age groups. As mentioned earlier, information on the respondents' attitudes was obtained from the questions that asked for information on usage, encouragement received and perception. Further details are presented in Table 1.

For usage, most respondents are not embarrassed to use the Negeri Sembilan dialect, with lowest percentage for usage recorded for the youngest age category at 58%. It was observed that the older the respondents, the higher the percentage; the respondents who are in the 56 year old and older category recorded the highest percentage at 86.7%. The younger respondents (13-24 years old) recorded the lowest percentage at 58.5%. This could be attributed to the fact that most of the respondents in this category were still in school and under the guardianship of their parents and through informal interviews, the researchers were informed that they were not encouraged to use the Negeri Sembilan

TABLE 1
Attitude and Age

	SOCIAL VAR.			ATTITUDE VAR.											
				USE			ENCOURAGE			PERCEPTION					
										Not embarrassed		Like		Proud	
		N		Yes	No	0	Yes	No	0	Yes	No	Yes	No	Yes	No
Age	13-24	207	f	121	86	0	49	158	0	145	62	153	54	169	38
		55.6	%	*58.5*	*41.5*	*0*	*23.7*	*76.3*	*0*	*70*	*30*	*73.9*	*26.1*	*81.6*	*18.4*
	25-40	80	f	47	29	4	36	36	8	71	9	77	3	76	4
		21.4	%	*58.8*	*36.2*	*5*	*45*	*45*	*10*	*88.8*	*11.2*	*96.3*	*3.7*	*95*	*5*
	41-55	71	f	50	21	0	45	26	0	64	7	67	4	67	4
		19	%	*70.4*	*29.6*	*0*	*63.4*	*36.6*	*0*	*90.1*	*9.9*	*94.4*	*5.6*	*94.4*	*5.6*
	56 +	15	f	13	2	0	9	6	0	14	1	15	0	15	0
		4	%	*86.7*	*13.3*	*0*	*60*	*40*	*0*	*93.3*	*6.7*	*100*	*0*	*100*	*0*
	Total	373	f	231	138	4	139	226	8	294	79	312	61	327	46
			%	*62*	*37*	*1*	*37.3*	*60.6*	*2.1*	*78.8*	*21.2*	*83.6*	*16.4*	*87.7*	*12.3*

dialect as it might interfere with the learning of the standard variety at school.

Next, the researchers looked at encouragement and discovered that those in the 13-24 years old category were getting less encouragement from their parents. In an informal interview, a substantial number of the respondents in this category informed that their parents feared that using the dialect would interfere the learning of the standard variety in school. However, those who were above 41 years old stated that they supported and encouraged the use of the Negeri Sembilan dialect among their children. This indicates that there is an opposing attitude towards the Negeri Sembilan dialect among the respondents of different age groups.

In terms of perception, the respondents were found to be generally not embarrassed to use the dialect with a score of 70% and above. The higher the respondents on the age scale, the higher the score recorded. This indicates that the older they are, the stronger the attachment they have towards the Negeri Sembilan dialect.

Next, in the question that asked whether they like to use the dialect, it was observed that the respondents in all the age categories recorded scores above 73%. A similar pattern was also observed for the question that asked whether they were proud to use the Negeri Sembilan dialect. In fact, an overwhelmingly majority of the respondents indicated that they are very proud to use the Negeri Sembilan dialect, with the lowest score recorded at 81.6% for the 13-24 year old category. The other age categories recorded higher scores, whereby the 25-40 year old scored 95%, followed by 41-55 year old (94.4%) and above 56 years old recorded a 100% score.

Based on the high scores recorded in most age categories, the respondents were observed to have strong attachments towards the dialect. This observation indicates that they have a strong affinity towards the dialect and accepts it as a part of their identity. They are proud, like to use the dialect and are also not embarrassed to use it.

Lexical Understanding and Age

Lexical understanding in this context refers to the level of understanding that the respondents have of the words given in Section C of the questionnaire. The respondents were required to give the correct meanings of the words listed in Section C. Generally, it was discovered that the older the residents are, the higher their level of understanding and conversely, the younger they are, the lower their level of understanding. This was proven from the overall scores for each category. The 13-24 year old group scored 68.6%, followed by the 25-40 year old group, with a score of 91.3%, while the 41-55 year old group scored 95% and the highest score was 96% by the respondents aged 56 years and older. The findings from each word category are discussed in the next sub-section.

Lexical Understanding – Nouns

There are 11 nouns listed in Section C of the questionnaires. The nouns were further sub-categorized as the nouns for tools, location, things, family and possession. Table 2 presents the detailed findings.

For the age variable, the higher the age scales, the higher the level of understanding of these nouns. The current discussion looks at the scores of each age group against the noun sub-categories. In the 13-24 age group, the highest score was obtained for the nouns that refer to things (79.2%), whereas the lowest was for tools (52.5%). For the 25-40 age group, the highest score was 95% for the nouns categorized as things and the lowest score was 81.3% for the nouns categorized as tools. In the 41-55 age group, the highest score was 98.6% for the nouns categorized as things and the lowest score was for the nouns categorized as tools (81.7%). In the 56 year group and older, two noun sub-categories (namely, things and family) scored a perfect 100% and the other three sub-categories had identical scores at 93.3% each.

In terms of each specific category of nouns, the score for nouns that are categorized as things was the highest at 87.1%. This was followed by possession nouns (77.2%) and the nouns that signified locations (71%) and the nouns that were categorized as tools (65.4%). The last category was the nouns that refer to family. Meanwhile, the nouns labelled as tools scored rather low because these tools are no longer in use and therefore, most of the respondents do not have the reference for them. An example of the nouns (tool) that is no longer in use is *boko*. *Boko* is a container that is used to put stuff such as rice, sugar or eggs when one attends a wedding ceremony. It is the equivalent of the modern day wedding present. These practices, however, are no longer carried out in the community as wedding presents available in stores are more convenient choices. This is also the same with the nouns that are labelled as

TABLE 2
Lexical Understanding – Nouns

LINGUISTIC VAR.		SOCIAL VAR. – age group									
Lexical		13-24 yrs		25-40 yrs		41-55 yrs		56 + yrs		Total	
Noun (11)		F	%	f	%	f	%	F	%	f	%
Tools	Correct	107	52.5	65	81.3	58	81.7	14	93.3	244	65.4
	Incorrect	100	47.5	15	18.5	13	18.3	1	6.7	129	34.6
Locations	Correct	115	55.6	70	87.5	66	93	14	93.3	265	71
	Incorrect	92	44.4	10	12.5	5	7	1	6.7	108	29
Things	Correct	164	79.2	76	95	70	98.6	15	100	325	87.1
	Incorrect	43	20.8	4	5	1	0.4	0	0	48	12.9
Family	Correct	47	22.7	74	92.5	68	95.8	15	100	204	54.7
	Incorrect	160	77.3	6	7.5	3	4.2	0	0	169	45.3
Possession	Correct	138	66.7	71	88.8	65	91.5	14	93.3	288	77.2
	Incorrect	69	33.3	9	11.2	6	8.5	1	6.7	85	22.8
Mean	Correct	114	55.1	71	88.8	65	91.5	14	93.3	264	70.8
	Incorrect	93	44.9	9	11.2	6	8.5	1	6.7	109	29.2

family because these are mostly nouns that pertain to culture and customs such as *kodin* 'family members' which are not widely used in the community anymore.

Lexical Understanding – Adjectives

There are 37 adjectives listed in Section C which were further subcategorized as the adjectives of situations, measurements, emotions, methods, senses and temperature. Table 3 below presents the detailed findings on the respondents' understanding of the adjectives categorized according to the different age groups.

Generally, the pattern exhibited by the respondents is similar to the one found in the noun category. The older the respondents' age, the higher the scores that they obtained. In more specific, the respondents in the 41-55 age group recorded the highest score for their understanding, i.e. 97.1% . This is followed by those in the 56 years and older category at 93.3%. The 25-40 year old category came in third with 92.5%, and finally, those in the 13-24 year old category scored 73.4% for their lexical understanding.

In terms of the specific adjective categories, the adjectives showing emotions and senses came in top at 90.3% and 90.6%, respectively, because they are basic human emotions and senses that everybody experiences. On the other hand, the adjectives that scored low in the understanding scale are the words used for temperature and method at 77.5% and 76.4%, respectively. The rather high score recorded for the adjectives is due to their functions. Asmah (1980) mentions that adjectives serve to explain the features or

TABLE 3
Lexical Understanding - Adjectives

LINGUISTIC VAR.		SOCIAL VAR. – age group									
Lexical		13-24 yrs		25-40 yrs		41-55 yrs		56 + yrs		Total	
Adjective (37)											
Situations	Correct	151	72.9	74	92.5	69	97.2	15	100	309	82.8
	Incorrect	56	27.1	6	7.5	2	2.8	0	0	64	17.2
Measurements	Correct	135	65.2	75	93.8	69	97.2	15	100	294	79
	Incorrect	72	34.8	5	6.2	2	2.8	0	0	78.8	21.2
Emotions	Correct	174	84.1	78	97.5	70	98.6	15	100	337	90.3
	Incorrect	33	15.9	2	2.5	1	1.4	0	0	36	9.7
Methods	Correct	132	63.8	72	90	67	94.4	14	93.3	285	76.4
	Incorrect	75	36.2	8	10	4	5.6	1	6.7	88	23.6
Senses	Correct	179	86.5	75	93.8	69	97.2	15	100	338	90.6
	Incorrect	28	13.5	5	6.2	2	2.8	0	0	35	9.4
Temperature	Correct	138	66.7	72	90	67	94.4	12	80	289	77.5
	Incorrect	69	33.3	80	10	4	5.6	3	20	84	22.5
Mean	Correct	152	73.4	74	92.5	69	97.1	14	93.3	309	82.8
	Incorrect	55	26.6	6	7.5	2	2.9	1	6.7	64	17.2

the nature of something or someone and therefore, are not marginalized as we always need adjectives to explain things, events or persons.

Lexical Understanding – Verbs

The total number of verbs listed in Section C is 32 and these were further subcategorized as directive verbs and reflexive verbs. Table 4 presents the detailed findings.

Based on the information presented in the table, similar trend can be observed in the verb category because the higher the respondents are on the age scale, the higher the score they received on understanding. The respondents in the 56 years and older category recorded a 100% understanding for both the directive and reflexive verbs.

Generally, the respondents' level of understanding of verbs is much higher compared to that of adjectives and nouns. The high level of understanding of verbs can be attributed to the fact that verbs are frequently used by speakers. This is in accordance with Halliday's (1994) contention that verbs are processes that inform us about our experiences – of what has happened and of what is happening. Therefore, verbs are familiar aspect with the respondents unlike nouns that may describe objects that are no longer in use, and hence, the unfamiliarity with the nouns.

CONCLUSION

Based on the findings and discussions on the respondents' attitude and understanding, without any doubt, the older generations are more loyal or attached to the Negeri Sembilan dialect. It can also be deduced that they are very proud and attached to their identity as the Negeri Sembilan dialect speakers. Specifically, the high scores obtained in both the attitude and understanding proved their strong attachment to their identity as the Negeri Sembilan dialect speakers. Similar findings have also been recorded by Idris *et al.* (2010) who reported that older respondents in their study are more attached to their accent and would not accommodate to the standard accent.

However, the reverse is postulated among the young respondents. A

TABLE 4
Lexical Understanding: Verbs

Lexical		13-24 yrs		25-40 yrs		41-55 yrs		56 + yrs		Total	
Verb (32)											
Directive	Correct	161	77.8	75	93.8	68	95.8	15	100	319	85.5
	Incorrect	46	22.2	5	6.2	3	4.2	0	0	54	14.5
Reflexive	Correct	158	76.3	75	93.8	70	98.6	15	100	318	85.3
	Incorrect	49	23.7	5	6.2	1	1.4	0	0	55	14.7
Mean	Correct	160	77.3	75	93.8	69	97.1	15	100	319	85.5
	Incorrect	47	22.7	5	6.2	2	2.9	0	0	54	14.5
Overall Mean	Correct	142	68.6	73	91.3	68	95.8	15	100	297	79.6
	Incorrect	65	31.4	7	8.7	3	4.2	0	0	76	20.4

transformation or a change in terms of the identity of the younger respondents may emerge. This particular group of respondents may have reported a positive perception towards the Negeri Sembilan dialect but this is not reflected in the scores they obtained for understanding of the dialect. They have consistently scored lowest in all the three word categories, namely, nouns, adjectives and verbs. The positive perception must be matched with strong encouragement and frequent usage, which will then lead to the high level of understanding of the dialect. Nonetheless, this is not the case with the young respondents in the present study. With less usage and low understanding, the Negeri Sembilan dialect could be marginalized, and this would then change the strong sense of attachment of these young respondents and inevitably change their sense of identity towards the dialect.

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APPENDIX A - QUESTIONNAIRE

LAMPIRAN

A. Butir-butir peribadi responden

1. Umur :
2. Jantina :
   Lelaki ☐
   Perempuan ☐
3. Tingkatan : ____________
4. Pekerjaan Ibu Bapa
   Ibu : ________________ Bapa : ________________
5. Pendapatan Ibu Bapa

Ibu :			Bapa :		
	RM 1000 ke bawah	☐		RM 1000 ke bawah	☐
	RM 1000- RM 2000	☐		RM 1000- RM 2000	☐
	RM 2000- RM 4000	☐		RM 2000- RM 4000	☐
	RM 4000 ke atas	☐		RM 4000 ke atas	☐

6. Tahap pendidikan Ibu Bapa

Ibu :		Bapa :	
Sekolah Rendah	☐	Sekolah Rendah	☐
Sekolah Menengah	☐	Sekolah Menengah	☐
SRP/LCE	☐	SRP/LCE	☐
SPM/MCE	☐	SPM/MCE	☐
STPM/HSC	☐	STPM/HSC	☐
Diploma	☐	Diploma	☐
Universiti	☐	Universiti	☐

B. Sikap responden

1. Saya menggunakan dialek Negeri Sembilan di rumah.
   Ya ☐ Tidak ☐
2. Saya menggunakan dialek Negeri Sembilan dengan kawan-kawan.
   Ya ☐ Tidak ☐
3. Ibu bapa menggalakkan saya menggunakan dialek Negeri Sembilan.
   Ya ☐ Tidak ☐
4. Ibu bapa saya menggunakan dialek Negeri Sembilan di rumah.
   Ya ☐ Tidak ☐

5. Saya memahami dialek Negeri Sembilan yang digunakan oleh datuk dan nenek saya.
   Ya ☐ Tidak ☐
6. Semua orang Negeri Sembilan mesti menggunakan dialek Negeri Sembilan.
   Ya ☐ Tidak ☐
7. Dialek Negeri Sembilan harus terus digunakan.
   Ya ☐ Tidak ☐
8. Saya tidak malu menggunakan dialek Negeri Sembilan.
   Ya ☐ Tidak ☐
9. Saya suka menggunakan dialek Negeri Sembilan.
   Ya ☐ Tidak ☐
10. Saya bangga menggunakan dialek Negeri Sembilan.
   Ya ☐ Tidak ☐

C. Bulatkan makna yang betul bagi perkataan berikut.

1. Angka (bukan nombor)
   A. suhu badan yang panas B. alat menulis
2. Baeh
   A. baling B. kuih
3. Bega
   A. degil B. gelas
4. Belolah
   A. berkawan B. berlari
5. Bejombik
   A. ramai B. marah
6. Bekuak
   A. menari beramai-ramai B. mengarahkan orang supaya ke tepi
7. Betandak
   A. menyolek orang B. berjoget
8. Bergolek
   A. kenduri kahwin B. kenduri syukur
9. Bokotuntang (berketentang)
   A. memasak B. lari lintang-pukang

10. Bersotai-sotai
    A. tercarik-carik B. tersadai-sadai
11. Bertating
    A. berhidang B. bersukan
12. Bo'jooh
    A. membeli-belah B. untung yang tidak disangka-sangka
13. Boleng
    A. tidak berpakaian B. main bola
14. Bonda
    A. saudara B. anak sungai
15. Bongak
    A. penipu B. nenek kebayan
16. Boko
    A. bekas penyembahan B. bekal
17. Biak
    A. burung B. lecak
18. Celungap
    A. buruk makan B. sangat haus
19. Cokau
    A. berjalan-jalan B. tangkap
20. Cekuih (cekus)
    A. curi-curi makan B. main-main sahaja
21. Cemat
    A. rotan B. Jimat
22. Ceneke
    A. main tipu B. alat memngkas
23. Ceghoh (ceruh)
    A. tumbuk padi sampai bersih B. menyapu halaman
24. Eleh
    A. tidak suka B. manja
25. Gahar
    A. menyental B. hantaran
26. Gewai
    A. hayun B. tali pinggang

27. Ghemah (remah)
    A. antah padi   B. sisa-sisa makanan
28. Gunjai
    A. buah   B. panjang/tinggi
29. Hokap
    A. tamak   B. jemu
30. Hongeh (hengas)
    A. termengah-mengah   B. ternanti-nanti
31. Hipong
    A. gigit   B. siram pokok bunga
32. Joran (jeran)
    A. pinggir sungai   B. serik
33. Jobo
    A. menunjuk-nunjuk   B. periuk
34. Keleso
    A. malas   B. alat memotong
35. Kepam
    A. cubit   B. buruk
36. Kodin
    A. kering   B. bersaudara
37. Kopai
    A. beg tangan   B. daun berguguran
38. Kuwi
    A. melarikan diri   B. tempat simpan padi
39. Lapun
    A. menghabiskan makanan   B. menziarahi saudara
40. Lelan
    A. sangat suka   B. leka
41. Leweh
    A. longlai   B. luas
42. Lecut
    A. memanjat pokok   B. menyebat dengan cemeti
43. Lodoh
    A. rapih   B. hancur

44. Lonco
    A. putus tunang B. makanan
45. Mada
    A. baik B. degil
46. Maja
    A. tumpul B. runcing
47. Melaha
    A. pedas B. manis
48. Melangok
    A. menulis B. melepak
49. Membeser
    A. kerap makan B. kerap buang air kencing
50. Memburan
    A. buang air besar B. minum
51. Menebeng
    A. tercangak sahaja B. mengambil
52. Mencangut
    A. semput B. cepat
53. Mentibang
    A. menghilang diri B. membaca
54. Mengelintau
    A. mencari sesuatu dengan panik B. tidur
55. Mengendeng
    A. buruk makan B. berbuat baik kerana ada makna
56. Mengicak
    A. meminta-minta B. haiwan
57. Mengoca
    A. cermin B. menangkap ikan guna tangan
58. Mengonye
    A. sentiasa mengunyah sesuatu B. merepek
59. Menonong
    A. berjalan pantas tanpa toleh kiri kanan B. berlari
60. Menureh
    A. memukul B. menggedik seumpama anak dara berjumpa lelaki

61. Ngonyam
    A. makan B. gatal
62. Nunuk-nanak
    A. melilau B. nenek
63. Ompok
    A. kepunyaan B. pintu
64. Ompong
    A. kuih B. rongak
65. Ontok
    A. meja B. diam
66. Pengolan
    A. pantai B. galah
67. Pengkar
    A. kaki yang bengkok B. kerusi
68. Polak
    A. sayur B. panas
69. Porak
    A. kosong B. kebun kecil
70. Posok
    A. bocor (pada bekas) B. bau busuk
71. Piuh
    A. cubit dengan memilin B. Buah
72. Roman
    A. buku B. iras wajah
73. Sede
    A. lalai meletakkan sesuatu B. Garpu
74. Sitap
    A. mata sepet B. atap
75. Teyan
    A. kutipan duit B. emak
76. Terjongkeh-jongkeh
    A. jatuh B. ketawa terkekeh-kekeh
77. Terkinyam
    A. berkehendak sesuatu B. menyapu

78. Terjonggok
    A. tiba-tiba muncul   B. panas

79. Tobek
    A. pisau   B. kolam

80. Toboh
    A. lokasi / tempat   B. kecil

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The Emergence of the Unmarked in Standard Malay Partial Reduplication

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ABSTRACT

This paper analyses the process of partial reduplication in standard Malay. It has widely been claimed by previous Malay scholars that partial reduplication is a process of copying the initial syllable of the base. This paper argues that copying the initial syllable of the base is not actually how the reduplicative morpheme is copied. Based on the previous data from Farid (1980), Asmah (1981) and Zaharani (2000), this paper claims that partial reduplication is a process of copying the first onset in the initial syllable of the base, while the vowel is a reduced vowel [ə], whatever the vowel of the base is. Thus, the size of the reduplicative morpheme is a light syllable. The reduced vowel [ə] and the CV reduplicative morpheme emerge in SM partial reduplication can be accounted for by proposing the idea of the emergence of the unmarked, which is developed within Optimality theory (Prince & Smolensky, 1993).

Keywords: Partial reduplication, Malay, the emergence of the unmarked, Optimality theory

INTRODUCTION

Malay reduplication has long received much formal attention, particularly from Malay scholars such as Asmah (1986, 1993), Abdullah (1974), Arbak (1981), Farid (1980), Ajid (1981), Nik Safiah *et al.* (1994), Nik Safiah (1995), Zaharani (2000, 2005) and Tajul (2005). According to these previous studies, partial reduplication in standard Malay (henceforth, SM) is a process of copying the initial syllable of the base into the reduplicative morpheme. How and what determines the size of the reduplicative morpheme, however, was not discussed in those studies. This implies that the size of the reduplicative morpheme of SM partial reduplication is depending on the size of the initial syllable of the base. If

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the initial syllable of the base consists of C and V elements, the size of the reduplicative morpheme would then be light syllable. If CVC is the size of the initial syllable of the base, heavy syllable would be the size of the reduplicative morpheme. In addition, it is worth mentioning that the size of the reduplicative morpheme in SM partial reduplication consists of only CV elements, i.e. light syllable, regardless of the number of elements in the initial syllable of the base. We exemplify some of the relevant examples:

a.	[bu.daʔ] 'child'	[bə-budaʔ] RED-child 'all kinds of children'
b.	[bo.la] 'ball' (round object)	[bə-bola] RED-ball 'ball' (foods e.g. fishball)
c.	[taŋ.ga] 'stairs'	tə-taŋgə RED-stairs 'neighbours'
d.	[ram.but] 'hair'	rə-rambut RED-hair 'small hairs'

It is clear from the above examples that reduplicative morpheme in SM partial reduplication consists of CV elements only, regardless of what the size of the initial syllable of the base is. Apparently, the definition of partial reduplication in SM, as described by the previous scholars, can only hold for CV initial bases as the reduplicative morpheme also contains CV elements. However, the definition fails to account for the copying process for CVC initial bases. Observe that the V element in the reduplicative morpheme is not the same as the vowel in the initial syllable of the base. The V element in the reduplicative morpheme is always realised as a schwa, regardless of what the vowel in the initial syllable is.

In short, the way that partial reduplication is described in the previous studies is inadequate. With the transformation and innovation occur in the world of phonology, this paper thus intends to reanalyse the process of partial reduplication by adopting the idea of the emergence of the unmarked (henceforth, TETU), which is developed within Optimality theory (after this, OT). This paper argues that copying the initial syllable of the base is not actually how the reduplicative morpheme is copied in SM, as claimed by some previous scholars. Instead, only the initial onset of the root is copied into the reduplicative morpheme, while the vowel is always a schwa [ə], regardless of what the vowel in the initial syllable of the base is.

DATA

This study is based on secondary data that are available in the literature. In order to analyse the issue concerned in this study, works like Farid (1980), Asmah (1981) and Zaharani (2000) were used[1]. The data were categorized into two groups, namely, (1) open initial syllable bases, and (2) closed initial syllable bases. Below, the relevant data of each group are exemplified as:

Open initial syllabe bases - CV			**Closed initial syllable bases – CVC**	
	Bases	Reduplicated words	Bases	Reduplicated words
a.	laki	ləlaki	taŋga	tətaŋga
b.	kuda	kəkuda	səndi	səsəndi
c.	siku	səsiku	rambut	rərambut
d.	laŋit	ləlaŋit	pəɲʤuru	pəpəɲʤuru
e.	suŋut	səsuŋut		

In the following discussion, we will show how the two groups can satisfactorily be accounted for by employing the idea of TETU in OT.

PROPOSED ANALYSIS: THE EMERGENCE OF THE UNMARKED (TETU) IN OT

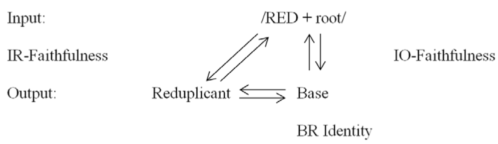
In sound systems, there are certain types of structure such as segments, a combination of segments or prosodic structures which are favoured over others (Kager, 1999, p. 5). For example, front unrounded vowels are unmarked as compared to front rounded vowels, and open syllables as compared to closed syllables (Ibid). In Ilokano reduplication, the reduplicative morpheme disfavours a light syllable (monomoraic), i.e. CV (Downing, 2006, p. 11). In the sound system of Malay, however, CV syllable is favoured over CVC and schwa is preferred over other vowels like front high vowels. This means that CV and schwa are the unmarked syllable size and vowel in Malay, respectively.

In SM partial reduplication, the V segment in the light reduplicative morpheme is a reduced segment i.e. a schwa. The V segment surfaces as schwa regardless of what vowel in the base is. Before we offer an OT analysis to explain the process of partial reduplication, it is worth discussing how the correspondence relation between the segments involved when words are reduplicated. In OT, the correspondence relation is discussed under Correspondence theory. This theory provides a general framework for defining faithfulness constraints (McCarthy & Prince, 1995, 1999, cited in McCarthy, 2008, p. 195). It proposes that each candidate supplied by GEN includes an output representation and a relation between the input and the output (ibid.). This is called the correspondence relation and is conventionally indicated by $\mathfrak{R}$. The formal definition of the Correspondence theory is given below:

> **Correspondence theory**
> (McCarthy & Prince, 1995, p. 262)
> Given two strings S_1 and S_2, correspondence is the relation R between the elements of S_1 to those of S_2. Elements $\alpha \in S_1$ and $\beta \in S_2$, are referred to as correspondents of one another when $\alpha R \beta$.

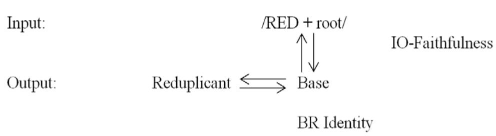
S_1 is the input, while S_2 is the output. The relation between S_1 and S_2 is called IO-correspondence relation. In base and reduplicant (BR) correspondence, S_1 is the base while S_2 is the reduplicant. The correspondence relation between input/output (IO) and base/reduplicant (BR) can be illustrated in two models: (1) Full Model, and (2) Basic Model (McCarthy & Prince, 1995b; McCarthy, 1995). In the Full Model, reduplication involves three directions between the correspondence, i.e. between (i) the input/root and the base/output (IO-Faithfulness), (ii) between the base and the reduplicant (BR-Faithfulness) and, (iii) between the root/input and the reduplicant (IR-Faithfulness). The following diagram illustrates the relation of the three directions:

Full Model (McCarthy & Prince, 1995b)



Unlike the Full Model, there are only two faithfulness constraints contain in the Basic Model. The faithfulness constraints are IO-Faithfulness and BR-Faithfulness constraints. In the Basic Model shown below, the R reduplicant, which is the output for the morpheme /RED/ is underspecified. The morpheme /RED/ gets its phonological specification from the base (B) via copying.

Basic Model (McCarthy & Prince, 1995b)



In this analysis, the interaction between the partial reduplication and the faithfulness constraints in the Basic Model, i.e. (1) IO-Faithfulness and (2) BR-Faithfulness will be discussed in this section. The works by McCarthy and Prince (1994a, 1994b, 1999), Steriade (1998) and Alderete (1999) claim that marked structure, which is optimal in the base output, is not optimal in the reduplicative morpheme is what we call as the Emergence of the Unmarked (TETU). As proposed by McCarthy and Prince (1999), this tendency is formalised by the following constraint ranking schema in OT:

TETU constraint ranking (adapted from McCarthy & Prince 1999, p. 261):

IO-Faithfulness >> Markedness constraints >> BR-Faithfulness

We should now begin the OT analysis. In this analysis, the Basic Model is used to account for the issue under discussion. The general idea of TETU is that the unmarked structure is visibly active in the reduplicant, but not in the input base. For instance, Malay can have the CVC syllable structure in the input but not in the reduplicant. In this case, NOCODA is the markedness constraint which can be violated in the reduplicant but it must be satisfied in the input base.

NOCODA
$*C]_{\sigma}$ (syllables are open)

As the reduplicative morpheme in the SM partial reduplication consists of CV elements, a constraint which only allows the reduplicative morpheme to be of that size is crucially needed in the constraint ranking. The constraint that plays a crucial role here is RED=σ, as defined below:

RED=σ
Reduplicative morpheme is a syllable.

The second constraint, which is crucial to account for the data, is REDUCE. As we observed, a vowel in the two patterns of the reduplicative morpheme is a reduced vowel that is schwa, regardless of what the vowel in the base is.

REDUCE
Vowels lack quality.

In works such as that of Alderete *et al*. (1999), McCarthy and Prince (1994a, 1999) and Steriade (1988), it is said that reduplicative morphemes always illustrate unmarked structure, or what we call the

Emergence of the Unmarked (TETU). Those previous works claim that a marked structure is optimal in the base output, and is non-optimal in reduplicative morphemes. In OT, a marked structure in the base can be prevented from occurring in the reduplicative morpheme by ranking the relevant B-R faithfulness constraint beneath (some) markedness constraints (ibid.). We shall demonstrate shortly that this solution works well to produce unmarked structures in light reduplicative morphemes in Malay.

As discussed above, NOCODA is the markedness constraint. We shall now discuss the relevant faithfulness constraints to account for the data. In the SM partial reduplication, two faithfulness constraints (MAX-IO and MAX-BR) are needed to show the correspondence relation between S1 (input) and S2 (base/reduplicant).

MAX-BR
All the segments of the base are contained in the reduplicative morpheme (no partial reduplication).

The faithfulness constraint, MAX-BR, requires that every element in the base has a correspondent in the reduplicative morpheme. This means that this constraint is violated as only a few segments of the base are copied into the reduplicative morpheme. This constraint therefore must be ranked beneath the IO-faithfulness constraint, i.e. MAX-IO, in the constraint ranking.

MAX-IO
Every segment in the input must have a correspondent in the output.

The constraint above requires every segment in the input to have its correspondent in the output. Thus, segmental deletion in the base will violate MAX-IO, which is highly ranked in the TETU constraint ranking. As MAX-IO dominates MAX-BR in the constraint ranking, a coda segment in the reduplicant is allowed to be deleted rather than in the base. Bringing all the constraints we have discussed thus far, I now establish the following tableau for SM partial reduplication. The constraint ranking is:

MAX-IO >> RED=σ >> NOCODA >> REDUCE >> MAX-BR:

/RED-siku/	MAX-IO	RED=σ	NOCODA	REDUCE	MAX-BR
a. si-siku				*!	**
b. ☞sə-siku					**
c. siku-siku		*!		**	

The above tableau shows that candidate (c) with the total reduplication is ruled out. This candidate violates RED=σ as the reduplicative morpheme is larger than the size, i.e. one syllable. In contrast to candidate (c), candidate (a) does not violate RED=σ. This candidate however violates REDUCE as the vowel in the reduplicative morpheme is a high quality vowel, i.e. [i] which the tongue is positioned high in the mouth. Since two candidates, (a) and (c), have been ruled out, the remaining candidate, i.e. candidate (b), therefore emerges as the winner.

In addition to the above candidates, there is another candidate that should also be considered in the constraint ranking of the SM partial reduplication. As the C element in the light reduplicative morpheme copies the first onset of the initial syllable of the base, we therefore need a constraint to ensure the C element comes from the onset of the first syllable of the base, not from the onset of the second syllable, for example, /siku/ → *[kə-siku]. In other words, the first consonant of the initial syllable of the base must coincide with the C element in the light reduplicative morpheme. This can be accounted for in this analysis by proposing a constraint called ANCHORING. As the C element in the light reduplicative morpheme is determined by the first onset of the initial syllable of the base, the relevant ANCHORING constraint, which plays a crucial role here is LEFT ANCHOR-BR. It can be formally defined as follows:

> **LEFT ANCHOR-BR**
> Any element at the designated periphery of S_1 has a correspondent at the designated periphery of S_2.

This constraint requires that the left peripheral edge of the base must coincide with the left peripheral edge of the reduplicative morpheme. As the C element in the light reduplicative morpheme is copied from the first onset of the initial syllable of the base, this constraint is therefore not violated by candidate [sə-siku]. In contrast, if the C element is copied from the onset in the second syllable, as in candidate *[kə-siku], this candidate violates LEFT ANCHOR-BR. We illustrate the correspondence diagrams of both the satisfaction and the violation of LEFT ANCHOR-BR.

Correspondence diagram for satisfaction of LEFT ANCHOR-BR

Base: **s** i k u

Reduplicant: **s** ə -

Correspondence diagram for violation of LEFT ANCHOR-BR

Base: **s** i k u

Reduplicant: **k** ə -

Now, we present the analysis in the following tableau by considering all the constraints discussed above:

MAX-IO >> RED=σ >> NOCODA >> REDUCE >> MAX-BR >> LEFT ANCHOR-BR.

/RED-siku/	MAX-IO	RED=σ	NOCODA	REDUCE	MAX-BR	LEFT ANCHOR-BR
a. si-siku				*!	**	
b. ☞sə-siku					**	
c. siku-siku		*!		*		
d. kə-siku					**	*!

As can be seen in the above tableau, candidate (c) is ruled out as the reduplicative morpheme copies the entire segments of the base. It therefore violates RED=σ. The copying process of the initial syllable of the base causes candidate (a) violates REDUCE as the vowel in the reduplicative morpheme is a high quality vowel, [i]. The remaining candidates now are (b) and (d). These two candidates both violate MAX-BR twice. Therefore, there are in a competition situation. The evaluation passes on to the next constraint, LEFT ANCHOR-BR. Candidate (d) violates LEFT ANCHOR-BR as the leftmost segment in the reduplicant does not coincide with the leftmost segment in the base. Thus, Candidate (b) is the optimal candidate as it does not violate LEFT ANCHOR-BR.

The analysis presented above is focusing on open initial syllable bases. In what follows, we demonstrate how closed initial syllable bases are reduplicated. With the same set of constraints ranking, we establish the following tableau for the word /taŋga/ → [tə-taŋga].

MAX-IO >> RED=σ >> NOCODA >> REDUCE >> MAX-BR >> LEFT ANCHOR-BR.

/RED-taŋga/	MAX -IO	RED =σ	NO CODA	REDUCE	MAX -BR	LEFT ANCHOR -BR
a. taŋ-taŋga			**!		**	
b.☞tə-taŋga			*		***	
c. təŋ-taŋga			**!	*		
d. gə-taŋga					***	*!
e. tə-taga	*!					
f. ta-taŋga			*	*!		
g. taŋga-taŋga		*!	**			

As can readily be seen in the above tableau, MAX-IO is a highly ranked constraint. Candidate (e) therefore is ruled out as one of the segments in the base is deleted. Candidate (g), with the total reduplication, is also ruled out as the reduplicative morpheme contains more than a syllable. The presence of the coda segments in the reduplicative morpheme and in the base in candidates (a) and (c) causes the candidates to violate NOCODA twice. Since the vowel [a] in the reduplicative morpheme in candidate (f) is not a reduced vowel, the candidate thus violates REDUCE. Candidates (b) and (d) are not violating REDUCE, since the vowel in the reduplicative morpheme in both candidates is a reduced vowel, [ə]. These candidates however, violate MAX-BR since the reduplicative morphemes are not totally reduplicated. Therefore, they violate MAX-BR three times. Since candidates (b) and (d) are now in a tie situation, the evaluation passes on to the next constraint. Since candidate (g) is ill-anchored, candidate (b) is chosen as the winner.

CONCLUSION

The above discussion clearly shows that partial reduplication in SM is not a copying process of the initial syllable of the bases, as claimed by previous Malay scholars. In this OT analysis, it is shown that the claim could not hold for closed initial syllable bases as the reduplicative morpheme for SM partial reduplication consists of light syllable. As demonstrated above, the light reduplicative morpheme is controlled by the markedness constraint, NOCODA. This constraint will rule out the candidate, in which the reduplicative morpheme is larger than the light syllable. Meanwhile, the V element in the CV reduplicative morpheme is a reduced vowel (i.e. a schwa), while REDUCE is the constraint which plays a role in ruling out the candidate with other types of vowel. To sum up, both the light reduplicative morpheme and the reduced segment (i.e. schwa) are the unmarked syllable structure and segment, respectively, which emerge in the SM partial reduplication. Both the unmarked cases occurred in the SM partial reduplication could adequately be accounted for by adopting the constraint ranking of TETU: IO-faithfulness >> markedness constraints >> BR-faithfulness, in the analysis.

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ENDNOTE

[1]It should be mentioned that the data presented here are all from the previous scholars mentioned above. Note that the data above given by those scholars are all nouns alone. There might be other types of word that can also be partially reduplicated like adverbs (e.g. /kadaŋ/ - [kəkadaŋ]).

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Language Transformation and Innovation in Online Malaysian English

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ABSTRACT

This study investigates the existence of some prominent features in Malaysian Online Communicative English Language that may categorize itself as a transformation to another sub-variety of Malaysian English in online communication settings. This new variety, which is mutually intelligible amongst its users, may lead to the formation of a new linguistic community that is basically dominated by the younger generation. This is identified through the criteria of language variety given by early researchers, such as the influence of first language, code switching, the use of certain words and many more. By employing Virtual Ethnography, a one-year of Facebook-conversation among 120 young Malaysians from different ethnic groups, mother tongues, and cultural backgrounds was observed, and recorded. Data were meticulously examined using Content Analysis. Findings significantly suggest that Malaysian Online Communicative English has been transformed into another sub-variety of Malaysian English that signifies the identity of young Malaysian Facebook users.

Keywords: Malaysian English, Malaysian Online Communicative English, language innovation, language transformation, language variety

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INTRODUCTION

As technology has brought huge impacts on our life, particularly our communication styles and behaviours, it is hypothesized that a social networking website such as Facebook may create another sub-variety of Malaysian English in online communication

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settings among the new generation. The major issue basically lies in the fact that Malaysian Online Communicative English has been transformed into a new variety and has gained popularity among the new generation of Malaysians, and this may set them apart from the older generations who basically employ different varieties of Malaysian English. David (2000, p. 65) suggests that "teenagers speak another kind of language and it is not uncommon to hear that some parents often complain that they cannot understand their children. This group of English-speaking Malaysian youth, like teenagers everywhere, will create terminology for group identity and as a secret language". As young Malaysians nowadays are widely exposed to various cultures due to the rapid development of information and communication technology, it may lead to the transformations of their communication patterns and attitudes, precisely in their own online social networking environment and virtual communities.

Kirkpatrick (2007) compiles a number of studies involving varieties of English Language around the world and reveals some common forms and patterns among the varieties of Englishes used by Malaysians, Singaporeans, Indians and Africans. He proposes the act of simplifying inflectional systems as a prominent mark of a new variety. The existence of these varieties is basically an outcome of the direct translation process of L1 (first language) transfer. Some common lexical features among both Malaysians and Singaporeans would involve borrowings of the Malay such as "dadah addict", "to run amok" (Kirkpatrick, 2007, p. 125). Apart from that, English words being spelled in the Malay language such as "konfiden" and the colloquial word such as "buaya" that carries the meaning as a womanizer in the Malay Language being translated into English as "crocodile". Kirkpatrick (2007) concludes that the localization of terms and words is very common in the varieties of Malaysian English.

Apart from that, another common feature of both the Malaysian English and Singaporean English varieties is the lack of articles in many sentences (Mc Arthur, 2002). Platt, Weber and Ho (1984) found the word 'already' being used as an indication of past tense; in some occasions, it even replaced the past tense marker ('ed'). Platt (1991) also found that the usage of proper past tense markers is more frequent among educated speakers.

One prominent feature of the low variety (or local dialect) or Malaysian English is the simplification of pronunciation (Wong, 1978), which most Malaysians "feel very much belongs to them and forms a part of their identity" (p. 101). In her research back in 1978, Wong found that:

> *this simplification usually takes one or two forms, either by omitting one or more of the consonants in the cluster (e.g. "depth" becomes "dep", "guest" becomes "gues", "risks" becomes "ris", and "desks" becomes "des") or by inserting a vowel into the consonant cluster, thus breaking it up into two syllables*

> *(e.g. "film" becomes "filem" and "little" becomes "lettel"). The "th' sound is often replaced by "t" when it is voiceless (e.g. "thread" becomes "tread", "three" becomes "tree", "think" becomes "tink", "thought" becomes "taught") and by "d" when it is voiced (e.g. "this" becomes "dis", "though" becomes "dough" and "that" becomes "dat") (Wong, 1978, p. 100).*

Another characteristic of Malaysian English is the use of "fillers" (Wong, 1978, p. 102) or prefixes and suffixes such as "lah", "what", "ah" and "man". Tongue (1974) suggests that the use of these fillers serves as a mark of an informal variety, which sometimes indicates a sense of intimacy between speakers of the same linguistic community. Apart from 'lah', other fillers such as 'ah' and 'what' are also recorded in Malaysians' conversations and they also serve similar purposes of establishing rapport and signifying each other's familiarity. Lowenberg (1992) also found the particles *'lah', 'ah'* and *'what'* as some of the prominent features that signify the identity of Malaysian English. These particles appeared in most parts of Malaysians' daily conversations, "commonly used to foreground familiarity and rapport in informal conversations among close friends and intimates" (Lowenberg, 1992, p. 49). Other works on additional suffixes include the use of additional suffixes such as 'lah', which is also very apparent among speakers of these varieties (Kirkpatrick, 1995; Platt, Weber & Ho, 1984; Hashim, 2002).

The issue on the nature of online communicative language has been discussed my many researchers. Scholars like Maynor (1994) and Crystal (2006) classify online communicative language, email for instance, as a written speech, a unique form of language that stays in between of written and spoken. While Ferrara, Bruner and Whittemore (1991, p. 10) categorized online communicative language as "a hybrid language variety" or a "hybrid register" in terms of its hybrid characteristics of the existing spoken and written languages. Baron (1998) collected data from email, bulletin boards, and computer conferencing, suggested that as of the late 1990s, online language was essentially a mixed modality which resembled speech as it was largely unedited; it contained heavy use of first and second person pronouns, present tense, and contractions; its level of formality was generally low. Apart from that, online language could be rude or even obscene. At the same time, it looked like writing because interlocutors were physically separated, and that separation fostered personal disclosure and helped level the conversational playing field between interlocutors at different points on a social hierarchy. Moreover, it resembled writing in that the medium was durable, and interlocutors commonly employed a wide range of lexical choices and complex syntax. Crystal (2001) used the term "Netspeak" to the collective forms of language used online, concluded that "Netspeak has far more properties linking it to writing than to speech … Netspeak is better seen as a written language which has been pulled some way in the direction of speech than as spoken language which has been written down" (2001, p. 47). This is further supported by Werry (1996, p. 61) who argues that online language "reproduces and simulates the discursive style of face-to-face spoken language." It displays informal and speech-like features, including abbreviations, short turn-taking, and omission of auxiliary verbs and pronouns which he attributes to the "temporal, spatial, and social structures imposed by IRC [Internet Relay Chat], specifically that messages be typed as quickly and efficiently as possible" (p.55).

THE STUDY

This study primarily aims to see whether there are some transformations that categorize the language as another sub-variety of Malaysian English in online communication settings. This new variety of Malaysian Online Communicative English Language may lead to the formation of a new linguistic community among its users, which is generally dominated by the younger generation. Two research tools were employed in this study, which are, Virtual Ethnography and Content analysis. Stemmed on the traditional method of ethnographic research, virtual ethnography focuses on the Internet, as a place where real humans' interaction and communication takes place. Content Analysis is used to identify the occurrence of certain words, phrases, characters or sentences contained by texts.

A total of 120 respondents from three major ethnic groups in the country (namely, Malays, Chinese and Indians) took part in online communication as real social networkers on Facebook. The group of sample consists of 30 Malays, 30 Chinese and 30 Indians; equally divided into 15 male and 15 female participants for each ethnic group, aged between 18 to 24 years, from different urban areas around the country. The sample is also a group of college students from various higher institutions around the country. The students were explained about the research and permission was asked to use their online interactions as the data for the research. The rationale of selecting the participants stemmed from the fact that this is the group of people who are born and brought up in this Information Age where technology plays a pertinent role in determining one's life. Apart from that, they are also born in the era whereby Internet becomes the prominent medium of communication that seems to replace any other medium of interactions and about to replace the existing mass media in no time (Tapscott, 2009). The researchers took part in this virtual ethnography which involved daily observations for a period of 12 months. All the conversations were documented and analyzed using Content Analysis.

Findings

Respelling Phenomenon to sound more like Colloquial Malaysian English spoken language/dialect

The first prominent feature of online communicative language use by young Malaysian Facebook users is partial spelling modifications which involve some modifications of certain parts of the words, for example, the omissions of middle letters or last letters or the change of certain letters in the words to produce homophone words. Modifications of spelling to sound more like colloquial Malaysian English spoken language would involve both changes in spelling and pronunciation in signifying the local identity of Malaysian English. Among the popular words being used in online communication settings are 'gud' for 'good' (1586 units), 'ma' for 'my' (1171 units), and 'oso' for 'also' (1542 units). Other forms of modifications can be seen through words such as 'bek' for 'back' (328 units), 'bufday' for 'birthday' (913 units), 'besday' also for 'birthday' (520 units), 'cum' for 'come' (488 units), 'hapi' for 'happy' (1089 units), 'rite' for 'right' (887 units), 'nid' for 'need' (292 units), 'sum' for 'some' (235 units), 'skul' for 'school' (103 units), 'siyes' for 'serious' (31 units) and 'yew' for 'you' (428 units). The findings also show that online communicative English language in Malaysia incorporates elements of the established documentation of ME; one of them is the existence of local dialects.

Wong (1978) stresses that spoken Malaysian English is basically categorized as a local dialect that is not international intelligible and mixes with a lot of features that indicate the local identities (Wong, 1978). One assumption that can be made based on the findings is that online communicative English language in Malaysia is definitely not a formal language, and performed as a blend of both written and spoken features. It is also observed that the language has significantly been placed under the category of the low variety (or local dialect) or Malaysian English as it matches one basic criteria given by Wong (1978), which is 'the simplification of pronunciation' (Wong, 1978, p. 101), with most participants feel that the language "very much belongs to them and forms a part of their identity" (p. 101). In her research back in 1978, Wong (p. 100) found that simplification normally involved one or two forms, occurred in four different situations:

The above situations are very much similar with the findings recorded in the conversations employed by young Malaysian Facebook users. Firstly, words such as 'dun' for 'don't' (2901 units), 'wat' for 'what' (3500 units), 'oni' for 'only' (464 units), 'tenkiu' for 'thank you' (40 units), 'bes' for 'best' (22 units) show similar patterns with Wong's (1978) findings of an omission of one or more of the consonants in a word pronunciation.

Next, word like 'setel' for 'settle' (13 units) proves an existence of the second situation, which is the addition of a vowel into the word and dividing it into two syllables. As Wong (1978) found the replacement of "th' sound by "t" in voiceless pronunciation, the findings also recorded some words such as 'ten' for 'then' (133 units), 'tey' for 'they' (63 units), 'tink' for 'think (218 units), 'wit' for 'with' (834 units) that represent such criteria. The findings are also supported by many other early researchers such as Augustin (1982, p. 255) who found some deviations in the pronunciation of vowels, clusters of consonants as well as final consonants. Some of his findings would include similar pronunciation of certain words such as '/tiŋ/' as 'think' and '/botol/' for 'bottle'.

Finally, words like 'da' for 'the' (2842 units), 'de' also for 'the' (2111 units), 'den' for 'then' (613 units), 'dis' for 'this' (865 units), 'der' for 'there' (260 units) support Wong's (1978) findings of the replacement of "th' sound by "d" in voiced pronunciation.

As Wong (1978) and other researchers are basically focusing on the pronunciation of words in spoken Malaysian English, and not in online communication settings, another assumption that can be made is that online communicative English employed by young Malaysian Facebook users nowadays significantly portrays itself as a written form of spoken colloquial Malaysian English which has been passed down over several generations for more than three decades. It best supports Ferrara, Bruner and Whittemore (1991, p. 10) who categorize online communicative language as "a hybrid language variety" or a "hybrid register" in terms of its hybrid characteristics of existing spoken and written languages.

Table 1 (Appendix 1) shows how the transformation of Malaysian English has taken a step further by some other modifications and improvisations on the use of spoken language in written form, in online communication settings. The findings in this table indicate thorough word modifications made by the participants on Facebook. The following excerpts demonstrate the use of different words in various Facebook conversations employed by Malaysian youngsters:

Sample 1:

Prince: besh r lgu nie... faberet lme daaaaaa

In sample 1 the writer has used the word *besh* for best and *faberet* for favourite and this support the claim that the face book users tend to modify and improvise the spelling of the words as they are spoken.

Sample 2:

Dash Mint: "wa u got many laling ah gud gud..."

In the entry by sample 2 the *laling* is used instead of darling and *gud* instead of good. *Laling* is a kind of pronunciation commonly used among the youths. And the word *gud* show similar patterns with Wong's (1978) findings of an omission of one or more of the consonants in a word pronunciation.

Sample 3:

Dash Mint: my maggie is cooking 2.46 in the morn!! hehe a nice tym to hv hot dinner =)
*Vaporize: Vpc*4me?
Dash Mint: finish d la hehee
Vaporize Vpc: go la euuu....i dah merajuk
Dash Mint u so late =(not my fault next tym i give euu k?
Vaporize Vpc: i dun wan....kip the change!

In sample 4, there are a few examples of the short forms (*tym* for time, *hv* for have).

The use of the word *kip* for keep shows the modification of spelling to sound more like colloquial Malaysian English used in spoken language.

Sample 4:

Siddarth Raj: seri da dash........gona slip..see u tomoro k....gud nyte..sweet dreamss...tc..
hav a nice day da.……

This excerpt shows the use of *gona* for *going to, slip* for *sleep, tomoro* for *tomorrow, gud* for *good, nyte* for *night.* These modifications of spelling also show the tendency of using the spellings that suit the spoken mode in Malaysian English. The same explanation can be found in Sample 6.

Sample 6:

Dash Mint: u need to b taught a good lesson ...
Velayutham: who is the 'u'?
Dash Mint: got la...
Velayutham: need any help?
Dash Mint: haha dnt worry i cn hndle it.. haha tnx 4 the offer neways
Velayutham: now a days all ur comments are like luv failure only...
Dash Mint: hahahaha love??? wat is love la?? who is dat?? =P

One obvious phenomenon that signifies the categorization of this language as a sub-variety of the colloquial Malaysian English is the existence of local dialect, slang, code switching and code mixing phenomena in almost every conversation employed by the participants. Lowernberg (1992, p.47) states that "Colloquial English involves code mixing and code switching. In the more colloquial sub-varieties of Malaysian English, transfer from other languages expands from lexical borrowings to more extensive code alteration and the pragmatic functions…". One obvious example that supports Lowernberg (1992) is as follows:

Sample 8:

Hong Chiang: thanks princess!! :D kekeke. freakin beh tahan seeing the vase action like a tortoise wehh.. but ngorr dou mm song lei dei, mmm you kiu hui zou yehh.. what so scared of? lol.. that's how things should be done, and i gotta continue that.

Apart from that, the above sample (Sample 1) also shows the use of slang, when 'favourite' is mentioned as 'faberet' and 'besh' is mentioned instead of 'best' by one Malay teenage guy. Sample 2 shows code switching and code mixing phenomena as Siddarth, an Indian guy uses English, Malay as well as Tamil languages in his conversation. Sample 8 shows how Dash Mint, an Indian girl uses the word 'laling' (which means 'darling') that formerly was categorised as an English slang employed by the Chinese (Tan & Richardson, 2006) but it is now employed by Malaysians regardless of their ethnic groups and language background. This is supported by other researchers (see Tan & Richardson, 2006; Norizah Hassan & Azirah Hashim, 2009) who indicate the phenomenon as a localization of online communicative English language in Malaysian setting. Samples 4 and 6 also show some evidence of code switching of English and Malay language in conversations between a few

Indian youngsters on Facebook. The findings also indicate similar situations describes by David (2002) on the formation of a slang, creation of new words, new meanings being given to existing familiar words, the shortening of words as well as borrowings in the use of Malaysian English among the youngsters.

The use of Fillers

Fillers or tail words are very common in Malaysian English. Not just known as a common Malaysian English feature, fillers such as "lah", "what", "ah" and "man" (Wong, 1978; Tongue, 1974; Lowenberg, 1992; David, 2000) also define the unique identity of this variety. Findings however indicate that the uses of fillers or tail words are not just restricted to a few prominent words ("lah", "what", "ah" and "man") given by early researchers but varied across different dialects and mother tongues. With the total of 22, 372 units of 27 different fillers or tail words employed by participants, it is believed that these words basically carry certain functions and implication in users' online conversations. Among the popular ones are 'eh' (1056 units), 'lar' (1026 units), 'ni' (2396 units), 'lah' (1699 units), 'lo' (1641 units) or 'lor' (704 units), 'de' (1971 units), 'la' (7097 units), and 'kot' (945 units).

The word 'yar' for instance, is highly dominated by the Indian users (328 out of 337 units). The word 'kot' which means 'maybe' or indicates uncertainty derived from the Malay language is popular among the Malays (775 from the total of 846 units). Moreover, words derived from the popular Hokkien such as 'lor' (440 from the total of 704 units) and 'liao' are highly employed by the Chinese participants. However, the use of these words is not solely restricted to certain ethnic groups. The word 'kot' for instance, even though is derived from the Malay language, and highly dominated by the Malay participants, is also employed by participants from other ethnic groups. The following excerpts describe the findings:

Sample 1

Rajendra Kumar: shit man..., water coming out from my nose non stop, MC kot 2moro...

Sample 2

Rajendra Kumar: hehehehe.... thanks notty girl...i think i have 2 marry u kot notty..

Sample 3

Izzati: hehehe. TERBAEK kan? ;ppp… but not now kot kakak... its still early.. huu~

The above three samples illustrate the use of fillers 'kot' to indicate one's uncertainty and hesitation. Sample 3 indicates one situation involving Izzati, a Malay girl who wasn't sure whether she should hang out with her friend since it was too early. As she says "but not now *kot*…its still early", it somehow indicates that, by depending on her friend's responses, Izzati might change her mind and agree to join her friend. In sample 1 and 2, Rajendra Kumar, an Indian boy, uses the word '*kot*' for the same purpose. Rajendra was down with flu or fever. As he says, “shit man..., water coming out from my nose non stop, MC *kot* 2moro...”, Rajendra actually feels that he might be on medical leave if his condition gets even worse than before. The above samples clearly show that these participants are not just familiar with the word, but also aware of its meaning and context. As fillers are also believed to portray certain expressions and emotions, it is also believed that fillers might alleviate a strong remark, indicate stress on certain words or statement, verify a statement as well as transform a statement into a question (Norizah Hassan and Azirah Hashim, 2009). The following excerpts also demonstrate how fillers or tail words were appropriately employed by participants from different ethnic groups and first languages:

Sample 4 to 10 indicate the use of *‘haizz’, ‘liao’, ‘meh’,* and *‘lor’;* (fillers derived from various Chinese dialects) among the Malay and Indian participants:

Sample 4:

Sonia Patel: hate it.... n stupid titas.. haizz
Thiruselvan Manian: yah, it’s a nonsense assignment....wasting our time....
Sonia Patel:‎1 credit hour sumo.... n u kno hu will be doing the assig. hope u understand
Thiruselvan Manian: yes, i understand....it’s really bad....btw,have u registered for the wiley plus?
Sonia Patel: yes.. talking about calculus i trauma again. Haizz

The above excerpt demonstrates how the word *‘haizz’* been used to strengthen Sonia’s statement on her feeling of dissatisfaction with her study. Sonia believes that the assignment is useless and just a waste of time. Apart from that, she is also traumatized with her past experience learning Calculus. With tail word *‘haizz’* being employed a few times in the conversation, Sonia managed to express her frustration and made the friend understood her bad situation.

Sample 5:

Vrnda Sre: y open relationship la .... not close relationship meh .....

Sample 6:

NoorLiza Kassim: haha!! nisa,,my bf is one of the debaters;)
Khairunnisa Khairuddin: really? dr mana? what’s his name?
NoorLiza Kassim: haha!! time ktorang bowling same2 dlu lor if u still rmmber;)
name die ezmeer..haha;))

Sample 7:

Renuka Jeyabalan: sam played guitar....wow ...i missed tht moment lor

Sample 8:

Nalini Arumugam: wakaka..Loose anjali i lyk ur brother means i lyk ur mother too..Hehe..♥ ur mom ler..Miss her..!Wan cum hse lor =p

Sample 9:

Nalini Arumugam: haha..Yea lor ka.. dats our port..=)

Sample 10 to 12 demonstrate the use of '*dei*', a tail word derived from Tamil language among the Malay and Chinese participants:

Sample 10:
Wan Azian: gud la dei

Sample 11:
Shirlene Tam: oi haha kaka dont suck! he isnt fit for the game lah dei

Sample 12:
Joseph Yeow: thanks... hey,, saturday wanna play o not... they very cheng le.....
Koogan Sardoo: i wan bt cnt le.. gt exam next week.. zzz followin sat la,..
Joseph Yeow: we play for abt 4 to 5 hrs only la... if we enter semi final la... if not only 3 hrs... Koogan Sardoo: cnt la dei.. calculus n phy.. zzz no study=GG

Samples 10 to 12 show how the word 'dei' being used as a remark to indicate stress on statement. The word '*dei*' is actually derived from the informal Tamil spoken language. In a normal face-to-face conversation, this tail word normally comes with a loud and very friendly intonation, which means 'hey' or 'hey friend'. It is also observed that this word is more popular among Indian male speakers and not the females. This word is also applicable in a very informal conversation among close friends and not with strangers. Apart from that, the word is also perceived as inappropriate or rude to be said towards older speakers. The finding, however, indicates a growing popularity of this word among the female users from other ethnic groups. Samples 10 and 11 demonstrate the use of this particular tail word by a Malay and Chinese girl. It is observed that the word is also used to indicate intimacy or close relationship among friends, besides demonstrating a stress on the statement.

CONCLUSION

This study aims at investigating the transformation of online communicative English language. It is found that the language used by the teenagers on a social network site, namely Facebook, has been transformed into a new variety of English. The mode used in online communication is what we can call spoken mode written down. These new variety is unique in a sense that the spelling of words is now transformed or modified to sound more like Colloquial Malaysian English spoken language/dialect as well as the omissions of letters in the middle or the end of some words. Without any doubt, the entire process of online communicative English language formation involves a localization of online communicative English language in Malaysian setting (Tan & Richardson, 2006; Norizah Hassan & Azirah Hashim, 2009) through a re-spelling phenomenon (Shortis, 2007; Ross, 2006) derived from more than three decades of English language practice in the country.

Another finding is the use of fillers, suffixes and tail words. This shows another transformation of English language which is also a written form of spoken language. This variety, which is used by teenagers, regardless of their ethnic groups and backgrounds on Facebook makes it relevant to cluster them as one linguistic community that employs the same language within the same communication setting. The use of fillers and tail words derived from various languages indicates a linguistic connection shared by these users/ people.

Through the massive use of code switching, fillers, colloquial-spelling, it can obviously be seen that this is a kind of transformation in Malaysian Online Communicative English Language. It is developing and determining itself as another a sub-variety of Malaysian English in online communication settings, which represents the identity of young Malaysians of different ethnic groups, cultural background and first language.

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APPENDIX 1

TABLE 1
Modifications of spelling to sound more like Colloquial Malaysian English spoken language/dialect

	Word	Meaning	Frequency
1	Altimet	Ultimate	23
2	Brader	Brother	27
3	Beta	Better	60
4	Bes	Best	22
5	Duwan	Don't want	37
6	Eksaited	Excited	11
7	Evrivun	Everyone	13
8	Fevret/favret	Favourite	20
9	Fud	Food	20
10	Fak	Fuck	17
11	Fon	Phone	43
12	Gojes	Gorgeous	19
13	Jelez	Jealous	23
14	Klas	Class	59
15	Kol	Call	55
16	Kukies	Cookies	24
17	Konfem/kompom	Confirm	15
18	Ledi	Already	10
19	Oni	Only	464
20	Ony	Only	171
21	Sori	Sorry	176
22	Setel	Settle	13
23	Liddat	Like that	8
24	Tenkiu	Thank you	40
25	Tengs	Thanks	10
26	Tomolo	Tomorrow	78
27	Tok	Talk	31
28	Wary/weri	Worry	37
29	Welkam	Welcome	20
30	Wit	With	834
31	Wif	With	662
		Total	

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The Role of Meaning Access Devices in Dictionary Use

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ABSTRACT

This paper presents the findings of a study aiming to investigate the effectiveness of help-devices in learners' deciphering of meaning of English words among 232 Universiti Kebangsaan Malaysia (UKM) undergraduates in Teaching English as a Second Language (TESL). It focuses on investigating the learners' perspectives on dictionary use including their awareness and realization of the importance of using dictionary to look up the most appropriate meaning of multi-sense words. It also examines the effective role the meaning access device like menu system plays in helping learners easily look up the appropriate sense of a multi-sense-word in English. To collect the required data, the study made use of a questionnaire and two Word Sense Identification Tests (WoSIT). Findings indicated that the participants seemed to be less aware of the importance of meaning access devices in deciphering the meanings of words in English. It was also found that the use of menu as meaning access devices is useful in helping the participants look up the most appropriate meaning of a multi-sense word in English.

Keywords: Access device, dictionary, English vocabulary, ESL Learners, help- devices, menu system, semantic information, signposts

INTRODUCTION

A dictionary is not just another book. In order to be able to read this special book and use it effectively, users need certain skills defined by Hartmann and James (1998, p. 117) in their "Dictionary of Lexicography" as "the abilities required for finding the information being sought". If used appropriately, the dictionary can be a valuable tool for learners of a foreign language; without proper skills, however, the dictionary can be as much of a hindrance as help (Berwick & Horsfall, 2000). It seems, however, that many language learners lack appropriate

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skills and, moreover, hardly receive any dictionary training (Tono, 1992; Wright, 1998).

Learners mostly persist on using bilingual or semi-bilingual dictionaries when encountering a new word or when they wish to find out more details of a familiar word. These types of dictionaries do not usually offer that quality of information presented in the learners' monolingual dictionaries. However, the need for students to make use of monolingual dictionaries comes from the fact that these kind of dictionaries inculcates the habit of thinking in the target language and hereby saving a great amount of time and energy on the part of the users when they resort to translating from target language into their mother tongue (Scholfield, 1982).

In order to take the full advantage of all types of dictionaries, learners need many skills such as fluency in the target language, alphabetical order, awareness of the headwords, and knowledge of basic word lists which are used for defining new words.

The learners also need to know how words are organized in the dictionary. Most dictionaries make different lists of parts of speech and each one is defined in their appropriate positions, while others (e.g., COBUILD) lump various parts of speech in one list, giving all the information in one place.

However, locating the accurate meaning of a word with multiple related senses efficiently in terms of shorter look up time still remains a challenge for a substantial number of second language learners of English, particularly in the use of learner dictionaries (Nesi & Tan, 2011). This could be due to the fact that learners tend to look up the meaning of a word with various senses without trying to conceptualize the meaning of that word in other contexts. This is possibly due to the use of ineffective dictionaries which lack useful help devices to access meaning. Frequently, on occasions where learners need to confirm the meaning of a word, it can be misleading to immediately resort to the direct translation of the word into the learners' first language before a dictionary look up. The users' lack of dictionary training can also be the possible cause of this inefficiency.

In a study by Tan (2009) which compared efficacy between paper and electronic dictionaries, it was observed that dictionary users need to be given dictionary training based on specific problems they face. As a whole, however, the print dictionary group had higher efficacy than the electronic group, but there was no discernible trend in the relationship between its actual efficacy, and the self-perceived efficacy for both groups. This suggests that subjects' perceived efficacy beliefs are not good predictors of their performances.

In his study, Koplenig (2011) compared print dictionaries with online dictionaries. His findings indicated that online dictionaries provide a number of unique possibilities for the presentation and processing of lexicographical information. He reasons that when potential users are fully aware of the advantages of possible innovative features of online dictionaries, they will rate these features as more efficient. These features include help-devices in dictionaries.

RESEARCH QUESTIONS

The study seeks to answer the following research questions:

1. What are the students' experiences in using dictionaries for selecting the appropriate meaning of a word with multiple senses?
2. Is there a difference between the use of the help-devices and non-use of help devices in selecting the appropriate meaning of words with multiple senses?
3. How can the dictionary help-devices be useful for deciphering the appropriate meaning of a word with multiple senses in English?

A CONCEPTUAL FRAMEWORK

Tono's (1992 & 2001) work and publications have efficiently contributed to this area in deciphering the appropriate meaning of a word with multiple senses. The theoretical and conceptual framework of ideas proposed by Tono (1992 & 2001), and adopted by other researchers like Lew and Pajkowska (2007) are relevant to this current research. Some additional ideas have been adapted and added to expand the framework so that it can suit the purpose of the current study. The ideas are conceptual ways and approaches to overcome the problems encountered by learners like Japanese and Polish users, while using dictionaries to find out the most appropriate meaning of a word having various senses. These ideas are further and clearly highlighted by Lew and Pajkowska (2007), as well as examined and tested in the current study.

The first meaning access device which is called "the menu system" is defined by Lew and Pajkowska, as "a list of senses without examples and detailed information and suggests that such a menu interface should be added at the beginning of any entry that is fairly long and complex" (2007, p. 2). The use of menu system to facilitate entry exploration and navigation was suggested by Tono (1992). Tono tested the idea on Japanese learners of English and found the menu helpful in assisting the process of sense selection for learners at the level of junior high school, but observed no such effect for the more advanced group of college students.

The second help-device, known as the system of signposts, is defined as words or short phrases that distinguish the meanings of longer entries and act as a visual index to help the user access the meaning that they want as quickly as possible. The latter device is claimed to be used originally in the edition of the Longman Dictionary of Contemporary English (LDOCE) (Lew & Pajkowska, 2007). The signpost system is based on brief sense indicators distributed across the specific senses; a distinct alternative is the entry menu. However, to make the overall framework suit the purpose of the study, the additional aspects added to the framework are learners' experience, the use of menu device and the non-use of help-device under the first approach which is called improvement of the entries (or the access structure) of dictionaries. All these three aspects are assumed to affect the learners' efficacy rate of deciphering the appropriate sense of the word with multiple senses.

METHODOLOGY

Based on the objectives and the research questions in the current study, the qualitative methodology was employed for data collection. For the first objective concerning investigating the learners' perspectives in dictionary use, the quantitative method was employed by administering a 4-point Likert styled questionnaire to the students. The nature of the data collected by the questionnaire was largely quantitative and complemented partly by qualitative data. For the second and the third objectives regarding the effectiveness of the use of help devices such as menu system in deciphering the appropriate meaning of a word with multiple senses, a quantitative method was used by offering the students two dictionary tests. The data collected by those tests though quantitative in nature, can elicit useful information that is more focused than an open-ended questionnaire.

Subjects

For data collection, 32 undergraduates majoring in TESL at UKM participated in the research. There were 29 females and 3 males. Their mother tongues were different. A majority of the undergraduates (26 of them) had Malay as their mother tongue. The rest of them had Chinese as their mother tongue. They took TESL as their major for different reasons such as improving their English, requiring English for a job and for further studies at a British university. The questionnaire developed by Winkler and Keynes (2001), "Use of English Learner's Dictionaries", was administered for the first test. For the second test, 200 TESL students who were in the second year of their bachelor's with the same background at UKM answered the questions which referred to the dictionary tests. All the participants were local Malaysian students, with a majority of Malay students.

Research Instruments

The two main instruments used in this research are a survey questionnaire (adapted from Winkler & Keynes, 2001) and a word sense differentiation test (Nesi & Tan, 2011).

The Use of English Learner's Dictionaries Survey

The questionnaire, entitled "Use of English Learner's Dictionaries" consisted of 28 questions which contained various features about dictionary and dictionary users. It aimed at investigating the actual use of dictionaries by learners of English and their attitudes towards dictionaries in printed and electronic forms. Developed by Winkler and Keynes (2001), the questionnaire was designed to provide information about the personal details of each informant, their use of and attitudes towards paper, and computer based English dictionaries as well as the practicalities such as frequency of consultation, dictionary training, and experience in using printed and/or electronic dictionaries.

The Word Sense Identification Tests

Two different dictionary tests were administered to 200 students. The questions of the two tests were developed by Nesi and Tan (2009) and offered online. The WoSIT consisted of five sense identification items designed to select the right sense or meaning of the underlined word in the test item. For the first test, menu was available as a help device for them to choose the correct answer. The participants were asked to select the most appropriate meanings of the words given in the test from the various meanings provided in the menu. This is a similar example of the senses of the word "top" as they depicted in the online version of Macmillan English Dictionary edition (2010).

For the second test, however, there was no help-device for the participants to use, so they had to select the answers without any dictionary help device such as menu. The participants were asked to select the most appropriate meaning of the underlined words in each of the sentences given in the two different tests. The meanings of the words were given separately in test sheets. Each student answered 5 questions twice, once with menu as a dictionary help device and once without any help devices.

RESULTS AND DISCUSSION

Based on the three research questions, this section summarizes the results of this study obtained from the data gathered and organized in the following three sections.

The Participants' Responses to the Questionnaire

The findings collected through the questionnaire were analyzed into various sub-categories which cover the learners' perspectives on dictionary use in looking up the appropriate meaning of a word with various meanings. The findings revealed various thematic aspects such as the learner's preference to use monolingual dictionaries than bilingual English Malay dictionaries. This indicates that students seem to have better perception of the effectiveness of such monolingual dictionaries in finding the correct senses of the words with multiple senses through the process seeking the meaning of L2 words using L2 definitions. The study supports the argument for the effectiveness of monolingual dictionary as pointed out and recommended by many other previous researchers such as Fan (2000), Baxter (1980) and Nation (2001). In this sense, the study confirms the findings of previous studies which argue for the effectiveness and advantages of the monolingual dictionary use in learning English especially for students at higher levels of education.

Although the participants seem to be familiar with the use of dictionaries, the findings revealed that there are still problems students encounter while using such monolingual dictionaries. It seems useful that the study is in line with other studies by Lew (2007), Lew and Pajkowska (2007), and finally Tono (1992) in highlighting different problems which are related to the content of the dictionaries rather than the students' lack of training and skills in using dictionaries. Problems such as lack of certain information, regarding the examples and compound words, imply that learners still do not utilize more comprehensive monolingual dictionaries. Furthermore, the findings of the study revealed that the participants in general either those trained or those who lack such training in using electronic dictionaries seem to be interested and willing to receive more training in using computerized dictionaries.

Meaning Access Devices (Menu System)

Considering the analysis of these findings, it is evident that the percentage of the scores in the test in which the participants used the menu system is doubly higher than the percentage of the scores in the second test. The indication of such a difference in the last two percentages of the scores in the two tests appears to support the second research question. In other words, the difference in the two last percentages represents the significant difference in the performance of the participants in the two tests. It seems that the use of menu system by the group of the participants in the first test helped them find the accurate meaning of the underlined words and this has been reflected by the high scores they gained in the test.

Regarding the effects of the menu system on search time, the effectiveness of the signposts in helping the participants spend less time than the other group is observed. The study, in this regard, supports similar results obtained by Lew and Pajkowska (2007). The findings of the study proved that the participants who had signposts to use were faster in looking up the meanings of words than the other group with no signposts.

Dictionary Help Devices

For the third research question, the findings of the study show that the use of menu as meaning access device is useful in looking up the appropriate meaning of a vocabulary item with different senses in English. With the use of such devices, it could be seen that the participants who were provided with menus searched more successfully. This finding suggests that the effectiveness of such help devices can be seen in helping learners accurately locate the meanings of words. It seems that the menus support learners and especially those who are poorly-skilled in using dictionaries with an effective access to search for the accurate meaning or senses of words.

In this particular aspect, the findings of the current study support the findings of some previous studies, particularly by Tono (1992 & 2001). Compared to the findings of the study conducted by Tono (1992), the results of the current study seem to be similar in the sense that the successful and accurate comprehension of the meaning from dictionaries is well achieved through the use of menu system as one of the effective help devices. In relation to the findings of the second study carried out by Tono (2001), the findings of the current study support the findings of this study in such a way that they indicate the effectiveness of help devices in looking up the meaning of vocabulary with various meanings in a dictionary, but there is little difference between the two studies. The difference in Tono's (2001) study is represented by the evidence that guidewords as help devices have more effective roles in helping learners find out the semantic information in a dictionary than menus do, which is not tested by the current study since it does not aim at comparing the effectiveness of the two kinds of help devices.

CONCLUSION

In conclusion, the findings of the study showed the participants' positive perceptions in dictionary use including their awareness of the importance of its use, their obstacles and difficulties regarding the use of some dictionaries, their preference for various kinds of effective dictionaries and their interests and willingness in using dictionaries for looking up the meaning of words in English as L2. Moreover, it seems that the menu system (as one kind of help device) has been proven to be an effective tool for learners to access the meaning of words. The study has proven the effectiveness of such dictionary help devices through the comparative analysis between the final percentages of the scores achieved in the two tests: the first test was provided with help devices (menus), and the second one was not supported with such devices. Finally, it should be admitted that the study has only been concerned with these two important aspects in dictionary use. It is hoped that the study has proved clearly that more and further scientific and analytical research in dictionary use will offer more significant contributions to better understanding of the effectiveness of dictionary use in deciphering the most appropriate meaning of a word and other semantic features in second language and foreign language contexts.

It is of utmost importance to consider the occurrence of words with the respective meaning in written and spoken corpora so that they can be appropriately used. Although words are suggested to be listed according to their frequency and occurrence in certain corpora, care should be taken not to mix up different features of words. Some words may be used more frequently as concrete nouns, for example, than in the abstract forms. This is also true for other parts of speech. Therefore, it is necessary to highlight the 'outstanding' entries (creating signposts) to draw the users' attention to the correct application.

It might be worthwhile to include the collocation characteristics of multi-sense words in the definition so that the users can be made aware, where they can apply the right meaning with the right collocates.

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An Acoustic Description of Diphthongs in Two Varieties of Acehnese

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ABSTRACT

This paper complements current descriptions of Acehnese pronunciation by not only comparing two varieties of Acehnese but also by carrying out an acoustic analysis of the diphthongs in these varieties. Given that there is a dearth of empirical research on pronunciation differences between the standard variety of Acehnese spoken in Aceh and other varieties of Acehnese, this paper examines the acoustic features of oral diphthongs based on Asyik's (1987) inventory of oral diphthongs. The data comprised diphthongs produced by ten female speakers of the North Aceh dialect (which is considered the standard form of Acehnese) and ten female speakers from Kampung Aceh in Kedah, Malaysia. Acehnese is still spoken in Kampung Aceh by descendants of Acehnese who settled in the area in the late 18th century. Based on the measurements of the Rate of Change of the first and second formants of the target diphthongs and an examination of the onset and offset positions of these diphthongs in the vowel space, it was found that there were fewer diphthongs in the Kampung Aceh variety compared to that of the North Aceh. A possible reason for this is the influence of the Kedah Malay dialect and Standard Malay. The diphthongs produced by the Acehnese speakers also displayed some differences from the ones described by Asyik (1987).

Keywords: Acehnese, oral diphthongs, acoustic, rate of change, North Aceh, Kampung Aceh

INTRODUCTION

Acehnese is one of the local languages spoken in the Province of Aceh in Indonesia. Besides Acehnese, there are eight other distinct local languages spoken in Aceh (Wildan *et al.*, 1999), but Acehnese has

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the most number of speakers (Asyik, 1987; Hanoum *et al.*, 1986). Acehnese itself is divided into four main dialects, namely the Greater Aceh, Pidie, North Aceh and West Aceh dialects (Asyik, 1987). The North Aceh dialect is considered as the standard form of Acehnese by scholars (e.g. Asyik, 1987; Durie, 1985; Hanafiah & Makam, 1984; Sulaiman *et al.*, 1977; Sulaiman *et al.*, 1983) due to its consistent language structure and large number of speakers. This dialect is considered as "phonologically homogeneous" compared to the other Acehnese dialects (Asyik, 1987, p. 6).

Acehnese is also spoken in some parts of Malaysia by Acehnese descendants, such as in Kedah in the northwest of Peninsular Malaysia (Asmah, 1992; Durie, 1985; Daud & Durie, 2002). One community that is still dominated by Acehnese descendants is the one in Kampung Aceh in Kedah (Azrul, 2012a; Esham, 1998). Their ancestors arrived in this area around the late 18th century because of trade and political turmoil in Aceh due to Dutch occupation of the region (Azrul, 2012b; Esham, 1998; Panyot Ceulot, 2007).

Acehnese is still widely spoken among the Acehnese descendants in Kampung Aceh (Azrul, 2012c). In 2008, a demographic survey conducted by the authors on the residents of this village revealed that 64% of the 104 residents of Acehnese descent still speak Acehnese as their dominant home language, while 19% use it together with the Kedah Malay dialect. However, the passage of time and contact with the Kedah Malay dialect, Standard Malay and other local languages are likely to have influenced the variety of Acehnese used in Kampung Aceh (henceforth, KpA). One of the observable differences lies in the pronunciation features of the Acehnese used in KpA. However, to date, there is a lack of empirical research on pronunciation differences between the standard variety of Acehnese spoken in Aceh (henceforth, Ach) and other varieties of Acehnese. Part of this research gap may be due to the fact that almost all descriptions of Acehnese pronunciation are based on auditory descriptions. There are also hardly any acoustic studies on the sounds of Standard Malay and Malay dialects. Thus, there is a need to transform the research on Acehnese pronunciation through the use of instrumental analysis of its sounds and to also begin comparing phonological variation in the different varieties of Acehnese across geographical borders. To begin to address this research gap, this paper examines the acoustic features of two varieties of Acehnese, namely, the one spoken in Indonesia (Ach) and the one in Kedah, as represented by the community in Kampung Aceh (KpA). More specifically, the study described in this paper focuses on the Acehnese diphthongs produced by speakers in Ach and KpA. Diphthongs are of particular interest because while Standard Acehnese has many diphthongs (see next section), it is anticipated that the variety spoken in KpA may have fewer of these sounds due to a simplification of sounds and the influence of the local Malay dialect.

ACEHNESE PRONUNCIATION

Asyik (1987, pp. 17-18) describes Acehnese as having 12 oral diphthongs. His inventory of diphthongs is based on an impressionistic analysis of North Aceh speakers, and is divided into two sets, namely, diphthongs with a central offglide and those with a rising offglide (see Table 1). Most textbooks and dictionaries on Acehnese employ Asyik's (1987) vowel and consonant inventory (e.g. Daud & Durie, 2002; Hanafiah & Adam, 2000; Wildan *et al.*, 1999; Wildan, 2002), although there are other descriptions of Acehnese sounds available (e.g. Durie, 1985; Hanafiah & Makam, 1984; Sulaiman *et al.*, 1977). Unlike Asyik (1987), Sulaiman *et al.* (1977, pp. v-vi) and Sulaiman *et al.* (1983, p. 8) describe Acehnese as having only nine oral diphthongs (/ai/, /ɛə/, /iə/, /ɯə/, /oi/, /uə/, /ui/, /əi/ and /ɔə/) although their description is also based on the North Aceh speakers. Durie (1985, p. 17), whose data were also based on North Aceh speakers, describes only five oral diphthongs, which are /iə/, /ɯə/, /uə/, /ɛə/ and /ɔə/, and completely ignores the rising diphthongs which can be found in Acehnese. Similar to Durie (1985), Al-Harbi (2003) also describes five oral diphthongs with data taken from Acehnese speakers from the Pidie dialect who were studying in Madina, Jeddah and Mecca at the time of the study.

TABLE 1
Acehnese oral diphthongs

Diphthongs	Examples
Centering Diphthongs	
/iə/	khie /khiə/ 'rancid', hiem /hiəm/ 'hint, lyrics'
/ɯə/	keue /kɯə/ 'front', jeuet /jɯət/ 'become, may, can'
/uə/	hue /huə/ 'pull', bruek /bruək/ 'coconut shell'
/ɛə/	ulèe /ulɛə/ 'head', lagèe /lagɛə/ 'as, like, such'
/ʌə/	dhöe /dhʌə/ 'clogged up', lagöe /lagʌə/ 'particle for surprise'
/ɔə/	troe /trɔə/ 'full stomach', tampoe /tampɔə/ 'mend, hold'
Rising Diphthongs	
/əi/	hei /həi/ 'to call'
/ui/	phui /phui/ 'lightweight', reului /rɯlui/ 'shady, cool'
/ʌi/	lagöina /lagʌina/ 'very beautiful'
oi/	dhôi /dhoi/ 'ash', cantôi /tʃantoi/ 'awkward'
/ɔi/	boi /bɔi/ 'nickname from the name Boihaqi', boinah /bɔinah/ 'property'
/ai/	sapai /sapai/ 'arm', bangai /baŋai/ 'stupid, foolish'

METHODOLOGY

Speakers

The speakers in this study comprised 20 female speakers with ten from each KpA and Ach. All the speakers had no reported speech or hearing impediments (see Pillai & Yusuf, 2012).

The Ach speakers were from Lhokseumawe, and were annotated as

Ach1, Ach2 and so forth, to Ach10. Their age ranged from 45-60 years, with a mean age of 54 years. The younger generations of Acehnese today are found to be progressively using more Bahasa Indonesia, particularly in urban areas like Banda Aceh (see Alamsyah *et al.*, 2011). Therefore, important criteria for the selection of these speakers were that although they are all fluent in Bahasa Indonesia, they speak the North Aceh dialect as their first language, and they use it at home with their spouses and children, and with community members in informal contexts.

The speakers from KpA in Kedah were annotated as KpA1, KpA2 and so forth, to KpA10. They were all from the 4th generation of Aceh descendants, and just like the Ach speakers, were aged between 45-60 years, with a mean age of 54 years. They have acquired Acehnese as their first language and speak it fluently, using it with family members and fellow Acehnese in the village. This group was selected based on the feedback obtained from the residents during our demographic survey to the village in 2008. From the informal interviews which focused on their use of Acehnese at home, 57 residents participated, in providing the information. It was found that the Acehnese residents from the fourth generation (aged between 41-60 years) had only learned Malay at the age of seven when they first started primary school. Therefore, they consider Acehnese as their mother tongue and it remains the language of the home.

Data and Instrumentation

To ensure that all of the oral diphthongs in Asyik's inventory were obtained from both sets of speakers, 12 words containing these vowels (see Appendix) were selected. In order to avoid the effects of adjoining sounds, the vowels were placed in words that were preceded and followed by stops and fricatives in CVC or CV position (King, 2006; Tsukada, 2008) as these manners of articulation have minimal effect on preceding vowels (King, 2006). In Acehnese, vowels can occur in both closed and open syllables. However, for /ɛə/ and /ɔə/ (see Durie, 1985, p. 21) as well as /əi/, /ui/, /ʌi/, /oi/ and /ai/ they only appear in open syllables in the North Aceh dialect. The target words were commonly used words and were chosen with reference to word samples provided in Asyik (1987), Durie (1985), Sulaiman *et al.* (1977), Wildan (2002) and dictionary entries (Hanafiah & Adam, 2000; Daud & Durie 2002).

Data were collected by eliciting the target words by using picture cards and questions (see Walters, 2006). For example, to obtain the word <u>bhôi</u> [bhoi] 'sponge cake' the speakers were shown a picture of a sponge cake and asked <u>Peu nan kuéh nyoe?</u> 'What is the name of this cake?' When they had provided the correct answer, they were asked to repeat the target word three times at a normal speaking rate, resulting in a total of 720 words containing the target diphthongs that were then acoustically examined.

They were not asked to read the target words in a series of sentences because Acehnese was essentially used in a spoken rather than a written form. Further, the focus was on obtaining more naturalistic speech production (see Ladefoged, 2003). The Ach speakers were recorded in a soundproof room in Universitas Syiah Kuala, Banda Aceh, while the KpA speakers were recorded in a quiet room in Kampung Aceh. Both sets of speakers were recorded using a Marantz PMD661 Solid State Sound Recorder with Audio-Technica ATM73 head worn microphones. The recordings were sampled at 44,100 Hz.

ANALYSIS

Data were segmented, annotated and measured using Praat version 4.6.12 (Boersma & Weenink, 2007). The spectrographic display in Praat was set at the view range of 5500 Hz as this is the frequency range that is commonly adjusted for female speakers (Chen, 2008; Ladefoged, 2003). The formant values were automatically tracked by the Linear Predictive Coding (LPC) analysis overlaid on digital spectrograms. However, occasionally the LPC did not produce accurate readings, and in such cases, the formant frequencies were measured manually.

It can be assumed that the formants for diphthongs will not be stable as they are characterized by the changing of vowel quality from the onset to the offset of the vowel (Ladefoged, 2006). Therefore, to capture the change in vowel quality, Gay (1968) recommends measuring the Rate of Change (ROC) for the first formant by applying the following formula (Deterding, 2000):

F1end – F1onset/duration in seconds = ROC (Hz/s)

The ROC can be expected to have a negative value for a rising diphthong like /ai/ because as the diphthong moves from a lower to a higher vowel, F1 will decrease. The use of ROC as a method for examining diphthongs has been employed in other studies as well (see for e.g. Deterding, 2000; Lee & Lim, 2000; Salbrina, 2006; Tsukada, 2008). Similarly, Lee and Lim (2000) also recommend measuring the ROC for the second formant for the centering diphthongs as the F1 ROC is unlikely to reflect the fronting/retraction dimension. As Acehnese comprises both the rising and centering diphthongs, the ROC values were calculated for both F1 and F2. Whilst Deterding (2000) and Salbrina (2006) had measured the diphthongs at the onset and offset of the vowel, we measured the vowels at 20% and 80% into the diphthong to avoid the possible influence of neighbouring consonants (see Tsukada, 2008). Fig.1 shows an example of the annotations for the diphthong /uə/ in buet 'work', with the F1 and F2 onset and offset shown in Tiers 4 and 5 and the vowel duration shown in Tier 6, respectively.

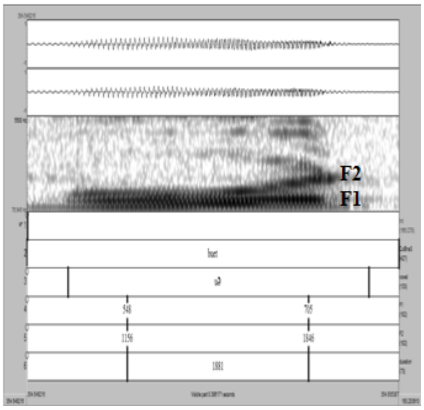

Fig.1: Spectrogram of the word 'buet' produced by Ach3

The average F1 and F2 values at the onset and offset of each diphthong were also plotted in a vowel chart to obtain a visual representation of their trajectories (see Man, 2007; King *et al.*, 2009; Mayr & Davies, 2011). In addition, independent samples *t*-tests were also carried out to compare the average ROCs of the F1 and F2 between the two sets of speakers.

RESULTS

Centering Diphthongs

The average F1 and F2 ROC values for the centering diphthongs produced by Ach and KpA are shown in Table 2.

Based on their average ROCs values, each centering diphthong is discussed in the following sections. In the figures which show the trajectories of the diphthongs in the vowel space, the two ends of the arrow represent the onset and offset of a diphthong.

i. The diphthong /iə/ in tiep

For /iə/, both the average F1 and F2 ROCs for the Ach speakers are bigger than for the KpA speakers, which suggest that Ach /iə/ was produced with greater diphthongal movement than KpA. This is supported by an independent samples t-test, which showed significant differences between Ach and KpA average F1 and F2 ROCs (F1: $t(58)=4.43$, $p<.0001$; F2: $t(58)=7.73$, $p<.0001$), indicating that this diphthong was produced differently by the two groups of speakers. Fig.2 shows spectrograms of tiep produced by Ach4 and KpA1, where the arrow illustrates the steady state of the vowel produced by KpA1 compared to the downward movement of F2 for Ach4. The trajectory of /iə/ by both speakers in Fig.3 also implies that KpA produced this vowel as a long monophthong, auditory discerned as /i:/.

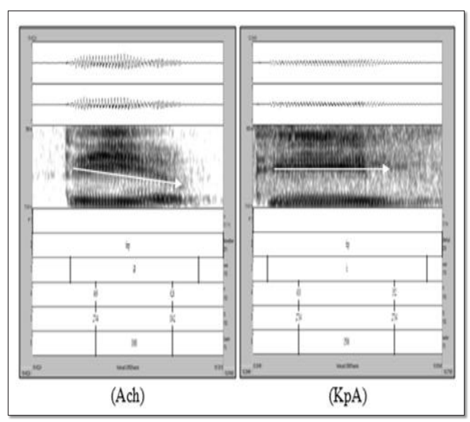

Fig.2: Spectrograms of the word 'tiep' produced by Ach4 and KpA1

TABLE 2
Average F1 and F2 ROC values for centering diphthongs

Target Word	Diphthong	Ach Informants		KpA Informants	
		F1 ROC (Hz/sec)	F2 ROC (Hz/sec)	F1 ROC (Hz/sec)	F2 ROC (Hz/sec)
tiep	/iə/	483 (577)	-6456 (3126)	-21 (237)	-1290 (2653)
beuet	/ɯə/	689 (698)	3493 (2053)	-223 (221)	2358 (1398)
buet	/uə/	882 (705)	4123 (1791)	113 (190)	4639 (3177)
kèe	/ɛə/	131 (450)	-616 (786)	25 (230)	-19 (57)
dhöe	/ʌə/	-1026 (537)	-2330 (1720)	-598 (281)	-1047 (480)
toe	/ɔə/	-690 (802)	-1001 (1124)	-637 (382)	-884 (857)

*Standard deviations in parentheses

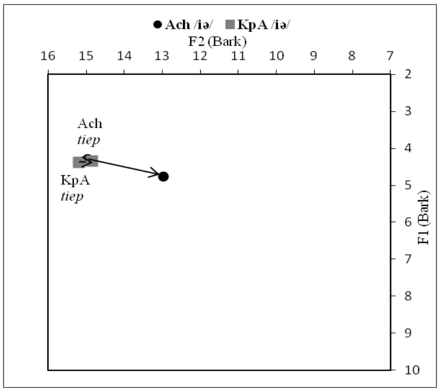

Fig.3: Trajectory of the diphthong in '<u>tiep</u>' by Ach and KpA speakers

ii. /ɯə/ in <u>beuet</u>

The sound /ɯə/ in <u>beuet</u> was produced slightly more diphthongal by Ach compared to KpA as Ach average F1 and F2 ROCs are slightly larger than KpA. A significant difference was found between average F1 ROCs ($t(58)=6.47$ $p<.0001$) as shown in Fig.4, where the onset of /ɯə/ by Ach is more back compared to KpA. There was, however, no significant difference in the average F2 ROCs from both the informants (F2: $t(58)=2.93$, $p=0.002$). Furthermore, the trajectory of /ɯə/ in KpA approximates /ɨ/ which suggests that it may be produced as a long /ɨː/.

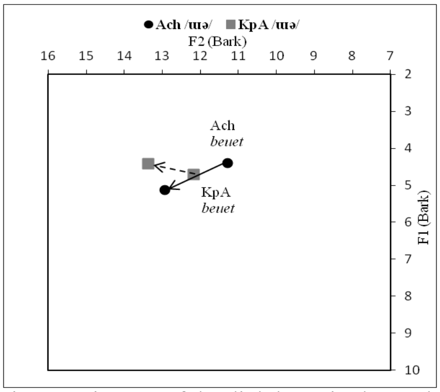

Fig.4: Trajectory of the diphthong in '<u>beuet</u>' by Ach and KpA speakers

iii. /uə/ in <u>buet</u>

The average F1 and F2 ROCs from Ach /uə/ in <u>buet</u> are also bigger than KpA, suggesting that Ach /uə/ was produced with a more diphthongal movement than KpA. A significant difference between the average F1 ROCs was found ($t(58)=6.05$, $p<.0001$). Fig.5 also shows that the onset of Ach /uə/ is slightly more back compared to KpA, but no significant difference was found between average F2 ROCs ($t(58)=1.17$, $p=0.123$).

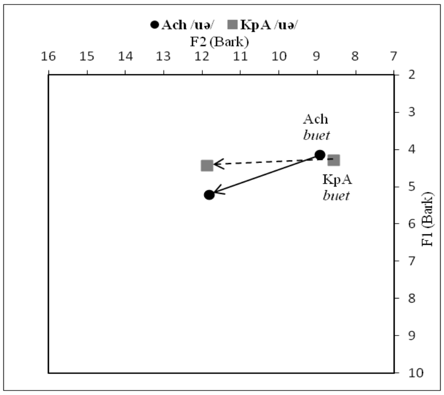

Fig.5: Trajectory of the diphthong in '<u>buet</u>' by Ach and KpA Speakers

iv. /ɛə/ in <u>kèe</u>

Despite the fact that the average F1 and F2 ROCs for Ach show a little more diphthongal movement than the KpA /ɛə/ in <u>kèe</u>, no significant differences were found in the average F1 and F2 ROCs between the informants (F1: $t(58)=1.07$, $p=0.145$; F2: $t(58)=3.51$, $p=0.0004$). In addition, the trajectory of /ɛə/ in Fig.6 also illustrates very little diphthongal movement by the Ach speakers, while no movement at all is seen for the KpA speakers. This suggests that /ɛə/ was produced as a long monophthong /ɛː/ by both the informants.

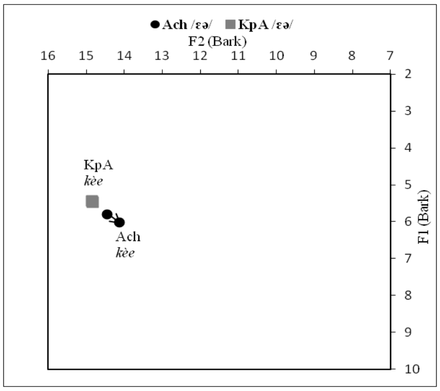

Fig.6: Trajectory of the diphthong in ‘<u>kèe</u>’ by Ach and KpA speakers

v. /ʌə/ in <u>dhöe</u>

The larger average F1 and F2 ROCs for Ach /ʌə/ in <u>dhöe</u> show that it was produced with more movement compared to KpA. Significant differences were also found between the average F1 and F2 ROCs of both sets of informants (F1: $t(58)=4.41$, $p<.0001$; F2: $t(58)=4.57$, $p<.0001$), suggesting that /ʌə/ was produced differently by the two sets of speakers. The negative values for the average F2 ROCs for both informants show rising trajectories as illustrated in Fig.7. For KpA, it shifts towards a high trajectory that suggests a sound akin to /ɔo/.

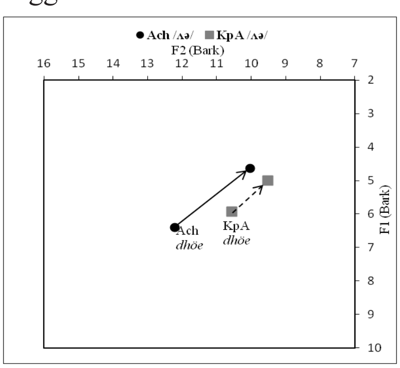

Fig.7: Trajectory of the diphthong in ‘<u>dhöe</u>’ by the Ach and KpA speakers

vi. /ɔə/ in <u>toe</u>

The slightly larger average F1 and F2 ROCs from Ach for /ɔə/ in <u>toe</u> indicate that it was produced with a more diphthongal movement compared to KpA. However, no significant differences were found between the average F2 ROCs of KpA and Ach (F1: $t(58)=0.51$, $p=0.306$; F2: $t(58)=0.6$, $p=0.275$). Moreover, the negative values for the average F2 ROCs for both sets of speakers show that the trajectories are moving towards the back of the vowel space, as illustrated in Fig.8. The Ach diphthong is moving towards a high back position approximating /u/, suggesting that it was realised closer to /ɔu/, whereas for the KpA, it is moving towards /o/, sounding similar to /ɔo/.

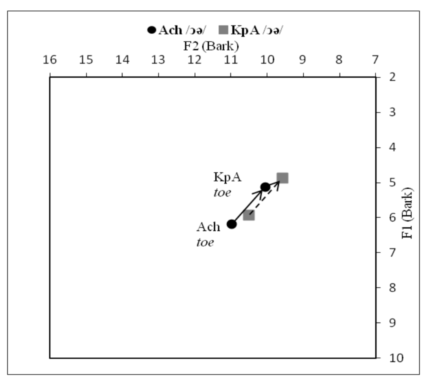

Fig.8: Trajectory of the diphthong in ‘<u>toe</u>’ by the Ach and KpA speakers

Auditorily, it appeared that the KpA informants produced the diphthong in both <u>dhöe</u> and <u>toe</u> as /ɔo/. Nonetheless, independent samples t-tests showed no significant differences (F1: $t(58)=0.45$, $p=0.327$; F2: $t(58)=0.73$, $p=0.234$), suggesting that the diphthong in both words were produced similarly.

Rising Diphthongs

The average F1 and F2 ROC values for the rising diphthongs produced by Ach and KpA are shown in Table 3.

i. /ui/ in bui

For /ui/ in bui, the average F1 ROC for the KpA speakers is bigger, suggesting that it was produced with more diphthongal movement than Ach. However, no significant differences were found in the average F1 and F2 ROCs between both sets of speakers (F1: t(58)=1.18, p=0.121; F2: t(58)=0.31, p=0.379). This is apparent in Fig.9 which shows a similar trajectory for the diphthong produced by both Ach and KpA speakers.

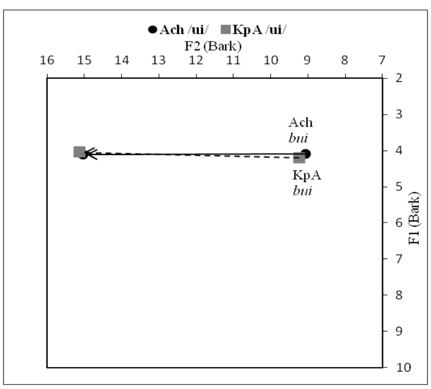

Fig.9: Trajectory of the diphthong in 'bui' by the Ach and KpA speakers

ii. /əi/ in hei

A larger average F1 ROC for /əi/ in hei by the Ach speakers indicates that it was produced with a greater diphthongal movement compared to KpA. Significant differences were found between the average ROCs for F1 and F2 (F1: t(55)=7.22, p<.0001; F2: t(55)=5.87, p<.0001). This indicates that it was produced differently by both informants. The movement of /əi/ by Ach and KpA can be seen in Fig.10. The onset of the diphthong for the KpA speakers is more back approximating /o/ suggesting a realization closer to /oi/.

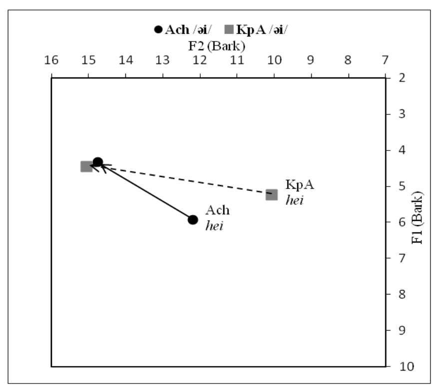

Fig.10: Trajectory of the diphthong in 'hei' by the Ach and KpA speakers

TABLE 3
Average F1 and F2 ROC values for rising diphthongs

Target Word	Diphthong	Ach Informants		KpA Informants	
		F1 ROC (Hz/sec)	F2 ROC (Hz/sec)	F1 ROC (Hz/sec)	F2 ROC (Hz/sec)
bui	/ui/	6 (407)	6891(2406)	-82 (159)	7213 (1580)
hei	/əi/	-953 (476)	4360 (1207)	-399 (321)	6578 (2574)
bhôi	/oi/	-10 (363)	5810 (2107)	-210 (158)	6685 (1360)
lagöina	/ʌi/	-1562 (848)	7373 (2044)	-774 (332)	6711 (2527)
poih	/ɔi/	-1302 (1217)	5188 (3276)	-369 (595)	8159 (3348)
jai	/ai/	-1643 (927)	2985 (924)	-1607 (471)	2649 (871)

*Standard deviations in parentheses

iii. /oi/ in <u>bhôi</u>

The smaller average F1 ROC of /oi/ in <u>bhôi</u> by the Ach indicates that it was produced with a lesser movement compared to KpA. However, no significant differences were found between the average F1 and F2 ROCs of Ach and KpA (F1: t(58)=3.09, p=0.002; F2: t(58)=1.28, p=0.103). This can be seen in the similar trajectories of this diphthong by both the informants in Fig.11.

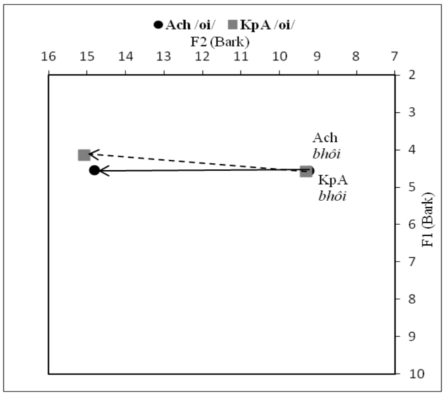

Fig.11: Trajectory of the diphthong in '<u>bhôi</u>' by the Ach and KpA speakers

Since auditorily, <u>hei</u> was pronounced closer to <u>hôi</u> by the KpA speakers, the independent samples t-tests were conducted to compare the average F1 and F2 ROCs of /oi/ in <u>hôi</u> and <u>bhôi</u> by this set of speakers. The results showed no significant differences (F1: t(58)=2.68, p=0.005; F2: t(58)=0.4, p=0.345).

iv. /ʌi/ in <u>lagöina</u>

Based on the average F1 ROC value of Ach /ʌi/ in <u>lagöina</u>, it was produced with a greater diphthongal movement compared to KpA. A significant difference was found between the average F1 ROCs (t(58)=5.78, p<.0001), but not between the average F2 ROCs (t(58)=1.82, p=0.037). This is also reflected in their trajectories in Fig.12, which also show that KpA /ʌi/ starts at a more back position approximating /ɔ/, and ends at a position close to /e/, suggesting a production of a diphthong closer to /ɔe/.

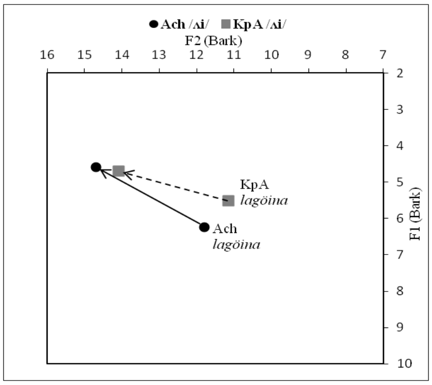

Fig.12: Trajectory of the diphthong in '<u>lagöina</u>' by the Ach and KpA speakers

v. /ɔi/ in <u>poih</u>

Ach /ɔi/ in <u>poih</u> has larger average F1 and F2 ROCs as compared to KpA, suggesting that Ach /ɔi/ was produced with more diphthongal movement. However, no significant differences were found between the average F1 and F2 ROCs (F1: t(58)= 3.84, p=0.0002; F2: t(58)=3.04, p=0.002). Fig.13 further illustrates that the offset of Ach /ɔi/ was produced closer to /ɔə/ as its trajectory moves towards the centre of the vowel space instead of to the front position. The KpA /ɔi/ is also seen to be moving from the low back position towards the centre of the vowel space, indicating a realization closer to /oe/.

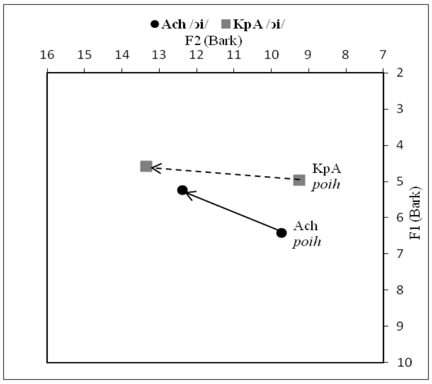

Fig.13: Trajectory of the diphthong in ‘poih’ by the Ach and KpA speakers

vi. /ai/ in jai

No significant differences were found between the average F1 and F2 ROCs for Ach and KpA (F1: t(58)=0.03, p=0.488; F2: t(58)=1.14, p=0.130). Both sets of speakers appeared to produce the diphthong in the word jai similarly. This can be seen in the trajectory of the diphthong produced by both group of speakers in Fig.14.

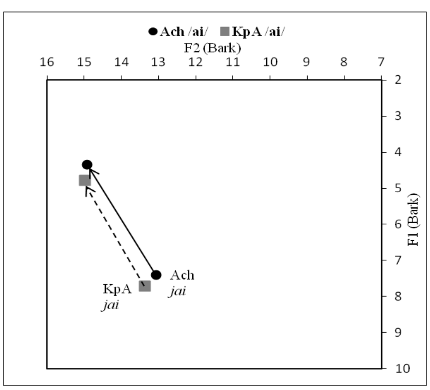

Fig.14: Trajectory of the diphthong in jai by the Ach and KpA speakers

DISCUSSION

Based on Asyik’s inventory of 12 Acehnese diphthongs, it appeared that not all were produced as expected by the Ach speakers. These included the possible monophthongisation of /ɛə/, and the diphthongs /ʌə/ and /ɔə/ moving to high back positions rather than to the centre of the vowel space. More changes appeared in the vowels produced by the KpA speakers. Based on the vowels produced by the KpA speakers, only three diphthongs seemed to be maintained, which were /ui/, /oi/ and /ai/. Five appeared to be realized differently than expected based on Asyik’s inventory and dictionary entries. The diphthongs in the words dhöe and toe were realized as /ɔo/, whilst the one in the word hei was realized as /oi/. The diphthong in the word lagöina was realized as /ɔe/ and the one in poih as /oe/. Another four diphthongs in Asyik’s inventory appeared to be produced as long monophthongs of the onset segment. These were /iə/, which was realized as /iː/; /ɯə/ as /ɨː/; /uə/ as /uː/; and /ɛə/ which was produced closer to as /ɛː/.

There is a possibility that the KpA speakers have been influenced by the local Kedah dialect and Standard Malay. There are four diphthongs in the Kedah dialect, which are /ai/, /au/, /oi/ and /ui/ (Asmah, 1977, 1993; Ismail *et al.*, 2002):

1. /ai/ such as in sigai (to hit on the head)
2. /au/ such as in bicau (noisy, clamorous)
3. /oi/ such as in boroi (pot-bellied, having a big stomach)
4. /ui/ such as in lebui (very ripe)

(Ismail *et al.*, 2002, pp. 52-292)

The first three diphthongs are also used in the Standard Malay (Asmah, 1977, 1993; Teoh, 1994), as in the following:

1. /ai/ such as in pakai (to wear)
2. /au/ such as in kerbau (buffalo)
3. oi/ such as in sepoi (blowing softly)

(Teoh, 1994, pp. 23-25)

This may explain the uses of /ui/, /oi/ and /ai/ by the KpA speakers which are still maintained as these three diphthongs are also present in the Kedah dialect and Standard Malay. Moreover, the absence of the centering diphthongs in both the Kedah dialect and Standard Malay might also explain why the KpA speakers did not produce these diphthongs. The Ach speakers in this study also produced some of the centering diphthongs differently, such as the monophthongisation of /ɛə/ and the movement of diphthongs /ʌə/ and /ɔə/ to high back positions, and this may be due to the influence from Bahasa Indonesia. Similar to Standard Malay, Bahasa Indonesia contains three diphthongs, which are /au/, /ai/ and /oi/ (Basuki, 2000; Pusat Pembinaan dan Pengembangan Bahasa, 1993). Some examples are such as in aula (hall), pandai (smart) and amboi (expression of surprise) (Pusat Pembinaan dan Pengembangan Bahasa, 1993, p. 3). As Bahasa Indonesia is the national language that is used in all official domains, Acehnese is also likely to be influenced by it.

CONCLUSION

This paper has extended upon current studies of Acehnese pronunciation by not only comparing the two varieties of Acehnese but also by carrying out an acoustic analysis of the diphthongs in these varieties, and thus, complementing the current auditory descriptions of Acehnese sounds. The study has shown that after over a century of being resettled in Peninsular Malaysia, the continuous contact with the Kedah dialect and Standard Malay may have had an effect on the variety of Acehnese spoken in KpA. At the same time, it also appeared that there was a trend with the centering diphthongs being produced differently by both sets of speakers. One of the implications of this study is that the acoustic analysis of the diphthongs indicates that there have been sound shifts in both varieties of Acehnese. For example, diphthongs becoming monophthongs or shifting vowel positions such as in the case of the centering diphthongs. Another implication is that there appears to be a will to preserve the Acehnese language in KpA despite it being a minority language in Malaysia (see Yusuf *et al.*, 2013). While the ROC measurements suggested some changes in the production of Acehnese diphthongs by the Ach and KpA speakers, future research is necessary to examine the use of diphthongs in a much bigger sample of words and speakers, as well as in different speaking contexts. The influences of the Kedah dialect and Standard Malay on the Acehnese variety spoken in KpA, and Bahasa Indonesia on Ach also need to be pursued.

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APPENDIX

THE TARGET WORDS USED TO ELICIT THE VOWELS

Target Word	Diphthong	Gloss
tiep	/iə/	every, each
beuet	/ɯə/	study, learn
buet	/uə/	work, job; action
kèe	/ɛə/	I, me, mine (informal, impolite form)
dhöe	/ʌə/	clogged up
toe	/ɔə/	near
bui	/ui/	pig
hei	/əi/	to call
bhôi	/oi/	sponge cake
lagöina	/ʌi/	very
poih	/ɔi/	mail, post
jai	/ai/	many, much

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Language Choice in the Malaysia-Thailand Border: A Domain-based Analysis

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ABSTRACT

This paper aims to identify the *lingua franca* at the border of Malaysia-Thailand via the domain concept introduced by Fishman (1972). This concept proposes several domains such as family, business, neighbourhood, friendship, work and religion, which can be used as the basis for studies on language choice in multilingual communities such as the Malaysia-Thailand community. This study focuses on business, family and tourism domains because the Malaysia-Thailand border, i.e. Rantau Panjang and Golok are popular shopping destinations. Data for the research were collected through questionnaires distributed to respondents in the Malaysia-Thailand border. Findings of the research show that respondents from Malaysia use different languages when they communicate with those from Thailand. The respondents in the 20-40 age range are more inclined to choose Kelantanese Malay dialect, Thai language or Chinese. However, older respondents (above 40 years) choose only Kelantanese Malay dialect. These results show that language choice at the Malaysia-Thailand border is influenced by the age of the respondents. The findings also show that respondents from Malaysia and Thailand are more inclined to choose Kelantanese Malay dialect in family domain. This shows that Kelantanese Malay dialect functions as the *lingua franca* at the Malaysia-Thailand border as opposed to Thai language. In other words, the Thai respondents have assimilated with the Malay community at the Malaysia-Thailand border.

Keywords: Lingua franca, Malaysia-Thailand, border, domain, language choice

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INTRODUCTION

Language choice occurs when there is more than one language or different languages are being used in a community with members of various backgrounds, native languages, cultures and ways of life (Fishman, 1972). Members of the community will choose a language as the *lingua franca* between them in their daily life (Fishman, 1972; Holmes, 2001; Asmah, 2006; Mohammed Azlan, 2010).

Generally, a study on language choice has to consider the languages used in a multilingual society (Chambers, 2002; Borbely, 2005). One language will be chosen as the *lingua franca* in such communities and this is witnessed at the Malaysia-Thailand border communities. In specific, this paper seeks to determine the dominant language or the *lingua franca* at the Malaysia-Thailand border and the social variables influencing the choice. Towards that end, this paper will apply the concept *who speaks what language to whom and when* introduced by Fishman (1972). Fishman notes that studies on language choice should take into consideration the languages used in a community with speakers of various native languages. This is in line with the aim of this paper that seeks to analyze the language choices of communities at the Malaysia-Thailand border, who are made up of different races and use various languages by focusing on three domains, namely, business, family and tourism domains.

Generally, this paper is of exploratory nature as it seeks to explore information on language choice at the border and across the border. The exploratory concept is appropriate in the linguistic field as it now focuses on research that has transformative and innovative features. In this context, transformation refers to changes and innovation relates to new and current elements. The combination of social variables with language usage points to interdisciplinary nature of this research – which is one of the elements of transformation.

SIGNIFICANCE OF THE STUDY

The Malaysia-Thailand border is an area that connects communities from two countries and members from these communities interact with each other on a daily basis. In such a situation, a language has to be chosen in order for them to communicate with each other and the language chosen must be a language that is understood and widely used by all (Asmah, 2003, 2004b; Mohammed Azlan, 2010).

Based on that premise, this paper seeks to identify the dominant language used at the Malaysia-Thailand border. Fishman (1972), Ervin-Tripps (1972) and Asmah (2004a) state that language choice is the norm in a multilingual community. Therefore, each individual from Malaysia or Thailand and from different backgrounds will choose a language or languages in order for them to communicate with other.

THE CONCEPT OF DOMAIN

The concept of domain, as introduced by Fishman (1972, pp. 435-453) and in relation to language choice phenomenon that occurs in multilingual societies and his explanation, concentrates on the relationship between the linguistics aspects and social categories (Asmah, 2004a). He notes that domain refers to the social categories that are typically controlled by a set of conventional actions. He explains the connection as:

> *...regardless of their number, in terms of institutional contexts and their congruent behavioral co-occurrences. They attempt to summate the major clusters of interaction that occur in clusters of multilingual setting and involving clusters of interlocuters. Domains enable us to understand that language choice and topic, appropriate though they may be for analyses of individual behavior at the level of face-to-face verbal encounters, are, as we suggested above, related to widespread socio-cultural norms and expectations.*
>
> *(Fishman, 1972, p. 442)*

Based on the aforementioned concept, topic, role and place, along with the language chosen, are among the factors contributing to the formation of domain. For example, if a mother talks with her child on issues regarding family matters (topic) at home (background), the domain identified will be family domain.

According to Fishman (1972), there are various factors contributing to building the concept of domain. Asmah (1991a, 1991, 2004a) also asserts that some of the factors that assist in building a domain are environment, types of occupation, food, cultural and social systems, arts, customs, religion, education and gender. Based on the different factors that make up a domain, the total number of domains in each community would therefore vary. For example, Schmidt-Rohr (in Gumperz & Hymes, 1972) studied German speakers before World War II and identified nine domains, which included family, playing field, school, church, arts, newspaper, military, court and government administration. Fasold (1984), on the other hand, identified eight domains and these were family, friendship, neighbourhood, business, school, occupation, government and religion. It seems that family domain is a typical domain. This study concentrates on business, family and tourism domains as the research site chosen (Malaysia-Thailand border) is a popular tourists destination for shopping.

RESEARCH LOCATION

Four towns were chosen for this study on language choice at the Malaysia-Thailand border. The towns chosen are Tumpat (Pengkalan Kubur) and Pasir Mas (Rantau Panjang) on the Malaysian side and Golok and Tabai represent the Thailand border towns.

RESEARCH METHOD

This research is at its initial stage and we have concluded a pilot study involving 30 respondents at the Malaysia-Thailand border. The data on language of the respondents were gathered from the questionnaires distributed. The questionnaire is divided into two; Sections A aims to attain the respondents' social and background information by using questions on age, race, gender, occupation, level of education and the respondent's first language. Section B aims to obtain information on the language choice of the respondents; for example Malay language, Thai language, English, Chinese, Tamil, *bahasa rojak* or the Kelantanese dialect. *Bahasa rojak* in this case refers to a mixed language where the participants in the language situation are able to communicate in two or more languages (Asmah, 2007; Choi & Chong, 2007). From our observations in this study, *bahasa rojak* used by the respondents is a mixture of the Kelantanese dialect and Thai language. Therefore, the list of languages reflects the various language choices that the respondents could choose as their *lingua franca* at the Malaysia-Thailand border (refer to Appendix A – Questionnaire).

We prepared two sets of questionnaires for the Malaysian and Thai respondents. Each item in the questionnaire is categorized according to domain, language choice and country. As this study focuses on business, tourism and family domains, the questions on language choice focused on situations on buying-selling, visiting and matters pertaining to family.

The concept of domain applied in this study refers to *who speaks what language to whom and when*, as proposed by Fishman (1972). *Who speaks* refers to the sellers or vendors at the Malaysia-Thailand border who choose a language (*what language*) when they speak to anyone (*to whom*) and the setting or context of the conversation such as at the business premise or at home (*when*). Holmes (2001) states that an individual will choose a language as the *lingua franca* in a multilingual community. The choices made are influenced by social factors such as with whom one speaks to, the social contact, function and topic of conversation. In essence, the different choices of language reflect that different languages are used in different situations such as occupation, location, time and topic. In addition, there are also language choices that represent different social classes (economic, education, race) in the same language community (Ervin-Tripp, 1972; Mohammed Azlan Mis, 2011). Therefore, language choice exists when various languages are available in the communication repertoire of a community. This entails that a speaker in a community has to choose the appropriate language based on the topic, situation and interlocutor.

FINDINGS AND DISCUSSION

The tables below exhibit the language choices of the respondents at the Malaysia-Thailand border in family, tourism and business domains.

Business Domain

In the business domain, the respondents choose several languages for communication purposes. The findings for the respondents from Malaysia and Thailand will be presented separately.

Malaysian Respondents

The table 1 shows the percentages of language choice by the Malaysian respondents in the business domain.

In the business domain, the Malaysian respondents chose five languages for communication purposes. The findings below indicate that the total number of language choices in the business domain:

a. 2 (6.7%) chose Malay language.
b. 3 (10%) chose Thai language.
c. 5 (16.7%) chose Chinese language.
d. 8 (26.7%) chose *bahasa rojak*.
e. 12 (40%) chose the Kelantanese dialect.

In the business domain, the Malaysian respondents chose the Kelantanese dialect as the main language choice, that is 12 (40%) as compared to other languages. This indicates that the Kelantanese dialect has a commercial value among those who conduct their businesses at the Malaysia-Thailand border. In fact, the Kelantanese dialect is the most common choice as it makes business transactions easier.

Thai Respondents

Table 2 shows the percentage of language choice by the Thai respondents in the business domain.

In the business domain, the Thai respondents chose three languages for communication purposes, namely:

a. 15 (50%) chose Thai language.
b. 7 (23.3%) chose *bahasa rojak*.
c. 8 (26.7%) chose tje Kelantanese dialect.

Compared to the Malaysian respondents, the Thai respondents are more inclined to choose Thai language in their business transactions. This shows that the business traders at the Malaysia-Thailand border are competent in at least two languages.

TABLE 1
Malaysian Respondents for Business Domain

Business Domain	Language/dialect							Overall Total
	Malay	Thai	English	Chinese	Tamil	*Bahasa Rojak*	Kelantanese	
Total	2	3	0	5	0	8	12	30
Percentage (%)	6.7	10	0	16.7	0	26.7	40	100

TABLE 2
Thai Respondents in the Business Domain

Business Domain	Language/dialect							Overall Total
	Malay	Thai	English	Chinese	Tamil	*Bahasa Rojak*	Kelantanese	
Total	0	15	0	0	0	7	8	30
Percentage (%)	0	50	0	0	0	23.3	26.7	100

Based on the informal interviews with the traders at Rantau Panjang, the authors were informed that the traders understand and are able to speak basic Thai. It is therefore not surprising that Thai language is the preferred language in the business domain.

Tourism Domain

The findings on the language choice of the Malaysian and Thai respondents in the tourism domain will be elaborated in the next section.

Malaysian Respondents

Table 3 below shows the percentage of language choice by the Malaysian respondents in the tourism domain.

In the tourism domain, the findings indicate that the Malaysian respondents chose five languages, namely:

a. 3 (10%) chose Malay language.

b. 5 (16.7%) chose Thai language.

c. 5 (16.7%) chose Chinese language.

d. 8 (26.7%) chose *bahasa rojak*.

e. 9 (30%) chose the Kelantan dialect.

In the tourism domain, the main language chosen by the Malaysian respondents is the Kelantanese dialect. This is similar with the findings in the business domain and this indicates that the Kelantanese dialect is the *lingua franca* at the Malaysia-Thailand border. It is also interesting to note that *bahasa rojak* records a high percentage of usage among the respondents for business transactions and tourism. *Bahasa rojak*, which is a mixture of the Kelantanese dialect and Thai language, is widely used at the Malaysia-Thailand border because not all of the traders are able to speak Thai competently, especially those who are 40 years and older. Based on the informal interviews, only speakers who are in the 18-20 years are able to speak fluent Thai

TABLE 3
Malaysian Respondents in the Tourism Domain

Tourism Domain	Language/dialect							Overall Total
	Malay	Thai	English	Chinese	Tamil	*Bahasa Rojak*	Kelantanese	
Total	3	5	0	5	0	8	9	30
Percentage (%)	10	16.7	0	16.7	0	26.7	30	100

TABLE 4
Thai Respondents in the Tourism Domain

Tourism Domain	Language/dialect							Overall Total
	Malay	Thai	English	Chinese	Tamil	*Bahasa Rojak*	Kelantanese	
Total	0	10	0	0	0	10	10	30
Percentage (%)	0	33.33	0	0	0	33.33	33.33	100

as they frequently ply the border between Malaysia and Thailand.

Thai Respondents

Table 4 shows the percentage of language choice of the Thai respondents in the tourism domain.

In the tourism domain, the Thai respondents chose three languages and the three languages are:

a. 10 (33.33%) chose Thai language.

b. 10(33.33%) chose bahasa rojak.

c. 10 (33.33%) chose the Kelantanese dialect.

It is interesting to note that an equal number of the Thai respondents selected Thai language or *bahasa rojak* or the Kelantanese dialect as their language choice. It can be inferred that the Kelantanese dialect and *bahasa rojak* are competing for a position with the Thai language. However, the situation is reversed with the Malaysian respondents who are more inclined to choose the Kelantanese dialect or *bahasa rojak* dialect as compared to other languages in their repertoire. The findings also show that the Thai respondents have lesser number of language choice compared to the Malaysian respondents who have 5 (language choices).

Family Domain

The last domain presented in this study is the family domain. The family domain denotes whatever aspects or activities conducted with family members.

Malaysian Respondents

Table 5 below presents the percentage of language choice of the Malaysian respondents in the family domain.

In the family domain, the Malaysian respondents chose four languages for communication purposes, as follows:

TABLE 5
Malaysian Respondents in the Family Domain

Family Domain	Language/ dialect							Overall Total
	Malay	Thai	English	Chinese	Tamil	*Bahasa Rojak*	Kelantanese	
Total	0	6	0	3	0	9	12	13
Percentage (%)	0	23.07	0	7.69	0	30.77	38.47	100

TABLE 6
Thai Respondents in the Family Domain

Family Domain	Language/dialect							Overall Total
	Malay	Thai	English	Chinese	Tamil	*Bahasa Rojak*	Kelantanese	
Total	0	0	0	0	0	15	15	30
Percentage (%)	0	0	0	0	0	50	50	100

a. 6 (23.07%) chose Thai language.

b. 3 (7.69%) chose Chinese language.

c. 9 (30.77%) chose *bahasa rojak*.

d. 12 (38.47%) chose the Kelantan dialect.

In the family domain, 38.47% of the Malaysian respondents chose the Kelantanese dialect as their lingua franca. This shows that the Kelantanese dialect is the preferred language at home. It is also interesting that *bahasa rojak* recorded a high percentage of usage at home, recording around 23.07%. This result also indicates that majority of the Malaysian respodents at the Malaysia-Thailand border are bilingual.

Thai Respondents

Table 6 shows the percentage of language choice by the Thai respondents in the family domain.

In the family domain, the Thai respondents chose two languages for communication purposes and details are as follows:

a. 15 (50%) chose *bahasa rojak*.

b. 15 (50%) chose the Kelantanese dialect.

An equal number of the respondents chose *bahasa rojak* and the Kelantanese dialect in the family domain. This indicates that Thai language is not used at all by the Thai respondents in the family domain. It, therefore, implies that the Thai respondents in this study have assimilated with the community at the Malaysia-Thai border. The assimilation process can be attributed to the mixed marriages between the communities at the border. Hence, the choices of *bahasa rojak* and the Kelantanese dialects by the respondents.

SUMMARY OF THE FINDINGS

Table 7 shows the overall findings of language choice of the respondents at the Malaysia-Thailand border in all the three domains.

The respondents living in the Malaysia-Thailand border in this study have a strong tendency to choose the Kelantanese dialect as their *lingua franca*, while their second choice is *bahasa rojak,* followed by Thai language, Chinese language and finally the standard Malay. However, the respondents do not speak English and Tamil at all.

TABLE 7
The Overall Findings of Language Choice at the Malaysia-Thailand Border

Language Choice	Language/dialect							Overall Total
	Malay	Thai	English	Chinese	Tamil	*Bahasa Rojak*	Kelantanese	
Total	5	39	0	13	0	57	66	180
Percentage (%)	2.8	21.7	0	7.2	0	31.7	36.6	100

CONCLUSION

In the study on the language choice at the Malaysia-Thailand border, the languages that have been identified as the *lingua franca* are the Kelantanese dialect and Thai language. The respondents from Malaysia have overwhelmingly chosen Kelantanese dialect in all the domains investigated, whereas, the respondents from Thailand are more inclined to choose Thai language and *bahasa rojak* in the business and tourism domains. Nonetheless, it is interesting to note that Thai language is not used at all by the Thai respondents in the family domain.

This research on language choice at the Malaysia-Thailand border shows the respondents' various language choices. This preliminary report has successfully shown that the Kelantanese dialect is the most dominant language because it is used in all the domains identified by the respondents from both countries. This indirectly points to the fact that the Kelantanese Malay dialect has crossed the race and geographical boundries. The ability of the communities at the Malaysia-Thailand border to use more than one language indicates that transformation has taken place, for 'survival' and to blend-in with the local communities. A follow-up study on the process of the transformation of language usage at the Malaysia-Thailand border and with higher number of respondents would certainly be able to prove this claim.

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APPENDIX A

QUESTIONNAIRE FORM

UNIVERSITI
KEBANGSAAN
MALAYSIA
National University of Malaysia

Soal selidik ini bertujuan untuk mengenal pasti pilihan bahasa dalam perhubungan seharian yang digunakan oleh komuniti di sempadan Malaysia-Thailand. Kajian ini dilakukan bagi memenuhi projek penyelidikan ERGS/1/2011/SSI/UKM/02/9 “Tinjauan Rintis Lingua Franca di Sempadan Malaysia-Thailand Berdasarkan Model Sosiolinguistik”. Diharap anda menjawabnya dengan jujur.

<u>MALAYSIA-THAILAND</u>

BAHAGIAN A

Umur	21-40 tahun	[ ]
	41 - 55 tahun	[ ]
	56 ke atas	[ ]
Kerakyatan	MALAYSIA	[ ]
	THAILAND	[ ]
Jantina	Lelaki	[ ]
	Perempuan	[ ]
Bahasa Pertama	Bahasa Melayu	[ ]
	Bahasa Cina	[ ]
	Bahasa Tamil	[ ]
	Bahasa Thai	[ ]
	Dialek Melayu Kelantan	[ ]
	Lain	[ ]
	Nyatakan: ___________________	

BAHAGIAN B

Tandakan [✓] pada jawapan yang berkenaan.

Domain Perniagaan	Apakah bahasa pilihan anda ketika berinteraksi dengan orang Thai yang sedang membeli-belah di Kelantan (sempadan Malaysia-Thailand)?						
Pilihan Bahasa Responden	**Bahasa Melayu**	**Bahasa Thai**	**Bahasa Inggeris**	**Bahasa Cina**	**Bahasa Tamil**	**Bahasa Rojak**	**Dialek Kelantan**

Domain Keluarga	Apakah bahasa pilihan anda ketika berinteraksi dengan orang Thai yang menziarahi ahli keluarga di Kelantan (sempadan Malaysia-Thailand)?						
Pilihan Bahasa Responden	**Bahasa Melayu**	**Bahasa Thai**	**Bahasa Inggeris**	**Bahasa Cina**	**Bahasa Tamil**	**Bahasa Rojak**	**Dialek Kelantan**

Domain Pelancongan	Apakah bahasa pilihan anda ketika melancong (sempadan Malaysia-Thailand)?						
Pilihan Bahasa Responden	**Bahasa Melayu**	**Bahasa Thai**	**Bahasa Inggeris**	**Bahasa Cina**	**Bahasa Tamil**	**Bahasa Rojak**	**Dialek Kelantan**

APPENDIX B

QUESTIONNAIRE FORM

UNIVERSITI
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<u>THAILAND-MALAYSIA</u>

BAHAGIAN A

Umur	21-40 tahun	[ ]
	41 - 55 tahun	[ ]
	56 ke atas	[ ]
Kerakyatan	MALAYSIA	[ ]
	THAILAND	[ ]
Jantina	Lelaki	[ ]
	Perempuan	[ ]
Bahasa Pertama	Bahasa Melayu	[ ]
	Bahasa Cina	[ ]
	Bahasa Tamil	[ ]
	Bahasa Thai	[ ]
	Dialek Melayu Kelantan	[ ]
	Lain	[ ]
	Nyatakan: ___________________	

BAHAGIAN B

Tandakan [✓] pada jawapan yang berkenaan.

Domain Perniagaan	Apakah bahasa pilihan anda ketika berinteraksi dengan orang Thai yang sedang membeli-belah di Kelantan (sempadan Malaysia-Thailand)?						
Pilihan Bahasa Responden	**Bahasa Melayu**	**Bahasa Thai**	**Bahasa Inggeris**	**Bahasa Cina**	**Bahasa Tamil**	**Bahasa Rojak**	**Dialek Kelantan**

Domain Keluarga	Apakah bahasa pilihan anda ketika berinteraksi dengan orang Thai yang menziarahi ahli keluarga di Kelantan (sempadan Malaysia-Thailand)?						
Pilihan Bahasa Responden	**Bahasa Melayu**	**Bahasa Thai**	**Bahasa Inggeris**	**Bahasa Cina**	**Bahasa Tamil**	**Bahasa Rojak**	**Dialek Kelantan**

Domain Pelancongan	Apakah bahasa pilihan anda ketika melancong (sempadan Malaysia-Thailand)?						
Pilihan Bahasa Responden	**Bahasa Melayu**	**Bahasa Thai**	**Bahasa Inggeris**	**Bahasa Cina**	**Bahasa Tamil**	**Bahasa Rojak**	**Dialek Kelantan**

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An Investigation into the Attitudes of the Non-Muslim Malaysian Learners of Arabic (NMMLA) toward Learning of Arabic as a Foreign Language

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ABSTRACT

The aim of this study was to investigate the attitudes of non-Muslim Malaysian learners (NMMLA) toward learning of Arabic as a foreign language. The study focused on examining the respondents' attitudes toward learning foreign languages in general, and toward learning Arabic language and their attitudes toward native speakers of Arabic in particular. The findings revealed that the NMMLA held a high positive attitude toward the learning of foreign languages, but held a moderate positive attitude toward the Arabic language and its native speakers. It is hoped that by conducting the research on the NMMLA's attitudes toward language learning, it will contribute to the transformation of the teaching and learning of Arabic language through the expansion of the horizon of Arabic language teaching in the Malaysian context in more innovative ways, not only to the Malay Muslim learners but to the non-Muslim learners as well.

Keywords: Attitudes, Arabic language, foreign language, non-Muslim learners, Malaysian context

INTRODUCTION

The Arabic language is known as the language of the Qur'ān and the *Hadīth* and the language for Muslims due to its relatedness to the religion of Islam. The informal Arabic and Islamic schools in the states of Johore, Kedah, Malacca, Perak, Pahang Kelantan and Trengganu were established at the beginning of the fourteenth or fifteenth century due to the advent of Islam in the Malay Peninsula. However, the history of the teaching and learning of the Arabic language in formal Malaysian education system can be traced back to the past twenty five years (Rosnani, 1996; Abd. Rahim, 1993). In Malaysian educational context, the Arabic language

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is always perceived as being taught only to the Malay ethnics who are Muslim by religion, whether at primary, secondary or tertiary levels.

The Arabic language is one of the foreign languages offered in most public universities either as a compulsory subject or as an elective subject (Zaharani & Imran Ho, 2004). Foreign language education is essential in almost all countries, including Malaysia. According to the Beyond 2020 National Higher Education Strategic Plan (The Ministry of Higher Education 2007, p. 62), "Proficiency in the third language is vital for developing human capital that drives the knowledge-economy (k-economy) as well as gears the country toward competitive innovation in the international arena."

At the university under investigation, that is Universiti Kebangsan Malaysia (UKM), the Arabic language is offered as an elective subject and a compulsory subject. As an elective subject, Arabic is offered to all students in most faculties at UKM, just like other foreign languages such as Japanese, German, Korean, Spanish, Thai and French. Even though the Arabic language course is offered to all students, regardless of their ethnicity and religion, the majority of the students who register in the Arabic language classes are mostly Malay Muslims. There are two situation in which the Arabic language is offered as a compulsory subject at UKM. First, the Arabic language is taught to the Malay Muslim students who are studying Islamic sciences at the Faculty of Islamic Studies, UKM. Second, the Arabic language is taught to all the students who are studying at the Faculty of Law (henceforth FOL), UKM. The second situation is of the most interest in this study.

In the Faculty of Law at UKM, the Arabic language is a compulsory subject where all students have to learn the Arabic language regardless of their ethnicity and religion. One of the objectives of the FOL, UKM, is to produce well-trained and skilled graduates in various fields of law and practice, including the *Sharî^cah* law (the Islamic law). Thus, the subject of Arabic language is seen as an important tool to equip the students in the Faculty of Law, UKM, to explore the *Sharîcah* law as it is based on the *Qur'ân* and *Sunnah* which are rooted in the Arabic language.

In view of the importance of the Arabic language, Arabic is therefore made as one of the faculty's requirements, i.e., the students have to pass the Arabic language course in order to get their law degree. The students from different ethnic backgrounds such as Chinese, Indian, Punjabi and indigenous ethnic groups (i.e., Kadazan, Dusun, Bajau and the like from Sabah and Sarawak) have to learn Arabic. For them, learning Arabic in the FOL is their first experience of the language.

There is a plethora of research investigating into various aspects of Arabic language learning in the Malaysian context. Most of the studies conducted on the teaching and learning of Arabic focused predominantly on the Malay Muslim learners who have prior Arabic background because of their relatedness to Islam, and are mainly carried out at secondary Islamic religious schools and at universities (e.g. Alkusairy, 1998; Naji, 1999; Ashinida, 1998; Kamarul Shukri *et al*., 2009; Ahmad Kilani, 2001; Zawawi, 2011; Nik Mohd Rahimi, 2004; Kerembwe, 2004; Abdul Rahman, 2009; Ghazali *et al.,* 2010; Kaseh *et al*., 2010).

With that regards, it is vital to conduct a study that investigates into one of the important domains in second or foreign language learning, that is, the language learning attitudes focusing on non-Muslim learners. Thus, the primary objective of the study was to investigate and to explore learners' attitudes in learning Arabic as a foreign language, with the focus on the Malaysian non-Muslim learners of Arabic in UKM setting. The study also attempted to investigate the attitudes of the non-Muslims toward foreign language learning in general, as well as toward the native speakers of Arabic.

Beliefs and attitudes have powerful effects on behaviour. Horwitz observes that '…understanding learner beliefs about language learning is essential to understanding learner strategies and planning appropriate language instruction' (Horwitz, 1995, p. 557, as cited in Kuntz & Belnap 2001, p. 92). By conducting this research, it allows knowledge on foreign language learning attitudes to be gained, and such knowledge could assist in the development of an interesting and effective curriculum as well as the development of innovative methods as a transformation in the teaching and learning of the Arabic language as a foreign language in Malaysia.

RESEARCH QUESTIONS

The current study attempted to find answers to the following research questions:

1. What attitudes do the NMMLA hold toward the learning of foreign languages in general, toward the learning of Arabic language in particular and toward the native speakers of Arabic?
2. Are there significant differences between gender, ethnicity and level of Arabic course among the NMMLA toward the learning of foreign language, toward the learning of Arabic language and toward the native speakers of Arabic?

REVIEW OF RELATED LITERATURE

Learning a language is closely related to a person's attitude toward the language (Starks & Paltridge, 1996). Attitudes to language learning are believed to have a serious effect on learners' willingness to study the language and their achievements; in fact, the measurement of language learning attitude has often involved motivation (Csilla, 1999).

Attitude has been defined in a variety of ways over the past century. Among other, Allport (1954, p. 45) considers attitude as a neuro-physiological disposition, defining it as "a mental and neural state of readiness, organised through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related." Gardner (1985, p. 9) in his widespread operational definition of attitude states that attitude is an "evaluative reaction to some referent to attitude object, inferred on the basis of the individual's beliefs or opinions about the referent." Ajzen (1988, p.4) considers attitude as a 'disposition to respond favourably or unfavourably to an object, person, institution or event."

Since attitudes are hypothetical and complex constructs, they cannot be directly observed and are thus inferred from the direction and persistence of external behaviour (Baker, 1992, p. 11). Moreover, there has not been general agreement on the components and dimensions of language learning attitudes. Gardner (1985) in his socio-educational models suggests the following components: attitudes toward the speakers of the community of the target language, attitudes toward learning languages in general, attitudes toward the target language, and attitudes toward the learning context which includes the teacher and the course in general. A similar classification has also been suggested by Stern (1983, pp. 376-7). According to Lambert (1967), attitudes consist of three components: the cognitive, affective and conative components (cited in Dittmar, 1976, p. 181). The cognitive component refers to an individual's belief structure, the affective to emotional reactions and the conative component which includes the tendency to behave in a certain way toward the attitude.

According to Ellis (1985, p. 293), attitudes influence language learning in several ways as "learners possess sets of beliefs about factors such as the target language culture, their own culture, in the case of classroom learning, of their teacher, the learning tasks they are given." These sets of beliefs are referred to as 'attitudes'. Spolsky (1990) indicates that there are two types of attitude change toward learning a language, namely, positive attitude and negative attitude, where differences in language learning can often be traced to the differences in attitudes.

Studies have also shown that there is a correlation between learners and their positive attitudes toward speakers of the target language in second language learning. According to Fishman (1991), ethnic groups whose members hold positive attitudes toward each other are more likely to cultivate the learning of the language of one another. Fasold (1984) also suggests that the attitudes toward a language are often a reflection of attitudes toward members of various ethnic groups. Holmes (1992, p. 50) asserts the importance of language attitudes by stating that "…people are more highly motivated, and consequently often more successful in acquiring a second language when they feel positive toward those who use it."

Littlewood (1984) strongly argues that learners with positive attitudes tend to have more contact with L2 communities. On the contrary, Littlewood (1983, p. 77) asserts that "negative attitude can create a strong barrier that makes learners lose interest toward learning. These students will not put any effort and will try to avoid participating in the learning activity. Their negative perceptions toward learning hinder their ability and capability of acquiring new knowledge." Ellis (2000) further mentions that positive attitudes towards the L2 and its speakers can be expected to improve learning while negative attitudes hinder it.

In general, there is a strong belief among researchers in the field of language learning that attitudes can affect language learning. In particular, those with positive attitudes toward the language will do well in language learning. On the contrary, those with negative attitudes will easily give up in learning the language. As such, attitudes may play a very crucial role in language learning as they could influence students' success or failure in their learning.

RESEARCH METHODOLOGY

Participants

The participants of this study were the non-Muslim Malaysian students from the Faculty of Law at Universiti Kebangsaan Malaysia who are studying and have been studying the subject of Arabic language. The total NMMLA students at the faculty were 211 undergraduates, who were from Year 1, Year 2, Year 3 and Year 4. Meanwhile, 207 out 211 questionnaires distributed were returned, contributing to 98% of the return rate. A majority of the participants are females, accounting for 131 (63.3%) students, while the rest or 76 (36.7%) are male students. The respondents were divided into three categories according to their levels in the Arabic course; 49 of the respondents were from the Arabic preparatory course, 48 from the second level and 110 had completed all the three levels of the Arabic language course. The 207 students who are non-Muslim Malaysian learners of Arabic came from various ethnic groups. Out of 207 students, 130 (76.81%) are Chinese, followed by 43 (20.77 %) Indians, 3 (1.45%) *Bumiputras* (Indigenous), 1 (0.48%) Punjabi and 1 (0.48%) Portuguese. In the data analysis, the Punjabi was included in the Indian ethnic group, while the Portuguese in the *Bumiputera* group due to the small numbers of the respondents. The *Bumiputeras* were labeled as the 'other' ethnic group.

Research Instrument

This study adopted a quantitative method. In order to obtain the data on the attitudes of the NMMLA, a set of questionnaires comprising of two parts was used. The first part consisting of the respondents' demographic data and the second part containing 26 items measuring attitudes were developed from an established source of language learning attitudes and motivation test, namely, Gardner's Attitude/Motivation Test Battery AMTB (1985), with some modifications made to suit the Malaysian context. Gardner and Tremblay (1994) encouraged researchers using the Attitude Motivation Test Battery (AMTB) that was developed for measuring language learning motivation and attitudes to regulate it so that it would suit the context in which the study was being conducted. The questionnaire was piloted and administered to 20 students at the FOL in order to determine if any modification was required for the instrument to ensure its reliability and validity. In the final questionnaire, of the 26 items that measure attitudes, 8 items measured the attitudes toward foreign language, 13 items measured the attitudes toward the Arabic language and 5 items measured the attitudes toward native speakers of Arabic. All the items were put into a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

Data Analysis

To analyse the results, descriptive as well as inferential statistics were used to identify the attitudes of the NMMLA toward foreign languages, the attitudes toward the Arabic language and the attitudes toward Arabic native speakers. The mean scores of the attitudes were calculated for the purpose of classification and interpretation. A mean score ranging from 1.00-2.33 is interpreted as showing less positive attitude; 2.34-3.67 reflects a moderate positive attitude, while a mean score of 3.68-5.00 is considered to signify a high positive attitude.

RESULTS

Research Findings on the Attitudes toward learning foreign languages

Table 1 describes the 8 items that measured the attitudes of the learners toward learning foreign languages in general. The results show and verify that the respondents agreed to the statements on learning foreign languages. The highest scored item is 'I wish I could speak in a foreign language perfectly' (M= 4.04 and SD= 0.89), followed by 'I like to learn foreign languages' (M= 4.00 and SD= 0.94). The item with the lowest score (M= 3.53 and SD= 0.97) is 'I will learn another foreign language after finishing Arabic language'. The overall mean is 3.83, which indicates that the NMMLA have a high positive attitude toward learning foreign languages.

Research Findings on the Attitudes toward learning the Arabic language

Table 2 describes the 13 items (1-13) that measured the non-Muslim Malaysian learners' attitudes toward the Arabic language

TABLE 1
The attitudes toward learning foreign language (FL)

Items	N	M	SD
I like to learn foreign languages.	207	4.00	0.94
Learning foreign languages is exciting and enjoyable.	207	3.93	0.86
I would like to study foreign languages even if it is not required.	207	3.71	1.01
I would like to study as many foreign languages as possible.	207	3.70	0.95
I will learn another foreign language after finishing Arabic language.	207	3.53	0.97
I wish I could speak in a foreign language perfectly.	207	4.04	0.89
I really have no interest in foreign languages.*	207	3.98	1.06
Learning a foreign language is not a pleasant experience. *	207	3.71	1.08
Overall Mean=3.83			

Key: N= *Number of responses*, M= *Mean* and SD= *Standard deviation*.

*The score for these items was reversed in order to make it positive.

in particular. The results revealed mixed reactions in the non-Muslim Malaysian learners' attitudes toward learning Arabic as a foreign language. The overall mean shows that the NMMLA hold a moderate positive attitude toward learning the Arabic language, with M=2.99. The item with the highest mean score (M=3.61) is item 13, 'I would have not enrolled in the Faculty of Law, UKM if I had known that there is an Arabic language course which is a compulsory subject (reversed to a positive worded sentence)'. Meanwhile, the item with the lowest mean score (M=2.45) is item 12, 'The Arabic language is difficult to learn (reversed to a positive worded sentence).' The lowest mean score reveals that from the perspective of the respondents, Arabic is apparently not an easy language to learn.

Research findings on the attitudes toward native speakers of Arabic

Table 3 describes the 5 items that measured the NMMLAs' attitudes toward Arabic native speakers. The item with the highest score is 'I would like to know more about the Arab people,' with M=3.12, while the lowest scored item is 'I don't like the Arab people (reversed to a positive worded sentence),' with M=2.70. In general, the results show that the NMMLA hold a moderate positive attitude toward the native speakers of Arabic even though they have less or no contact at all with the Arab people in Malaysia, as shown in item 3 with M=3.00, where the respondents indicated that they have very limited knowledge about native Arabic speakers.

TABLE 2
The attitudes toward learning the Arabic language (AL)

Items	N	S	SD
Arabic is one of the important languages in the world.	207	3.00	1.05
I would study Arabic if it is not required.	207	2.53	1.10
I think 3 semesters are enough to study Arabic in FUU.	207	3.15	1.38
Learning Arabic is an exciting experience.	207	3.16	1.10
Everybody, regardless of their ethnicity and faith, should learn Arabic.	207	2.71	0.99
The Arabic language is not only for Muslims in Malaysia.	207	3.41	1.03
The Arabic language is not only for the Malay people in Malaysia.	207	2.93	1.04
Learning Arabic is an advantage for me.	207	3.39	1.11
I would like to continue learning Arabic after I graduate.	207	2.44	1.04
Learning Arabic is a waste of time. *	207	3.23	1.12
The Arabic language is difficult to learn. *	207	2.45	1.11
I would have not enrolled in the Faculty of Law, UKM if I had known that there is an Arabic language course which is a compulsory subject.*	207	3.61	1.18
After having studied Arabic for a short time, I feel that I am interested in what I am studying.	207	2.92	1.03
Overall Mean=2.99			

Key: N= *Number of responses*, M= *Mean* and SD= *Standard deviation*.

*The score for these items was reversed in order to make it positive.

Mean score, t-test and one-way ANOVA analysis on the attitudes toward languages across gender, ethnics and level of Arabic course

Table 4 shows that most of the respondents have higher positive attitude toward foreign language (FL) as compared to the attitudes toward Arabic language (AL) and native Arabic speakers (NS), which only have moderate mean scores across gender, ethnics and level of Arabic course. Table 5 shows the T-test and one-way ANOVA analysis on the respondents' attitudes toward foreign language, Arabic language and native speakers of Arabic across gender, ethnicity and level of Arabic course. The t-test shows only significant differences for the attitudes toward languages across gender, which included the attitudes toward Arabic language ($t=2.89$, $p<0.01$) and attitudes toward native Arabic speakers ($t=1.99$, $p<0.05$). Howevoer, the attitudes toward languages across ethnics and level of studies did not show any significant differences (Table 5).

DISCUSSION

General findings reveal that NMMLA hold a highly positive attitude toward learning a foreign language. The students express their interest in speaking fluently in the foreign language. This finding is consistent with the research carried out by Keblawi (2006), Karahan (2007), and Chalak and Kassaian (2010). Learning a foreign language according to the NMMLA is exciting and enjoyable. In terms of the NMMLA' attitudes toward the Arabic language, encouragingly they hold moderate positive attitudes, and similarly, they also have moderate positive attitudes toward native Arabic speakers. Even though learning the Arabic language in the Faculty of Law, UKM, is their first experience of learning Arabic, the non-Muslim Malaysian learners hold moderate positive attitudes toward learning Arabic despite the fact that it is a difficult language to learn. They also revealed that learning Arabic is an advantage for them and they do not think that they are wasting their time learning it. Another interesting finding is that the Arabic language is not the reason for the NMMLA for not enrolling at the

TABLE 3
The attitudes toward the native speakers of Arabic (NS)

Items	N	M	SD
I would like to know more about the Arab people.	207	3.12	1.04
The more I learn about the Arab people, the more I like them.	207	2.82	0.84
I know nothing about the Arab people.	207	3.00	1.03
I don't like the Arab people.*	207	2.70	0.98
I have favourable attitudes toward the Arab people.	207	2.95	0.84
Overall Mean=3.12			

Key: N= *Number of responses*, M= *Mean* and SD= *Standard deviation*.
*The score for these items was reversed in order to make it positive.

TABLE 4
Comparing the mean score on the attitudes toward languages across gender, ethnics and level of studies

Variables	Gender			Ethnics			Level of Studies		
		Mean ± Std. Deviation	Interpretation		Mean ± Std. Deviation	Interpretation		Mean ± Std. Deviation	Interpretation
Attitudes toward FL	Male	3.75±0.81	High	Chinese	3.80±0.72	High	Preparatory	3.90±0.71	High
	Female	3.87±0.64	High	Indian	3.88±0.65	High	Level 2	3.68±0.79	High
				Others	4.78±0.70	High	Completed 3 courses	3.86±0.66	High
Attitudes toward AL	Male	3.05±0.54	Moderate	Chinese	2.92±0.45	Moderate	Preparatory	2.96±0.57	Moderate
	Female	2.85±0.45	Moderate	Indian	2.91±0.62	Moderate	Level 2	2.89±0.49	Moderate
				Others	3.29±0.35	Moderate	Completed 3 courses	2.92±0.45	Moderate
Attitudes toward NS	Male	3.22±0.68	Moderate	Chinese	3.13±0.57	Moderate	Preparatory	3.20±0.71	Moderate
	Female	3.06±0.50	Moderate	Indian	3.09±0.63	Moderate	Level 2	3.17±0.49	Moderate
				Others	3.00±0.33	Moderate	Completed 3 courses	3.06±0.54	Moderate

TABLE 5
One way ANOVA and t-test to compare attitudes toward foreign languages, Arabic language and native speakers of Arabic across gender, ethnicity and level of Arabic course

Variables	Gender		Ethnicity		Level of Arabic course	
	t-value	Sig.	F value	Sig.	F value	Sig.
Attitudes toward foreign language	-1.17	0.242	1.92	0.149	1.46	0.236
Attitudes toward the Arabic language	2.89	0.004**	1.10	0.334	0.25	0.783
Attitudes toward native Arabic speakers	1.99	0.048*	0.20	0.822	1.14	0.323

***$p < 0.001$, **$p < 0.01$, *$p < 0.05$

Faculty of Law and this suggests that the NMMLA would take learning the Arabic language as a challenge as the findings show that NNMLA found that learning Arabic is an exciting experience and the challenge that they enjoy. Thus, the teachers of Arabic have to play an effective role in innovating more interesting and attractive ways in the teaching and learning of Arabic in order to assist and motivate the students at the faculty to master the Arabic language as they are very enthusiastic in mastering the foreign language.

Furthermore, the findings also revealed that the Arabic language in the Malaysian context is a language that can be accepted and learnt by other ethnic groups, and it is not limited only to Muslims and the Malays. In the Malaysian Education system, the Arabic language is offered to students in both the primary and secondary schools as well as at the tertiary level as a compulsory or elective subject; however, most of the learners of Arabic are those from the Malay ethnic group and those who practise Islam as their religion. Even though the majority of the students found that the Arabic language is a language for the Malays in Malaysia, a number of them are aware to some extent that the Arabic language is a language that is not only for the Muslim people, but a language that can be learnt by almost anyone, regardless of their ethnicity and religion since it is regarded as one of the important languages in the world.

In terms of their attitudes toward native Arabic speakers, the NMMLA hold moderate positive attitudes toward native speakers of the language. This finding is encouraging enough since the NMMLA have very limited knowledge about the Arab people, but they are still curious to find out more about native Arabic speakers, as revealed in the findings (Table 3). This may suggest that the students are curious and want to know more about the native Arabic speakers and their culture, such as the various ways of greetings among the Arabs, the authentic Arab food and their traditional costumes. Based on the findings, it is very important and essential to include some information about the Arab people and their culture in the syllabus of Arabic language. This is because promoting some cultural aspects of the (foreign) language could assist the learners in understanding the usage of the language better, as well as in appreciating the different cultures. As most studies have shown, a careful incorporation of cultural materials in the courses that teach Arabic as a foreign language is of crucial importance. The familiarity with the Arab culture is perceived as important in providing a context for the language itself (Al-Haq, 2008). By taking this into consideration in the design of the Arabic language curriculum, it may increase the learners' positive attitudes toward the Arab native speakers and also toward learning of the Arabic language, as suggested in some studies (e.g. Fasold, 1984; Fishman, 1991; Holmes, 1992).

In terms of gender, the study shows that NMMLAs' attitude toward foreign language is highly positive, and this is true both for males and females (Table 4). However, the t-test shows that the *p* value between genders is 0.242, which is not statistically significant. In other words, in order to teach a foreign language, the factor of gender does not play an important role because both genders have equally positive attitudes. As for gender and attitudes toward the Arabic language, even though both the male and female respondents hold moderate positive attitudes, the t-test shows that there is a significant difference between the said variables toward the Arabic language, with the *p* value equals to 0.004. This study has shown that gender plays a significant role in learning the Arabic language, whereby in this case, the male students seem to have more positive attitudes than their female counterparts toward the language. This finding is in contrast to some studies that claim modern languages seem to be perceived as a "traditionally female subject" (Clark & Trafford, 1995, p. 315). Thus, the teachers have to consider this particular factor in the teaching and learning of the Arabic language. The study also reveals that there is a significant difference between gender and attitudes toward native Arabic speakers ($p = 0.048$), whereby the male students have more positive attitudes compared to the female students (Table 5).

Hence, this finding suggests that gender has an impact on attitudes toward native Arabic speakers, whereby the male students show slightly higher positive attitudes than the female students. However, ethnicity and the level of Arabic course did not contribute to the attitudes toward foreign language, the Arabic language and native speakers (Table 5). Thus, it can be concluded that Chinese, Indian and other ethnic groups have similar attitudes toward foreign language, the Arabic language and native Arabic speakers. As for the level of Arabic course, all the respondents in all levels of the (Arabic) course hold similar attitudes toward foreign language, which are positively high. However, their attitudes toward the Arabic language and toward native speakers are both moderate (Table 4).

CONCLUSION

From the perspective of empirical research, it cannot be denied that attitude is important in second and foreign language learning as it determines how far a student will give his or her full commitment in the learning of the foreign language, which in this case is learning of the Arabic language. As Brown (2000, p. 181) concludes, "positive attitudes towards the self, the native language group, and the target language group enhanced proficiency", and a positive attitude will further strengthen and enhance the learner's foreign language learning experience.

Evidently in this study, the NMMLA hold highly positive attitudes toward learning the foreign language in general, and hold moderate positive attitudes toward learning the Arabic language and toward native Arabic speakers. By conducting the research on the attitudes of the non-Muslim Malaysian learners of Arabic, it is hoped that the teaching and learning of Arabic as a foreign language can be transformed and broadened to learners from other cultural and religious backgrounds and is not limited to the Malay or Muslim learners only. Teachers, educators, policy makers, and syllabus designers are in the position to think innovatively and creatively when choosing and designing interesting language activities, materials and syllabus, as well as creating or adopting suitable methodologies of teaching the language in order to sustain and enhance the students' positive attitudes toward learning of Arabic language.

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A Corpus-based Investigation of Gender Stereotyping and Linguistic Sexism in Qatari Primary School Science Textbooks

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ABSTRACT

The content of textbooks that do not show gender equality can act as a conduit for the indoctrination of sexism and sex role conformity among primary students since they are too young to understand the hidden bias embedded. This corpus-based study is part of a bigger study that investigated the occurrence of gender stereotyping and linguistic sexism in the corpus of Qatari primary school science textbooks (Grades 1 to 6). The research design of this study paired the Corpus Lingusitics Approach with Critical Discourse Analysis, which is an innovative endeavour in textbook analysis not much capitalised by researchers in the area. This paper reports the findings of the quantitative textbook analysis. The findings revealed the existence of a large number of neutral gender roles which seem to indicate that the textbook writers were making a conscious effort to promote gender equality. However, further analysis reveals that there is indeed a masculine bias in the science textbooks in that the language used often reinforced male actors as the natural standard. Although in the public sphere females were significantly depicted, their positions are less varied and they occurred less frequently than the males. Males are portrayed as successful and powerful in the social domain and occupy higher positions in society. The second-place status of females is still deeply rooted in the textbooks investigated, and this may negatively impact on the effort to accentuate the active roles of Qatari females in the field of science.

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INTRODUCTION

School textbooks play a major part in the educational systems of many countries of the world. They are the mainstay for teaching and learning. Thus, textbooks that do not portray gender equality can inculcate cultural prejudices and personal biases. The notion of textbooks as a source of influence on values and attitudes can be traced back from research carried out three decades ago. Cincotta (1978) and Scott (1980) believe that children's attitudes, behaviours and values are greatly impacted as children spend most of the time reading at schools. This is especially so for primary school students who are too young to understand the embedded bias when they encounter them in their interaction with textbooks since "textbooks indirectly and unconsciously function as conduits for the indoctrination and enforcement of sexism and sex role conformity among young" (Bahiyah *et al*., 2008, p. 49) learners. This was substantiated by Mukundan and Nimehchisalem (2008) when they assert the importance of textbooks in providing a neutral realistic representation of gender that will inevitably influence learners' understanding of social equality and national unity especially in the Malaysian context.

Language can also be "a primary factor through which gender biases are Iexplicitly and implicitly perpetuate" (McClure, 1992, p. 39). In other words, gender biased language is not apparent as it is usually camouflaged by other more prominent aspects. Porreca (1984, p. 705) theorised that:

> *"[t]he role played by language in maintaining and strengthening sexist values…is less widely understood or acknowledged [than economic gender inequality]… probably because linguistic sexism is much more deeply rooted and far more subtle than other forms of sexism."*

Mineshima (2008) added that if sexism or gender biases are present in the learners' text, the 'harmful' information could also be transmitted to learners subconsciously. Gershuny (1977) warned that textbooks aiming to teach the specifics of academic discipline have concurrently taught secondary information – gender roles and social values. Bahiyah *et al*. (2008) cited several effects of gender role stereotyping and linguistic sexism in school textbooks on children. Specifically, linguistic sexism and gender role stereotyping could:

> *"mould in the young a sexist mind set, legitimizing the ideology that sexism is the natural order of things; lower the self-esteem of children and young adults creating a void that has detrimental effects on the self-images, aspirations and motivations of both genders; limit both genders to certain modes of behaviour, course of study and career choices thus preventing them from realizing their full potential; and promote gender biased classroom practises where*

> *one gender is favoured over the other making the classroom context disharmonious" (Bahiyah et al., 2008, p. 49)*

These may then "cause social ills such as violence, sexual violence, domestic violence and sexual harassment at the workplace" (Bahiyah *et al*., 2008, p. 49).

Many researchers have made claims that textbooks demonstrate gender bias, sexism and stereotyping (see amongst others, Jariah Mohd. Jan, 2002; Sanda Kumari & Marzdiah, 2003; Bahiyah *et al*., 2008; Mukundan & Nimehchisalem, 2008; Mineshima, 2008; Bahiyah, 2009; Mohamad Subakir *et al*., 2012). In spite of this, there are textbook writers who deny the existence of gender bias in textbooks (Sunderland, 1994). O'Neill (1994) claimed that authors' creativity could be blocked if specific guidelines were imposed to avoid gender bias. Gender role stereotyping, according to Bahiyah (2009, p. 106), is the result of "oversimplified opinions, affective attitudes or critical judgements made about a person's role simply because the person is male or female." When there is reliance on such stereotypes, we may overlook important particularities of individuals and to perceive them only in terms of what we consider common to a general category (Wood, 1997).

English subject textbooks have been the focus of attention for many textbook researchers so much so that there is a gap in research on textbooks of other subjects. The study discussed here is a small part of a bigger research project investigating linguistic sexism and gender role stereotyping in Qatari Mathematics, English and Science subject textbooks written in English. It attempts to fill the knowledge gap about sexism and gender role stereotyping in science textbooks which is much neglected. Corpus linguistics, a methodology that uses computer support via a software programme which is not much used in textbook analysis, especially in Qatar, was adopted for this study (Baker, 2006, 2010; Mautner, 2009; Sinclair, 1991). It afforded not only a fast and reliable analysis of data, but also valuable insights into a large corpus of authentic data (Qatari Science textbooks amounting to 171,039 running tokens/ 5,258,711 total running tokens for the bigger study), which otherwise would have been limited had a purely manual technique been used. It explores the extent to which these textbooks hold such effects since they are considered to be vehicles for the presentation of scientific knowledge to students in which ideas, information, explanation, argumentation and persuasion are conveyed (Muspratt, 2005). Textbooks are an important component of science instruction (Graesser *et al*., 2002; Menon & Mukundan, 2010; Sydney, 2004) despite the trend to minimize textbook use in science education by certain quarters. Further, the children who use these textbooks are at their formative age and the texts play an important part in formulating their cultural and social values, specifically where gender relations are concerned.

Consequently, the study hopes to

raise awareness among stakeholders in general and Qataris in particular concerning linguistic sexism and gender role stereotypes in Qatari primary school science textbooks via the following research questions:

1. What are the frequencies of occurrence of gender stereotyping and linguistic sexism in the Qatari primary school science textbooks?
2. How are gender stereotyping and linguistic sexism portrayed in the Qatari primary school science textbooks?

Linguistic Sexism in School Textbooks

Many researchers have conducted studies on sexism in various teaching and learning materials, where the two genders have been treated quite differently (Sydney, 2004; Blumberg, 2007; Abderrahim Sabir, 2008; Bahiyah *et al*., 2008; Mukundan &Nimehchisalem, 2008; Nadia, 2010; Mohd. Faeiz Ekram *et al*., 2011; Habibah *et al*., 2011; Zarina *et al*., 2011; Mohamad Subakir *et al.*, 2012). Yang (n.d.) expressed a similar view by illustrating the typical representation of males and females having different interests, personality traits and occupational roles.

Sydney (2004), who investigated gender role stereotyping in 40 textbooks of 6 subjects used in government primary schools in Tanzania, found that female characters depicted were fewer compared to males. Females were under-represented in appearance and power related aspects such as leadership, ownership of property and association with technology, leisure and sports activities.

Abderrahim Sabir (2008), who reported on the importance of gender equality through family law passed in 2004 in Morocco, found that women are clearly marginalized in most of the spheres reviewed in the Arabic, Islamic studies, History, Geography, home economics and arts textbooks. Meanwhile, men were prioritized over women in pictures, drawings and texts. Gender stereotypes continue to exist and negative characteristics seemed to be widely attributed to women and girls. In Malaysia, Mukundan and Nimehchisalem (2008) discovered several interesting examples of gender misrepresentation in Malaysian Forms 1-4 English textbooks. Not only are females seen to be less prominent, there is also negative stereotyping of males. Nadia (2010) examined how gender roles were depicted in Malaysian English primary school textbooks of Years 1-6. The findings revealed obvious under-representation of females and over-representation of males. She concludes that this may negatively affect the students in believing that both genders must conform to their traditional roles in the society.

With regards to the research methodology used, some of the research studies cited in this section did not subscribe to the corpus linguistics approach applying instead the traditional manual approach in data analysis (see Sydney, 2004; Abderrahim Sabir, 2008). This may have curbed opportunities to exploit the data since the analysis of the data set is highly restricted (Yuen *et al*.,

p. 104). Thus, the scope and the scale of the study were also limited. In addition, researcher bias is also an issue to contend with besides contending with issues of direct access to data for verification and proof.

MATERIALS AND METHOD

Modern technologies via software packages have reduced the manual tediousness of analysis (Yuen *et al*., 2008; Mautner, 2009; Baker, 2010). Wordsmith Tools 5.0 (WST, henceforth) software was used to quantitatively analyse the distribution of male and female roles portrayed in 43 textbooks representing all the science textbooks used in Qatari primary schools (Grades 1-6) and in five predetermined categories, namely, pronouns, professions, kinship terms, hobbies and interests and salutations, following the framework set by Bahiyah (2007). This software offers both qualitative and quantitative perspectives on textual data, computing frequencies and measures of statistical significance, as well as presenting data extracts so that the researchers could access and assess individual occurrences of search words, qualitatively examine their environments through the collocations and describe semantic patterns that are salient (Mautner, 2009, p. 123). Meanwhile, Fairclough's (1989) Critical Discourse Analysis (CDA) was used to triangulate the findings in the quantitative analysis. The research design adopted for this study is discussed in detail in Bahiyah *et al*. (2007, 2008, 2009) and Yuen *et al*. (2008). This kind of research design may be deemed innovative as not many research studies in textbook analysis have paired corpus linguistics in CDA projects, at least not in Qatar.

First, the data used to develop the corpus were taken from 43 science textbooks written in the English language and used in Qatari primary schools. The textbooks were scanned and transformed into digital form using ABBYY FineReader Version 10 (see Bahiyah *et al*., 2007, 2008, 2009; Yuen *et al*., 2008). The scanning process produced a JPEG format of the textbook page. From the JPEG format, the data were converted into a word document file and then into text files.

The text files of the 43 Qatari primary school science textbooks were processed using WST to create a wordlist. From the wordlist, the frequencies of the occurrences of words denoting gender stereotyping and linguistic sexism in the five predetermined categories were extracted. The collocation of words for each identified gender biased word was also provided by the list.

The research design is summarized below (see Fig.1). However, in this paper, only the findings of the quantitative textbook analysis carried out byWST are discussed.

FINDINGS AND DISCUSSION

The overall frequencies of the male, female and gender neutral characters identified from the corpus are described, followed by brief discussions alongside the findings. Gender neutral characters are defined here as those that cannot be readily identified/ differentiated as males or females (Bahiyah *et al*., 2009, p. 46). With regards to specific vs. general reference, English itself lends

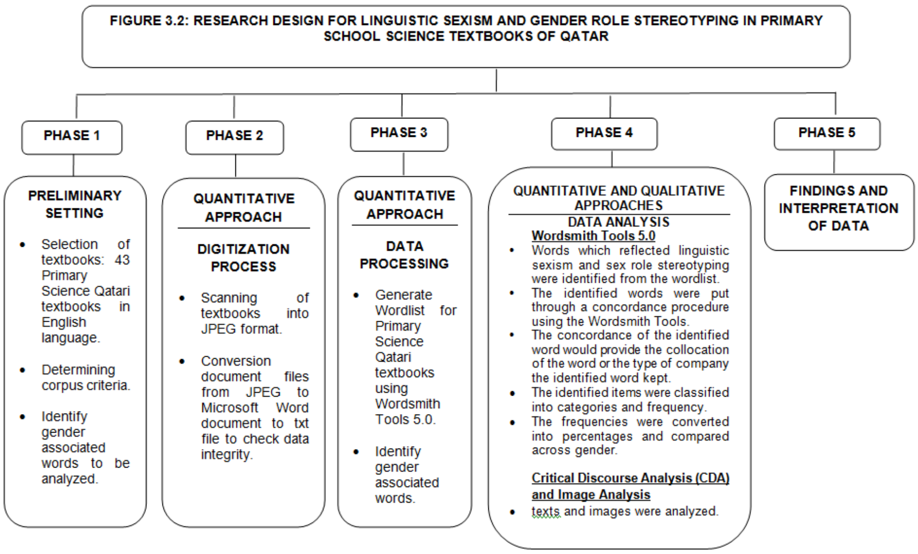

Fig.1: Research Design for Linguistic Sexism and Gender Role Stereotyping in Primary School Science Textbooks of Qatar (Adapted from © Bahiyah *et al.*, 2007, 2008 & 2009)

to the difficulty of identifying between males and females especially when the identity of the subject is hidden within discourse but could be retrieved from examining the context of use and using clues such as images/pictures that accompany the discourse or by examining the use of indexicals. The use of lexical items like "teachers", "dentists", "miners", etc. related to professions (see Table 4a. in the Appendix) and "child/children", "parent/s", "baby/ies", etc. related to kinship terms (see Table 5a. in the Appendix) that are used in general reference rather than to those that relate specifically to the subject can be problematic. This also holds true to understanding what lexical items related to hobbies and interests are gender neutral or gender specific (although it becomes very apparent as to the designated gender in gender specific professional nouns such as "seamen" and "milkmaid") when used in the textbooks (see Table 6b. in the Appendix related to hobbies and interests). In such cases, the Concordance Tool in WST, which shows the environment in which the lexical items occurred, was used to verify the gender of the subject/s referred to. Once verified, the distribution of the items was designated accordingly.

The male, female and neutral gender characters were identified in all 43 science textbooks. Overall, as illustrated in Table 1, neutral gender dominated the frequency, with 787 occurrences (47%). The frequency and percentage of males were 479 (29%) respectively, while those for females were 401 (24%). The relatively lesser depiction of females in science textbooks is largely due to the educational system itself, as reported by Walford (1983) and Bertilson *et al*. (1982) which resulted in the well-known fact that fewer girls than boys take courses in Science and Technology (S & T, henceforth). Warren and Rogers (1988) exemplified how students are instilled with expectations and beliefs that occupational aspirations and opportunities are determined by gender through education causing females to avoid highly competitive and prestigious areas (Britton, 1973) in S & T.

TABLE 1
Overall Frequency of Gender Representations in Qatari primary school science textbooks

Gender	Number of occurrences
Male	479
Female	401
Neutral	787

It is apparent that almost half of all the identified characters in the Qatari primary school science textbook corpus are gender neutral. This contradicts the results of other researchers (e.g., Mineshima, 2008; Mukundan & Nimehchisalem, 2008; Mohamad Subakir *et al*., 2012) who revealed absolute gender bias with males outnumbering females in their findings. This study echoes the results of the majority of the previously conducted studies if the focus is only on male and female as the occurrence of female words recorded is 20 percent lesser. To Rolin (2004, p. 881), the rationale for the preference towards gender neutral words in S & T is the following, "Gender plays a negative role when gender bias interferes with scientists' evaluations of their colleagues' trustworthiness or when the gendered dynamics of communication function as obstacles to inclusive and critical dialogue, thus impeding scientists' ability to realize their epistemic goals."

Pronouns

The English language is male-oriented, i.e., the human race is equivalent to *man*, the individual *he*, with the constant assurance that man, *he*, *his*, *him*, and *himself* are the generic terms where women as well as men are included (DeShazer, 1981). Thus, it is not surprising to obtain the following results.

The pronouns investigated were 'he', 'him', 'himself', 'his', 'she', 'her', 'herself', 'me', 'my', and 'myself'. The data in Tables 2 and 3 reveal that the pronouns analysed were higher for males with a frequency of 279 (49.03%) vs. 255 occurrences (44.82%) for females. This finding is consistent with those of Habibah *et al*. (2011) and Mohamad Subakir *et al*. (2012). Bahiyah *et al*.'s (2008 & 2009) findings in the study of Malaysian English language textbooks of Years 3 and Year 6 also depicted a similar trend. The neutral pronouns stood at 35 occurrences (6.15%).

TABLE 2
Frequency of Occurrence of Male/Female Pronouns

	Male	Female	Neutral
Frequency	279	255	35
Percentage	49.03%	44.82%	6.15%

Interestingly, the use of the third person female object pronoun 'her' is significantly higher in the textbooks studied with a frequency of 99 as compared to the male

TABLE 3
Frequency of Types of Pronouns

Pronoun	Male		Female		Neutral	
	Freq.	%	Freq.	%	Freq.	%
He	134	48.03	0	0	0	0
She	0	0	110	43.14	0	0
Him	32	11.47	0	0	0	0
Her	0	0	99	38.83	0	0
Himself	2	0.71	0	0	0	0
Herself	0	0	1	0.39	0	0
His	79	28.32	0	0	0	0
My	26	9.32	42	16.47	27	77.14
Me	6	2.15	2	0.78	8	22.86
Myself	0	0	1	0.39	0	0
TOTAL	**279**	**100**	**255**	**100**	**35**	**100**

object pronoun 'him', with a frequency of 32. Even though the numbers seem to be positive, grammatically in English, object pronouns are back-grounded as subject pronouns are fore-grounded, as illustrated by Bahiyah *et al*. (2008, p. 56) below:

> *"He/She (subject pronoun – fore-ground) saw (verb) her/him (object pronoun – back-grounded)."*

Macaulay and Brice (1997) discovered that females appeared slightly more often as direct objects (43%) than as subjects (41%), while males appeared much more often as subjects (84%) after analysing a grammar reference book and this seems to substantiate Bahiyah *et al*.'s assertion.

In the case of reflexive pronouns, the use of 'himself' and 'herself,' albeit very limited usage in the textbooks (see Table 3 above), also showed a slight bias toward males. One possible reason could be due to the difficulty of young learners in grasping reflexive pronouns as "reflexive pronouns are used to replace nouns or pronouns that refer to the same person/s or thing/s in the same clause acting as the subject of the sentence" (Bahiyah & Wijasuriya, 1998, p. 20). Thus, only 3 incidences of reflexive pronouns (2 'himself' and 1 'herself') were found.

Subject pronouns are given more prominence than object pronouns as they are also the actors of the verb form and have more volition than the object pronouns. Sydney (2004) stated that children who are exposed to a constant flow of information about 'him' appear to conclude that the typical person ('him') is a male. From the analysed data, however, females are more significant. Therefore, it is important to implement gender neutral language as it will enhance the development of appropriate and flexible gender association, especially in learning materials of readers who are primary students. Moreover, according to Blumberg (2007) textbooks take up most of the class time for both teachers and students, and this will in turn reflect a nation's curricula.

In summary, the use of masculine pronouns is slightly higher in Qatari science textbooks. Although the frequency of female pronouns is significantly high, the overall difference in the use of males and female pronouns is almost equal. In other words, male and female pronouns are not evenly distributed in Qatari textbooks. Unfortunately, the depiction of dominant males in the society portrayed in the science textbooks studied is still apparent.

Professions

Based on the data presented in Table 4 below, professions related to males occurred 72 times (or 20.17%), while those related to females occurred 27 times (or 7.56%) and those related to neutral gender appeared 258 times (or 72.27%). Although professions related to neutral gender were the highest compared to those of males and females, stereotypes persisted between male and female professional roles. Undoubtedly, one common profession, i.e., 'scientist' recorded the highest number of occurrences in both genders as well as in the gender neutral list owing to the context of investigation.

TABLE 4
Overall Professions

	Male	Female	Neutral
Frequency	72	27	258
Percentage	20.17%	7.56%	72.27%

From Table 4a in the Appendix, the professions for females accounted for 13 types as opposed to 33 types for males. Thus, it is clear that the professional roles for females are more restricted and less diverse compared to those of males. Males were found to be depicted in a wide and varied range of professions such as 'cyclist/s', 'sailor', 'rider', 'footballer', 'miner', 'archer/s', 'guitarist', 'astronomer', 'parachutist' and 'police' (see Table 4a in the Appendix) and they seemed more active, aggressive, and dynamic. Yang (n.d.) made a similar claim by quoting studies by Gupta and Lee (1989) in Singapore and Lee and Collins (2008) in Hong Kong, who disclosed the limited range of roles given to females in the society. Furthermore, females were depicted in professions such as 'teacher', 'scientist', 'gardener', 'doctor/~~s~~', 'athlete', 'nurse', and 'captain'(of a netball team). Although some of the professions can be perceived as active (for instance, 'athelete' and 'gardener') and some professions like 'scientist' and 'doctor/s' can be seen as improvement on the part of women, contradicting the usual gendered steorotype, they merely merited a cursory description. Half of all the female professions found in the textbooks were that of 'teacher', 'scientist' and 'nurse'. It is interesting to note that pink-collar jobs, which are traditionally related to women like teaching and nursing, are still being fore-fronted and offered to females in the textbooks alongside 'doctor/s', but the cursory treatment of 'doctor/s' as females in a non-traditional occupation in the textbooks may not leave a lasting mark on students in terms of equality and as valid professional role models for girls if their treatment is only cursory in nature.

With regards to the position of males in the textbooks, it was surprising to observe the considerably high occurrence of male teachers. This signals the acceptance of discrepancy in traditionally male roles and professions. Although the textbooks have clearly defined male and female occupations, we are however now seeing a positive trend towards being more gender balanced where females in the textbooks generally mirror the accomplishments of those in Qatari society today. In comparing Qatari women with those in other Arab countries, Qatari women are more progressive and advanced in the participation of politics, equal opportunities, education and voting rights. Women are allowed to vote and also run for elections. The first woman to be elected was in 2003 and in the latest elections in 2007, three women held seats in the council. In tertiary education, more than 70 percent of all students are female (Jamilah, 2011). Textbooks that have females in non-traditional occupations are surely a good step in reducing gender stereotyping (Dominguez, 2003).

Kinship Terms

With regards to kinship terms, the distribution of gender roles is rather balanced (see Table 5 below), with 55 male (21.57%) and 49 female (19.21%) occurrences. Just like the two previously pre-determined categories, gender neutral terms remained the highest, while more than half of all kinship related terms are not assigned any specific gender.

TABLE 5
Overall Kinship Terms

	Male	Female	Neutral
Frequency	55	49	151
Percentage	21.57%	19.21%	59.22%

The equal representation of both genders can be explained due to the female oriented themes presented by the textbook writers. However, sex role stereotypes of both genders prevail particularly in the performance of activities for the family well-being and for the home. In the textbooks analysed, in a typical household, ‘fathers’ are depicted as heads of the family and are shown to be outdoors, while ‘mothers’ are confined to indoor spaces. As Acker argues, an ideal type that most closely fits the life experience of male heterosexuals is from their social location, sexuality, emotionality, and reproductive labour that can be identified with the presence of women and divided from the work-place into a “separate sphere” of the family (Acker, 1990, cited in Ferree & Hall, 1996). This division is commonly regarded as a norm in most communities, including Qatar rather than as part of a social stratification process.

In terms of ranking, ‘mother’ is third with 33 occurrences after ‘children/child’ (gender neutral 114 occurrences) and ‘baby/ies’ (gender neutral 39 occurrences). The role of a mother is highly significant in the family compared to the role of a father, with only 23 occurrences (see Table 5a in the Appendix). In other words, mothers are given the most central family role and are depicted as carrying heavier burdens than fathers in a family setting. Hence, much of the domestic work such as ‘cooking’, ‘sweeping’, and ‘washing’ are associated with mothers as homemakers. These stereotypical roles of mother and homemaker in the traditional organization of the family reveal that women are presented to take limited roles and duties such as being wife, mother and housewife. Although females are portrayed as active participants in S & T as shown in the number of occurrences in the textbooks, the connotation implied is indeed undesirable.

On the surface, it may appear that the writers of the Qatari science textbooks studied have taken the issue of underrepresentation of women in S & T and depictions of their roles in the textbooks seriously. However, there is a great deal of variation between these science textbooks that can be attributed to tokenism. As such, we concur with Warrens and Rogers (1988) that it is necessary for teachers and gatekeepers to be aware of the role of subtle messages in text materials that may affect the number of future women scientists and the utilisation of human potential.

Hobbies and Interests

For Hobbies and Interests (Table 6), females outnumbered males with 44 (11.08%) occurrences compared to 39 (9.82%) occurrences, while the gender neutral terms occupied almost three quarter of the overall results. In this category, there is overt portrayal of females with males being overshadowed. While the large numbers of female occurrences can be deemed positive, upon checking concordances, the female characters in the textbooks are sometimes negatively depicted.

TABLE 6
Overall Hobbies and Interests

	Male	Female	Neutral
Frequency	39	44	314
Percentage	9.82%	11.08%	79.10%

Most males are illustrated in active activities involving the outdoors such as ‘parachuting’, ‘playing snooker’, and ‘cycling’ unlike females who were involved in ‘drawing’, ‘talking’, and ‘sunbathing’, as depicted in Table 6a. Compared to females, males are not mentioned as frequently as the females. This may serve to modify children’s ideas of conventional active male figures.

Although females in the textbooks analysed are linked to ‘riding’, ‘football’, and ‘marathon’, all active activities, female characters are not consistently depicted as actively participating in these activities. However, we agree with Mineshima (2008) that this is sufficient to depict very active and outgoing female characters, which will eventually help to deconstruct stereotypical images of female hobbies such as ‘sewing’, ‘baking’, ‘cooking’ and many more which are less extreme. Surprisingly, signs of inadequate contribution by males in household chores could not be identified as the involvement of females was equally small.

Furthermore, the high incidence of

TABLE 6a
Distribution of Words Related to Hobbies and Interests

Genre	Male	Female
Sports	Racing (1), Swimming (1), Cycling (3), Jogging (1), Climbing (1)	Running (1), Exercising (2), Ridding (2), Football (2), Marathon (2), Aerobics (3), Jogging (1)
Entertainment	Playing (8), Snooker (2), Singing (1), Television (2)	Playing (9), Party (2)
Household pursuit	Cooking (1)	Cooking (1), Washing (1)
Personal pursuit	Eating (4), Collecting (1), Walking (1), Planting (1), Fishing (1), Listening (2), Polishing (1), Pond dipping (1), Carving (1)	Writing (1), Resting (1), Drawing (2), Eating (1), Collecting (1), Drinking (2), Talking (2), Studying (1), Sunbathing (5), Gardening (1)
Others	Smoking (1), Parachute (4)	Digging (1)
Total	**39**	**44**

neutral roles of 79.10 percent seemed to suggest that efforts were being made by the textbook writers and publishers to promote neutrality in the choice of hobbies and interests for both genders. As a whole, the textbook writers appeared to have succeeded in portraying characters, both females and males, with diverse hobbies and interests.

Salutations

In this last category (Salutations in Table 7), male terms of address occurred much higher compared to those of females and neutral gender. Males recorded 56.73 percent as compared to 37.29 percent for females and 5.08 percent for neutral salutations. These huge gaps reveal an obvious bias of males over females in salutations.

TABLE 7
Overall Salutations

	Male	Female	Neutral
Frequency	34	22	3
Percentage	56.73%	37.29%	5.08%

No local address forms were used exclusively for male and female Qatari characters as textbooks are mainly imported from the United States and United Kingdom with the exception of Singapore. The terms ‘Mr.’, ‘Miss’, ‘Mrs.’, ‘Sir’, ‘Lord, ‘Lady’ and ‘Master’ were used in conjunction with non-Qatari characters (see Table 7a). The use of ‘Master’ and ‘Lady’ overwhelmingly referred to the characters of English origin. The analysis showed that the use of salutations for honour is associated mostly with males. Moreover, Hartman and Judd (1978) investigated the order of the mentioning of two nouns paired for sex such as ‘Mr. and Mrs.’, ‘husband and wife’, and ‘Sir and Madam’ and they discovered that the masculine reference always comes first (except “ladies and gentlemen”). Thus, they argued that “such automatic ordering reinforces the second-place status of women.”

The overall distribution of words for the five pre-determined categories

TABLE 7a
Distribution of Words in Salutations

Token	Male		Female		Neutral	
	Freq.	%	Freq.	%	Freq.	%
Mr	17	50.0	-	0	-	0
Captain	5	14.71	4	18.18	-	0
Miss	-	0	6	27.27	-	0
Mrs	-	0	7	31.81	-	0
Sir	5	14.71	-	0	-	0
Dr	2	5.88	-	0	-	0
Lord	2	5.88	-	0	-	0
Professor	1	2.94	1	4.55	-	0
Lady	-	0	1	4.55	-	0
Master	1	2.94	-	0	-	0
Queen	-	0	1	4.55	-	0
Dear	1	2.94	2	9.09	3	100.0

is summarised in Fig.2 below. It can be clearly seen that the occurrences of male and gender neutral characters surpass female occurrences in all the categories investigated. Generally, males are given additional emphasis in the textbooks as indicated by the relatively greater frequency of occurrence. However, an exceptional instance was detected under the hobby and interest category, where a slightly higher occurrence of females was recorded. Another peculiar pattern was observed in the pronoun and salutation categories as the female characters prominently outnumbered gender neutral characters.

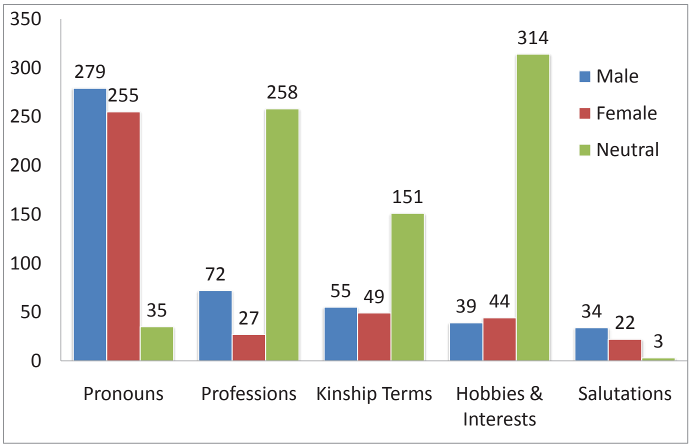

Fig.2: Distribution of Words in Pronouns, Professions, Kinship Terms, Hobbies and Interest and Salutations found in Qatari Science Textbooks

CONCLUSION

Article 35 of the Qatari constitution (Bertelsmann Stiftung, 2009, p. 14) states that, "all people are equal before the law. There shall be no discrimination on account of sex, origin, language, or religion." At first look, the quantitative analysis above seems to confirm this, as revealed by the existence of a large number of neutral gender roles which seem to indicate that the textbook writers were making a conscious effort to promote gender equality. However, further analysis of gender portrayal confirms a clear gender imbalance in the texts studied, and that male and female characters are assigned to different roles, professions, hobbies or interests, kinship terms, as well as salutations. The corpus-based analysis carried out confirms that the Qatari primary science textbooks written in the English language conveys gender stereotyping and linguistic sexism. There is indeed a masculine bias where the language used often reinforces males as the standard and foregrounds males. It is evident that the writers of the textbooks analysed did not deviate much from the traditional patriarchal notion of placing importance to males and masculinity. Males are portrayed as successful and powerful in the social domain and occupy higher positions in society. In the public sphere, although females are depicted similar to males, their roles and positions are less varied and they occurred less than the males. In these depictions, the view of the second-place status of females is still deeply rooted in the Qatari textbooks investigated.

Women in Qatar receive education and vocational training despite being stereotyped as wives and mothers. However, Qatar ranks 117 out of 134 countries in the 2010 Global Gender Gap Index (GGGI) conducted by the World Economic Forum specifically to identify gender equality in terms of economic participation and opportunity, educational attainment, political empowerment and health (Global Gender Gap Report, 2010). Although Qatar is ranked low, Qatari females have made much progress in terms of gender equality. They are now more visible in the fields of politics and education than ever before. In fact, females are increasingly filling important ministerial positions with currently three women holding seats in the council. They are contributing to society by taking bigger roles in the public sphere and have made a mark in all spheres of society; so in textbooks and elsewhere, they should no longer be stereotyped as housewives and be confined to passive occupations. Future studies must take into account the varied roles of Qatari women and the inroads to their success in the public sphere must be studied and documented. Textbook writers, editors and illustrators should take note of the changing roles of Qatari females and their realistic contributions to the society so that whenever possible, females can be represented as equally as males in textbooks. There should be equal opportunities given to both genders via texts and images, especially in the presentation of the scientific subject matter that will encourage females to build awareness not only to the fact that they too can contribute significantly to scientific knowledge and innovation but also that they too have as much access and rights to careers in the sciences just as much as their male counterparts. In doing so, this could positively impact the effort to accentuate the active roles of Qatari females in the fields of science as well as in research and development (R & D, henceforth). Future research endeavours should not look into just corpus-based text analysis but should now concentrate on the complementary analysis of corpus-based text and images in meaning making. Images can be powerful not only in assisting comprehension but they can also deliver powerful meanings to students.

Qatar has put much emphasis on S & T and R & D for nation building and for its socioeconomic development plans cognisant of the fact that it cannot be overtly dependent on expatriate expertise and has put into place pathways for developing and training S & T as well as R & D qualified individuals and knowledge based workers. Thus in this endeavour, both genders must commit equally to the economic and social well-being of the country. This must be highlighted in all Qatari textbooks so that students learn that like males, females cannot be judged on biological terms alone but on their capability, credibility and qualifications (Bahiyah *et al*., 2009).

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APPENDIX

TABLE 4a
Distribution of Words Related to Professions

Male	Frequency	Female	Frequency	Neutral	Frequency
Teacher	9	Teacher	6	Teacher/s	47
Scientist	16	Scientist	5	Scientist/s	52
Gardener	1	Gardener	2	Dentist/s	21
Sailor	2	Astronaut	1	Farmer/s	18
Pupil	1	Doctors	2	Gardener/s	14
Doctor	1	Driver	1	Smokejumpers	9
Player	4	Managing		Astronaut/s;	12
Miner	1	Director		Cosmonaut	9
Cyclist/s	4	Runner/s	1	Sailor/s	9
Director	2	Captain	3	Pupil/s	9
Rider	2	Nurse	2	Doctor/s	8
Detectives	2	Athlete	1	Driver/s	7
Firefighters	1	Milkmaid	1	Player/s	5
Caretaker	2	Musician	1	Miners	4
Explorer	2		1	Crew	4
Footballer	2			Engineers	2
Goalie;				Cyclists	1
Goalkeepers				Directors	3
Bungee jumpers	3			Diver	1
Police	1			Rider	1
Archer/s	2			Runners	4
Artist	2			Worker/s	1
Astronomer	1			Detectives	2
Coroner	1			Fire fighters	1
Guitarist	1			Explorers	1
Interviewer	1			Bungee jumper	1
Prime Minister	1			Nurse	2
Environmental	1			Reporter	2
health officers				Students	1
Parachutist				Astronomers	1
Seamen	1			Builder	1
Soldier	1			Designers	1
Staff	1			Car makers	1
Swimmers	1			Road planners	1
	1			Racer	1
	1			Rescuers	1
				Shopkeepers	
Total	**72**	**Total**	**27**	**Total**	**258**

TABLE 5a
Distribution of Words of Kinship Terms

Token	Male	Female	Neutral
Children/Child	10	3	101
Baby/babies	-	1	38
Dad/Father	23	-	-
Mum/Mother/Mothers/Mommy	-	33	-
Parents/Parent	-	-	11
Grandma/Gran	-	9	-
Granddad/Grandpa/ Grandfather	16	-	-
Daughter	-	2	-
Grandparents	-	-	1
Grandson	1	-	-
Sister	-	1	-
Sons	2	-	-
Brother	3	-	-
Total	**55**	**49**	**151**

TABLE 6b
Distribution of Words Related to Hobbies and Interests

Token	Male	Female	Neutral
Watering	-	-	2
Writing	-	1	7
Play; Playing	8	9	39
Drawing	-	2	15
Eating	4	1	24
Collect; Collecting	1	1	22
Thinking	-	-	36
Cooking	1	1	7
Drinking	-	2	11
Parachuting	4	-	16
Washing	-	1	5
Exercising	-	2	15
Reading	-	-	1
Smoking	1	-	13
Talking	-	2	10
Walking	1	-	9
Travelling	-	-	1
Racing	1	-	1

TABLE 6b (Continue)

Swimming	1	-	3
Resting	-	1	5
Running	-	1	4
Snooker	2	-	-
Riding	-	2	4
Studying	-	1	7
Bungee jumping	-	-	3
Football	-	2	-
Planting	1	-	6
Fishing	1	-	1
Listening	2	-	4
Party	-	2	2
Shop	-	-	1
Sing; Singing	1	-	5
Polishing	1	-	4
Sunbathing	-	5	-
Marathon	-	2	2
Aerobics	-	3	-
Cycling	3	-	-
Dancing	-	-	2
Digging	-	1	2
Jogging	1	1	1
Climbing	1	-	-
Hopping	-	-	2
Hopscotch	-	-	2
Plucking	-	-	2
Watching Television/ TV	2	-	4
Pond dipping	1	-	6
Carving	1	-	-
Celebrating	-	-	1
Clapping	-	-	1
Filming	-	-	1
Gardening	-	1	-
Painting	-	-	1
Practising	-	-	1
Researching	-	-	1
Showering	-	-	1
Skipping	-	-	1
Total	**39**	**44**	**314**

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Reconfirming (In)directness Preference of Request Strategies among the Malays

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ABSTRACT

Studies have established a correlation between indirectness and politeness; one of them being that a higher level of indirectness indicates a higher level of politeness. Among traditional Malaysian Malays as an instance, indirectness is highly valued as it reflects a cultured and refined upbringing which has been upheld as a way of living at every level of the society. However, Malaysia has seen changes and transformations in many ways - in its physical and cultural development, in the values and in the way of speaking, though the latter has not been much documented empirically. This sets the aim of this paper, which is to empirically document this transformation in the way of speaking that involves indirectness, by focusing into the production of requests by a group of 36 young Malay native speakers. Request is one of the common speech acts in interactions, yet highly face-threatening therefore requiring certain politeness strategies for its execution. Writings about the Malay norms pointed to indirectness as the popular style of this speech act among the Malay speakers. For this paper, the participants of the study were asked to role play nine types of requesting scenarios which were then analyzed following the framework by Blum-Kulka *et al*. (1989). The results showed that the participants adopted all three super strategies of request. However, there was a significant preference for Direct Strategy at all of the settings despite power-control and social distance factors. The speakers' directness in performing requests was delivered through three sub-strategies, which are Want statement, Hedged performative and Mood derivable. Overall, the findings of the study indicated that there is a change in the pattern of discourse from the conventional Malay speaking style. The findings empirically signify a wave of transformation in the Malay cultural values among the new generation of Malay and call for further research to establish a more

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extensive discussion on the implications for such indication to modern Malaysia.

Keywords: Malay requests, politeness, requests strategies

INTRODUCTION

Directness and indirectness are verbal strategies that have been proven to be vital in many contexts of interactions. For students at tertiary educational institutions, it is important that they acquire the soft skills in the art of communication in order to be effective in their work. Communicative functions in the workplace environment such as negotiating, handling a customer complaint, eliciting knowledge from people, soliciting customer requirements are among common examples where the strategies are at play in determining the outcomes of the communications. The strategies chosen are also influenced by the societal values that one embraces, which may contribute to the communicative styles in work environment. If inappropriately applied, the strategies or styles could badly affect an employee's reputation and job performance.

Taking on the pragmatic challenges that one has to face at the workplace, a research was carried out on a group of young Malays to find the strategies that they employ in doing requests at a workplace domain. The speech act of request was chosen as it is an illocutionary act that commonly occurs yet highly face-threatening at both social and workplace settings. In addition, the participants involved in this study were graduates to be, who later would be placed in a real working environment. Generally, graduates who are prospective employees are expected to be conversant and aware of workplace interactional nuances and expectations. For instance, they would be expected to show deference politeness markers when interacting with superiors and potential clients; and less formal discourse within the norm that is usually practiced by that particular community when interacting with colleagues and subordinates. This is supported by studies within Malaysia and from abroad as referred in Singh and Singh (2008), Nurita, Shahrudin and Ainon (2006), and Medsker and Fry (1997).

Hence, in order to achieve this aim, the study thoroughly examined utterances containing request strategies produced by the participants which allowed for a detail linguistic and pragmatic analysis of the politeness strategies employed by the young Malays in formal and informal settings.

RELATED THEORIES

Some illocutionary acts produced by the Speaker (hence with, S) are sometimes capable of damaging the reputation of others. Those acts are not seen as desirable and face threatening, in which Brown and Levinson (1987) classify them as Face Threatening Acts (hence with, FTA). There are two types of FTA; one which could damage Hearer's (hence with, H) positive face and the other could threaten negative face. Utterances like requests, orders, and warnings can be considered as acts that potentially threaten H's negative-face wants but promise and thanks could infringe S' negative-face. Disagreements, criticisms and complaints could damage H's positive-face wants, meanwhile apologies and compliment acceptance might violate S' face wants. Due to this, politeness strategies are developed in order to counter FTA and shape interpersonal relationship. Bald on record, positive politeness, negative politeness, off-record/ indirect strategy and opting not to do any FTA are the strategies that aim to mitigate or soften the force of FTA, so that it would appear desirable to H's face.

The interlocutor's selection of politeness strategies can be both cultural and situational dependant. According to Brown and Levinson (1987), situational factors such as (a) the power held by the H with respect to S, (b) the social distance between S and H, and (c) the degree of imposition, determine the amount of face work in expressing requests. These factors however, are commonly seen as collectively practiced by people across cultures. For instance, people tend to be more indirect when asking for a huge favour compared to requests which are viewed as less troubled. Brown and Levinson also believe that S tends to use more indirectness when requesting people who have higher power and further distance as compared to close friends who are in the homogeneous social class. In terms of the cultural factor, politeness strategies might also be accepted and interpreted differently. For instance, the Korean regarded direct strategies as ineffective but they are considered the most effective among the Americans (Kim, 1994, in Rue *et al*., 2007). In other words, what is commonly observed and highly valued in a particular culture would also determine the amount of face work required and the types of politeness strategies employed by the interlocutors.

This study focuses on the speech act of request because it ranks high as a FTA to both S' and H's face. From H's view, the request could be perceived as an intrusion to his/her freedom of action since there are the elements of demand and force. On the contrary, requests could also threaten S' face in the sense that S is afraid of exposing a need, or the tendency of making H lose face (Blum-Kulka *et al*., 1989). In many cultures, (Hebrew, Canadian French, Spanish, English, Japanese) being indirect is common in order to sound less imposing. Meanwhile, direct strategy is frequently perceived as impolite and coercing. Cross-culturally, lacking the awareness of politeness in communication might lead to misunderstanding and ineffective communication.

MALAY REQUESTS AND MALAY POLITENESS STRATEGIES

In the Malay culture, request should be expressed in a very courteous manner since it is considered as causing trouble to the other party to perform the demand. 'Courteous' in traditional Malay means, the request occurs in stages that start with lengthy introduction or any irrelevant topics concerning the request before it is implicitly made. In the process, H can always disregard the requests if he/she is not willing to entertain them by simply ignoring the topic or the implicatures. However, S can always repeatedly mention the requestive topic and usually the request is never rejected directly (Teo 1996). In other words, this strategy is seen as face saving for both H and S; that is H could take the request not as a request, and S could avoid being rejected and embarrassed since there is no blunt request imposed. Commonly, higher levels of indirectness are used when talking to older people and those who are empowered such as teacher, employer, and parents.

When talking about face saving notion, it is worthwhile to discuss how the Malays perceive 'face' or '*air muka*' (water of face) concept. According to Asmah Hj Omar (1996) *air muka* is reflection of an individual's upbringing, inclusive of influential people in the individual's life such as parents, teachers and family, and as well as the dignity of the individual him/herself and his/her family. It is a complicated, comprehensive and multisided concept where expressions in verbal interaction must be mindfully expressed, in order to prevent dishonor to both S' and H's face, which is described as *menjatuhkan air muka seseorang* (to cause somebody to lose face). The use of offensive and harsh words is forbidden since it leads to aggravated conflicts either intentionally or unintentionally. In other words, the concept of *air muka* varies from 'face' coined by Brown and Levinson as 'face' is rooted from one's want of achieving something in the immediate context of interaction but *air muka* embraces both culture and 'face' which represents pride and dignity.

In the Malay context, requests are done for several purposes that is requesting for information, action, and permission (Asmah Hj Omar, 1996, p. 34, pp. 56-57). The common linguistic features of requesting for information are *saya ingin bertanya* (I would like to ask), *saya ingin minta penjelasan* (I would like to request for clarification) and *saya ingin tahu* (I want to know). Meanwhile, the use of *mohon* and *minta* (request) are more distinctive in requesting for actions and permissions. Hedging *kalau boleh* (if can) is another feature frequently used in doing request. Hedging is employed since it produces "gentle and polite effect to the request…" and also regarded as *bahasa halus* (refined/ educated language) (Asmah Hj Omar, 1996, p. 57).

Previous studies on requests in Malay language have revealed findings which are both against and supportive of the traditional theory of Malay speaking rules. A study by Suraiya Mohd Ali (2003), for instance, showed that the Malay speakers did not exhibit a consistent pattern of politeness strategies concerning to power relation and imposition size. However, the participants were inclined towards Conventional Indirect strategy. This type of strategy also occurred in a variety of situations including high power and huge imposition, as compared to Nonconventional Indirect strategy. Meanwhile, Mohammad Fadzeli, Marlyna and Maslida (2009) who had examined sociopragmatic features among Malaysian students in the Malay request discovered that the participants preferred direct strategies along with various politeness markers to manifest their requests, as follows:

Politeness markers	*Samples of sentences*
Imperative	*Tolong pinjamkan buku saudara..* Please lend me your book…
explicit performative	*Saya mintak menu lain* I ask for another menu
hedged performative	*Boleh tak minta pen-angguhan…?* Can (I) ask for extension…?
want statement	*Saya mahu meminjam buku ini* I want to borrow this book

With respect to the Malay requests and politeness strategies discussed above, this paper aims to present findings that highlight the notion of directness and indirectness of request performances among a group of young Malays nowadays. The findings will shed light to the traditionally believed value of indirectness that may have been going through change and transformation after the society's experiences with modernization and global enculturation.

METHODS

Participants

The participants were selected through convenience sampling. They were a group of 36 students, consisting of 16 males and 10 females and aged between 20-22 years old who studied English proficiency course as a part of their programme requirements at a local polytechnic. The students were doing their certificates and diploma in engineering and commercial courses. They had undergone a 22-week industrial attachment (practical training) at various private companies and government bodies during their 3rd and 4th semesters.

Instrumentation and Procedures

The data were collected through role plays. The roles plays are described in this section. A pilot study was conducted first before proper data were gathered. The observation from the pilot study indicated that the context of the scenarios for the role play (initially focused on academic setting) needed to be broadened to workplace setting. Also, precise instructions and explanations needed to be provided so that it would not impede the flow of the role plays.

Role play was employed as it allows the researchers to observe the whole part of interaction including the opening and closing of a conversation (Felix-Bradsefer, 2008). In addition, it has been highlighted by many (McDonough, 1981; Rue *et al.,* 2007; Felix-Brasdefer, 2005, 2008) that this method does not only elicit almost-natural spoken data but it also facilitates examination of actual S' pragmatic ability in social interactions. Nine role play situations were designed based on three politeness systems, formulated by Scollon and Scollon (1995). The three politeness systems are hierarchical (which one of the interlocutors has higher power and distance), deferential (interlocutors equal power and status but they are not familiar with one another) and solidarity (both interlocutors know each other very well, and have equal power and status). Due to space constrain, 9 scenarios of the role plays which were designed in two domains (workplace and academic), which are common to the participants and simplified, as follows:

- Hierarchical politeness system (+Power, + Distance)

A student asks a newly met lecturer for a lift to a bus station. (Lift)

A trainee asks his/her supervisor for a leave. (Leave)

- Deferential politeness system: (- Power, +Distance)

A student asks his/her classmate (who is not close to him/her) to borrow some cash. (Cash)

A trainee requests his/her colleague to use the photocopy machine first while the colleague is using the machine. (Xerox)

A student requests an unknown student from another class to borrow a dictionary. (Dictionary)

A student requests few sheets of papers from an unfamiliar student sitting next to him/her in a lecture hall. (Paper)

- Solidarity politeness system (- Power, - Distance)

A student asks his/her roommate to borrow a pair of shoes to attend a function. (Shoes)

A student requests notes from a friend as he/she misses the morning lecture. (Notes)

A student requests his/her roommate to clean unwashed dishes left by him/her. (Dish)

The participants were assigned according to the scenarios but they were allowed to select their own partners. Rationally, it was considered that the most natural spoken discourse could be elicited if participants talked to people they were comfortable with. In order to produce a total of 28 interactions, about 10 of the participants participated in more than one role plays. Each politeness system consisted of two domains; one situated in academic setting and the other set in workplace. Each situation was acted out by pairs, in both mixed and similar gender. This was done to see if there were any emerging patterns or attributes in doing requests that were inclined by gender factor.

A briefing on the purpose of the activity as well as the requirement of the task was given in Malay language before the participants started acting. Handouts describing the scenarios and the characters were distributed. The participants were also reminded to use their ‘daily-discourse’ during the role play in order to be as natural as possible. The researchers felt that it was important for the participants to be comfortable and natural during the interaction so that authentic spoken discourse could be produced. For research ethical purposes, the participants were also informed that their role plays would be videotaped and their consents were obtained verbally before the session started. The average recording time for each of the 28 interactions was 20 minutes. Each interaction was then transcribed using a broad transcription style adapted from Schiffrin (1987a, cited in Schiffrin, 2001, p. 431).

Data Analysis

After the transcription process, the sequence of head act was identified. First, the Head acts from all interactions were extracted. Then, they were examined at word level to determine which request strategies they belonged to. Blum Kulka *et al*.'s (1989) framework and local studies on Malay request were closely referred to when classifying the strategies. After the head acts had been categorized according to Direct, Conventional Indirect and Nonconventional Indirect strategies, the sub-categories of each super strategy were identified. Meanwhile, the quantitative process involved the following steps: first, the total number of requests was counted according to the types of strategies (Direct, Conventional Indirect and Nonconventional Indirect). Then the numbers were converted into percentage. The percentage obtained determined the participants' preference on the types of strategies employed. Next, the frequency of each type of strategy was compared according to the three politeness levels. This was done to see if there is any correlation between the selected strategies and power-distance factor.

RESULTS AND DISCUSSION

Fig.1 displays the distribution of types of request strategies employed by the participants across three politeness systems. The participants employed all super strategies which were Direct, Conventional Indirect and Nonconventional Indirect. They were also inclined to use Direct strategy to manifest their requests regardless power and social distance factors (refer to Fig.1).

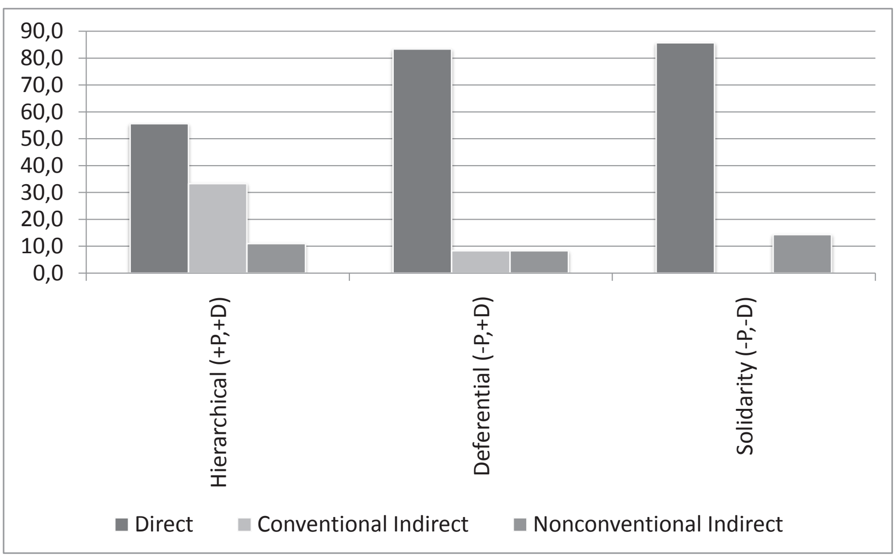

Fig.1: Frequency of request strategies according to politeness systems

On the contrary, Nonconventional Indirect, which was thought to be their preference judging from the writings on the norms of Malay culture on doing requests, was the least preferred in hierarchical and deferential levels. Interestingly also, at all politeness systems, although Nonconventional Indirectness showed a consistent occurrence, it was the least preferred strategy chosen by the participants, i.e., only one occurrence in each politeness level.

Head Acts

As many as 28 head acts were identified across 28 interactions (already mentioned) from 9 scenarios. The analysis showed that these head acts were manifested through five types of internal modifications. It was found that the participants manifested Direct strategy through three types of sub-strategies. A frequent selection of want statement was evident in 14 interactions, followed by hedged performative and mood derivable respectively in six and one interactions. Altogether, Direct strategy was counted as 21 occurrences consisting of three types of sub-strategies. Meanwhile, Conventional Indirect was conveyed mainly through one sub strategy that was query preparatory, which appeared in four interactions. Finally, the participants manifested Nonconventional Indirect through hints that occasionally occurred in three out of 28 interactions. In other words, Direct strategy was manifested through all the 3 sub-strategies (want statement, hedged performative, mood derivable). Meanwhile, Conventional Indirect was conveyed mainly through query preparatory and Nonconventional Indirect was manifested through hints.

Overall, it was apparent that the participants had higher preference for Direct strategy compared to other strategies. It was observed that as many as 75% (n=21) of this strategy was employed by the participants when doing their requests from all 28 interactions (see Table 4.3 and Fig.4.2). About half of the requests (50%) were conveyed through want statement, 21.4% through hedged performative and the least was through mood derivable (3.6%). This type of internal modification appeared in all politeness systems and in almost all scenarios, except for DISH and LEAVE.

Want statement is the most frequently occurred sub-strategy, where S expressed his/her desire, intention or wish to H. Direct requests were manifested with the use of helping verb *nak*, which is the short form of *hendak* that means 'want' in English. According to Mohammad Fadzeli Jaafar *et al*. (2009), the helping verb *nak/hendak* which carries similar meaning to *mahu* (also English equivalence of 'want'), are Malay words that indicate intentions and regarded as less polite because it connotes inconsideration towards H's condition, availability or consent. In other words, when *nak/hendak* and *mahu* (want) are used in Malay requests, there is an expectation from S to H that H would perform or accomplish S' intention and expectation. The data below exemplify how the requests were made with the use of the verb *nak* which appeared in all the requests that belong to the Direct strategy.

[XEROX2] *Saya nak fotostat kertas ni.*
I want to photocopy this paper.

[DICTIONARY1] *Ah Saya ingat saya nak pinjam kamus la.*
Ah I think I want to borrow dictionary la.

[NOTES1] *Kira er: aku nak pinjam nota pagi tadi la.*
Consider er: I want to borrow this morning's notes.

Hedged performative was the next highest substrategy featured in Direct strategy category. The data showed that the requests were explicitly made where S overtly stated the illocutionary intent of *minta* (request). However, the imposition of the request was mitigated by the use of the modal verb *nak* (want). The examples below show how direct requests are expressed using the hedged performative strategy.

[LEAVE1] *Saya nak mintak cuti la cik.*
I want to request for a leave, miss.

[LEAVE2] *Puan, saya nak mintak kebenaran boleh tak?*
Maam, I want to request for your permission, can (not) I?

[PAPER1] *Ha. nak mintak selai.*
Ha. I want to have one sheet.

The least preferred sub-strategy under the direct category was mood derivable as it only appeared once from 28 scenarios. In mood derivable, the utterance contains requestive verb which implicitly marks its illocutionary force as a request (Blum-Kulka *et al*., 1989). Mood derivable strategy contains imperative features, where requests are expressed in the form of instruction and contain directive element (Suraiya Mohd Ali, 2003). Typically, it is used with the verb *tolong* (please/ help), although sometimes it can be without it.

[DISH1] *Hang pi la basuh.*
You go and wash (the dish).

Another interesting pattern found from the data was the occurrence of the modal verb *boleh/ boleh tak* (can/cannot), as it appeared in 10 or more than half of the direct requests. According to Mohammad Fadzeli Jaafar *et al*. (2009), *boleh/ boleh tak* (also known as the helping verb or request marker) could have two indications; one means ability or capability, the other is asking for permission from H. In contrast to the modal verb *nak* (want), *boleh/ boleh tak* (can/cannot) is considered as more polite since it carries the meaning that S demonstrates concerns of H's condition and is aware of H's choices for complying with the request. In other words, *boleh/ boleh tak* could tone down the imposition of a direct request which makes the requests appear more polite and acceptable from H's perspective. Another identified feature was the use of hedging to minimize the threat of direct requests. Hedging *kalau boleh* (if can/ if possible) was recognized in the following scenario;

[NOTES2] *Err: kalau boleh aku nak pinjam nota kau.*
Err..If possible, I want to borrow your notes.

The word *kalau boleh* (if can/if possible) produces hesitant effect from S, which is immensely positive politeness oriented. Indirectly, *kalau boleh* (if can/ if possible) in [NOTES2] provides H with more options on whether or not to lend the S the notes. It also modifies the request to sound more polite although it is made straightforwardly. According to Asmah Hj Omar (1996, p. 57), *kalau boleh* (if can/if possible) is a type of hedging that is used in request of information. This type of hedging softens the request and makes it appear less threatening. In fact, *kalau bo*leh (if can/if possible) is also regarded as *bahasa halus* (refined language). Similarly, the politeness marker *tolong* (please/ help) also helps the request to appear polite as in the situations below:

[LIFT5]	*ah: Saya nak mintak tolong puan hantar saya ke Tg Malim boleh?* Can I request you to take me along to Tanjong Malim?
[CASH4]	*Boleh tak mintak tolong um pinjamkan duit saya nak bayar makanan?* Can I (not) request for your help to loan me cash I want to pay for my food?

Being polite and refined has always been a concern by the typical Malay society, not only in how they behave but also in the discourse they use. In other words, what Malays say and do may reflect their upbringing, which relates to the concept of *air muka* (face). To conclude, although the participants opted more Direct strategy, a variety of mechanisms were found to be employed to minimize the threat and convey politeness, such as politeness marker and hedging.

Unlike Direct strategy, Conventional Indirect illustrates a much lower occurrence. Conventional Indirectness was expressed via query preparatory which occurred in only two scenarios (LIFT and CASH). When using this strategy, S initiates request with modal verb *boleh/ boleh tak* (can/ cannot) which appears at the beginning of the request. The following examples detail the description above:

[LIFT2]	*Boleh saya tumpang cik sampai stesen bas?* Can you give me a ride to the bus station?
[CASH3]	*Boleh tak aku pinjam duit kau?* Can I (not) borrow your money?

Commonly, the word *tak* (not/ no) emerges immediately after *bole*h (can). However, the data also show that in certain conditions, *tak* may emerge at the end of utterance, which is an indication of negative can/ cannot (Suraiya Mohd Ali, 2003). The emergence of the modal verb *boleh/ boleh tak* (can/ cannot) was evident in both Direct and Conventional Indirect strategies. However, it might affect the illocutionary force of the request differently. In Conventional Indirect strategy, the modal verb generally appears at the beginning of the head act, which functions as asking H's permission to fulfil the request, thus making the request sound more formal. Meanwhile, in Direct strategy, *boleh/ boleh tak* are used as a peripheral device which modifies request and minimizes the threat of direct strategies.

Nonconventional Indirect was employed in only three interactions which made it the least preferred strategy. It occurred once in each politeness level and appeared only in LIFT, XEROX and DISH. The head acts below illustrate how the requests were indirectly delivered and they were implied through strong hints provided by S.

[XEROX1]	*Bos suruh fotostat. Abang banyak lagi ke?* The boss asked me to photocopy. Do you still have many?
[DISH2]	*Wei. hang tengok pinggan hang tak basuh wei*. Hei you see the dish, you did not wash them.

Reflection

The study confirmed that the participants in the present study employed all super strategies, which are Direct, Conventional Indirect and Nonconventional Indirect to manifest their requests. A substantial preference for the Direct strategy, along with various mitigating mechanisms, was applied to soften the direct requests. Thus, hedging *kalau boleh* (if can), modal verbs *boleh/ boleh tak* (can/ cannot) and *tolong* (please) were frequently identified. Direct strategy was mostly used in all politeness levels despite power-distance factors. This contradicts Brown and Levinson's theory, which claims that more indirectness will be used in the contexts of higher power and social distance.

The high occurrence of the Direct strategy could be contributed by several reasons. First, the straightforward feature of the Direct strategy facilitates S' communicative intention to be easily conveyed through this particular strategy. Less interpretation is required from H's side, thus miscommunication and confusion could be avoided. Second, the features of this strategy also made it more practical to be used, perhaps among Malay youngsters nowadays who preferred uncomplicated and immediate responses in their spoken discourse. Due to its effectiveness and functional features, the Direct strategy was the one practically employed by the participants.

On the contrary, indirectness is not a preference perhaps due to the tendency of miscommunication and misunderstanding between the two parties. In other words, if H is pragmatically aware of and understands the indirect request, then he/she may carry out the request. However, if H is not familiar with the hints used, then the expected actions would not be performed. The following are additional drawbacks of using hints which have been highlighted by Blum-Kulka *et al*. (1989). First, the ambiguity of hints may not help H to recognize S' intention, which will lead to miscommunication. Second, there is a possibility that H may distinguish the hints as a request, but pretends to understand only the literal meaning of S' intention. Finally, H might as well disregard the requesting intention of the act.

To conclude, the findings on the types of strategy that the participants used did conform to other previous studies done on Malay requests (Suraiya Mohd Ali, 2007; Mohd Fadzeli Jaafar *et al.*, 2009), whereby the participants used all the super strategies, which are Direct, Conventional Indirect and Nonconventional Indirect to manifest their requests. However, they were varied in terms of the preference on the strategy found in the studies. The findings of the present study support the result of a more recent study by Mohd Fadzeli Jaafar *et al*. (2009), whose participants demonstrated a high preference on the Direct strategy, but are in contrast with the study done by Suraiya Mohd Ali (2003) that conclusively supports indirectness in Malay requests. The findings of the present study also contradict the traditional belief of the Malay speaking style and indirectness shown by the requestive act. The direct strategy became the participants preferred selection to manifest their requests due to its uncomplicated features which are simple, direct and easy to express. The findings provided an evidence of change in the Malay cultural values and deserve more speech act studies to further substantiate evidence of a deeper transformation that the Malay might be experiencing in their norms and patterns of speech.

CONCLUSION AND SUGGESTIONS FOR FUTURE RESEARCH

Since speech act of requests is highly face-threatening, the participants in this study typically employed certain strategies that could minimize the imposition. In addition, certain moves are used to modify the risk of infringing the hearer. At the same time, modifications and strategies also helped requests to appear more polite and less forceful, not only to the hearer's negative face but also the speaker's positive face. From the findings of the study, it could be concluded that the preference for the Direct strategy should not be claimed as impolite. Speakers may use assortment of devices to help reduce impositions of direct requests. Similarly, indirectness does not always count for its effectiveness in transmitting messages. It substantially depends on H's personal interpretation to construe the intended message. In certain cases, it may result in miscommunications. As for the factors affecting request strategies, past studies have marked significant connection between the selection of request strategies and the variety of factors such as power control, social distance, weightage of imposition, age and culture.

The findings of the present study are anticipated to benefit both teacher and students in helping them see the importance of the pragmatic part of language learning. The vitality of having "desirable" interpersonal skills (where speech act of request is inclusive) should be emphasized since it would result in effective communication specifically at workplace. In addition, the crucial aspect of pragmatic competence should also be stressed to students, whether through formal teaching or natural adaptation. Students should also be able to distinguish the impact of having ineffective strategies when communicating, thus avoiding unnecessary conflicts.

For future research, further investigation on employers' perceptions (from places where students undergo their industrial attachment) towards their trainees' pragmatic ability is worth investigating. Supervisors and employers could shed a light on issues at workplace in terms of communication skills in general and interpersonal issues specifically. Further research can also be extended to real-life situations, where comparison between the patterns of speech production obtained from the role play and real life could be observed. Finally, future studies could also be done perhaps with different age group of people in order to see the relationships between age factor, indirectness and request behaviour with regards to the bigger notion of linguistic transformation and language change in the Malay society.

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APPENDIX

THE CODING AND DESCRIPTION OF SCENARIOS FOR ROLE PLAY

Scenarios	Participant	Description Of Scenarios
Hierarchical (+Power, +Distance)		
Lift (*Tumpang*)	Male-male (ML1) Male-male (ML2) Male-male (ML3) Female-female (FL4) Female-female (FL5) Female-male (BL6)	*Kamu adalah pelajar yang baru berpindah dari politeknik lain ke PSAS. Kamu hendak ke stesen bas di pekan. Kamu diberitahu yang ada seorang pensyarah akan lalu stesen bas tersebut pada waktu tengah hari. Minta seorang pensyarah yang baru dikenali itu untuk tumpangkan kamu ke stesen bas tersebut*. You are a new student in PSAS who has just transferred from other polytechnic. You desperately need to go to the bus station in town. Request a newly met lecturer for a lift to the bus station since you know that he/she will pass by the bus station in the afternoon.
Leave (*Cuti*)	Male-male (MH1) Female-female (FH2) Male-female (BH3)	*Kamu baru sahaja memulakan latihan industri di sebuah syarikat. Pada hari ke-3, bapa kamu dimasukan ke hospital. Mohon cuti dari pegawai penyelia kamu.* You have just started doing an industrial attachment at this particular company. On the third day, your father is hospitalized. Request for a leave from your supervisor.

Scenarios	Participant	Description Of Scenarios
Deferential (-Power, +Distance)		
Cash (*Duit*)	Male-male (MC1) Female-female (FC2) Female-female (FC3) Male-female (BC4)	*Kamu terlupa membawa dompet. Minta seorang pelajar (dari kelas sebelah yang tidak begitu kamu kenali) untuk pinjamkan sedikit duit.* You forget to bring your wallet. Request one of your classmates (who is not close to you) to lend you some cash.
Xerox (*Xerox*)	Male-female (BX1) Female-female(MX2) Male-female (BX3)	*Kamu baru menjalani latihan industri di sebuah syarikat. Kamu perlu membuat salinan beberapa dokumen penting untuk mesyuarat yang hanya akan bermula dalam masa 15 minit lagi. Namun, ada seorang staf lain yang sedang menggunakan mesin tersebut. Minta staf tersebut untuk membenarkan kamu menggunakan mesin fotostat tersebut.* You have just started training in this company. You urgently need to photocopy few documents for a meeting which will only start in 15 minutes. However, someone is using the machine. Now, request the colleague to let you use the photocopy machine first.

Scenarios	Participant	Description Of Scenarios
Dictionary (*Kamus*)	Male-male (MD1) male-female(BD2)	*Kamu perlukan kamus untuk kelas B. Inggeris pada hari tersebut. Minta seorang pelajar yang tidak dikenali dari kelas sebelah untuk pinjamkan kepada kamu kamus tersebut.* You need a dictionary for your English class on that day. Request an unfamiliar student from next door to lend you a dictionary.
Papers (*Kertas*)	Female-female (FP1) male-female(BP2)	*Kamu terpaksa menumpang kuliah yang mana pelajar-pelajar dalam kuliah tersebut tidak kamu kenali. Kamu terlupa membawa kertas untuk menyalin nota. Minta beberapa helai kertas dari seorang pelajar yang duduk di sebelah kamu.* You have to join a lecture which none of the students are familiar to you. You forget to bring papers to jot down notes. Request for a few sheets of papers from a student who's sitting next to you.

Scenarios	Participant	Description Of Scenarios
Solidarity (-Power,-Distance)		
Shoes (*Kasut*)	male and male (MS1) Female and female (FS2)	*Kamu dikehendaki menghadiri satu majlis rasmi yang dianjurkan oleh jabatan. Kamu tidak mempunyai kasut yang sesuai untuk dipakai ke majlis tersebut. Kamu tahu yang seorang rakan kamu mempunyai kasut yang diperlukan. Minta rakan kamu pinjamkan kasut tersebut.* You are required to attend a formal function organized by your department. You do not have proper shoes to wear to that function. You know that one of your housemates has the kind of shoes that you need. You make a request to borrow the shoes from him/her.
Notes (*Nota*)	Male-male (MN1) Female-female(FN2) Male-female (BN3)	*You missed the morning lecture. Request your friend notes from the lecture.* Kamu terlepas kuliah pagi tadi. Minta seorang rakan untuk pinjamkan kamu notanya.
Dish (*Pinggan*)	Female and female (FF1) male and male(MF2)	*Teman serumah kamu telah tinggalkan pinggan makanannya tidak bercuci. Minta rakan kamu bersihkan pinggan tersebut.* Your housemate has left her/his last night dishes unwashed. Request him/her to clean them.

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"A simple gal here, longing for loving, mutual understanding and stable relationship": Gendered performances in online personal advertisements

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ABSTRACT

This study examines the representations of femininity and masculinity in the discourse of 200 online personal advertisements by Malaysian men and women. Using quantitative and qualitative methodologies, this study investigates the ways in which identity is gendered in the personals – how male and female identities, via nominal group and clauses, may be associated with certain behavioural traits, emotions and social activities – and to demonstrate identity variations that are construed by these categorizations. Nominal group and clause (Halliday, 1994) form my points of entry and patterns are semantically classified according to ATTITUDE (Martin & White, 2005) and Social Actor categorization (Van Leeuwen, 2008). Advertisers appear to orient to what is expected in the context of courtship initiation in this particular genre, and are found to produce socially specific verbal practices that correspond to stereotypical constructions of gender identity. More significant, however, is the construal of an identity type that is specifically Malaysian – i.e. the simple person.

Keywords: Femininity, masculinity, systemic functional linguistics, attitude, social actor categorization

INTRODUCTION

This study explores the construction of feminine and masculine Malaysian identities in a selection of personal advertisements from an online dating website called my.match.com. This investigation follows a corpus-based discourse analysis approach, employing the tools from Social Actor categorization (van Leeuwen, 2008) and Systemic Functional Linguistics (SFL), including nominal group, transitivity analysis (e.g. Halliday, 1994) and appraisal analysis (Martin & White, 2005). The aim is to contribute to an understanding

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of the ways in which gendered identities are construed and social relations enacted between the advertisers and the readers.

PERSONAL ADVERTISEMENT AND IDENTITY

A personal advertisement (hereafter personal ad) constitutes a distinct generic form, which is related to the small ad family of genres. While small ads traditionally offer a thing (e.g. a car) or a service (e.g. plumbing), the personal ad 'offers but, most essentially, seeks' (Shalom, 1997, p. 186) a romantic partner. Each construed identity in a personal ad is an offer that is intended to be exchanged for what is sought by others in the dating scene. The self becomes a commodified entity (Benwell & Stokoe, 2006) and advertisers compete for the time and effort of other members to read and respond to their profiles. With these aims in mind, advertisers are pushed into crafting a description that will positively highlight their identity in ways that they believe will help them achieve these objectives.

Personal ads are an ideal site for examining the construction of identities. Salient preferences emerge in the selection of traits and the associated identity categories (e.g., physical attributes) and accordingly, these advertisements provide insights into advertisers' idealizations of self-identities and the behaviour of people seeking relationships in different societies and cultures (e.g., Baker, 2003; Gama e Silva, 2007). To date, studies of personal ads have mainly focused on the patterns of represented attributes in relation to identity, gender, age, sexuality and ethnicity in the written text (e.g., Jones, 2000; Kesumawati *et al*., 2006). Additionally, advertisers also evaluate themselves positively in their written descriptions. Thus, attitudinal expressions are very common in the texts, forming one of the main resources used for promoting identity and aligning with others. Accordingly, this study attempts to examine the features and interaction of identity categorisations with attitudinal resources in advertisers' written descriptions. In examining the range of resources that are used in constructing identities, this paper sets out to answer the following research questions:

1. What are the linguistic resources used in the personal ads? What are the traits frequently tendered by the advertisers?
2. What type of feminine and masculine identities do the resources construe?

Performing Gender

Gender in this paper is understood using Butler's (1990, 1996) performativity theory. This theory perceives gender not as a simple duality of feminine and masculine characterization, but rather as a fluid concept resulting from and materializing through continuous and persistent discursive performance of ourselves as male or female, influenced by our social surroundings and social expectations. Butler states that "gender is a matter of doing and its effects rather than an inherent attribute, an intrinsic feature" (Breen *et al.*, 2001, p. 18). She questions the notion of natural, biological or true gender identity, and persuasively argues that there is no such thing as a natural gender identity. This forms the basic premise of Butler's gender identity; as opposed to being a stable category and entity, gender identity is a shifting and fluid concept that comes into being by virtue of our discursive performance.

Performing Masculine and Feminine Identities

The identity that we develop based on our gender identification as a man or woman is termed as 'femininity' and 'masculinity'. In this study, following Stets and Burke (2000, p. 1), femininity and masculinity are defined as one's gendered identity, which refers to the degree to which individuals see themselves as being masculine or feminine, given what it means to be a man or a woman in a specific community. For example, being the bread-winner of the family, or fit, muscular and sporty are two common types of masculinity (Baker, 2003, 2005), whereas being emotional, caring, slim and attractive is the typical displays of femininity (Williams, 2007). In any community of practice, some forms of masculine and feminine acts tend to be more typical. These behaviours are thus perceived as the normative standards of masculinity and femininity, labelled as hegemonic masculinity and femininity (e.g. Connell & Messerschmidt 2005). However, diversity in personalities – in behaviour, beliefs and attitude – of each individual man and woman naturally creates competing ways of performing masculinity and femininity, leading to the concept of pluralized masculinities and femininities (e.g., Bordo, 1999; Baker, 2008).

SFL and Identity

The concepts of metafunctions, instantiation and individuation in SFL frame the current investigation, providing a means of accounting for verbal mode of meanings in identity construal.

Metafunctions

In SFL, there are three patterns of functions that language is used for: the ideational, interpersonal and textual metafunction (see Halliday, 1985). As I am only focusing on the ideational and the interpersonal metafunctions, my example will only focus on how these two simultaneously unfold in text. For example, *sweet-looking and lovely girl* is construing ideational representations of the advertiser's physical 'reality', as well as interpersonally evaluating her physical appearance. These demonstrate the simultaneous realizations of both ideational and interpersonal aspects of identity in a clause.

Instantiation

In SFL, instantiation is a relation between the language system and an instance of use in text (Halliday & Matthiessen, 2004). For example, *I am a sweet-looking and lovely girl* is one instance of the attributive clause from the clause system network (e.g. Halliday, 1994). Three concepts have been proposed to help understand the process of representing meaning as they are formulated and re-formulated in text – these three concepts are coupling, commitment and iconisation (see Martin, 2008; Zappavigna *et al*., 2008). As this study is concerned with how identity is performed ideationally and interpersonally, coupling is the most relevant concept to this study.

> *"Coupling refers to the way in which meanings combine - across strata, metafunctions, ranks, and simultaneous systems (and across modalities)."*
>
> *(Martin, 2010, p. 17)*

A sweet-looking and lovely girl is an example of metafunctional coupling in which ideational (physical attributes) couples with interpersonal resources (positive attitude) to construe a positive representation of self in a personal ad.

Individuation

Individuation relates the use of language to its users. It is a way of theorizing the construction of a community by virtue of the language that is used by individuals. Individuation requires a researcher to look at how an individual uses language to categorize her/himself and to construe her/his identity, the reason for choosing one meaning choice over another and the purpose for which it is used in the text.

Affiliation

Affiliation is enacted as identities are negotiated through similarities and differences in values. Knight (2010) conceptualizes shared (similarities) and unshared values (differences) as couplings of ideational and interpersonal meanings. These couplings are offered as social bonds by which affiliation is built around in an interaction. Accordingly, a bond is defined as "the smallest social unit that can be negotiated discursively (communed around, laughed at or rejected...)" (Knight, 2010, p. 207). A proposed bond in this study could be understood as a frequently tendered unit (e.g. a noun) in the data. The following is the rationale. If couplings are values around which people commune, the number of people communing around a value is the indicative of the bondability or in the case of personal ads, the mateability of that value. If *travel* is a word that is frequently tendered by the advertiser (i.e. through its high number of occurrence) then *travel* is a value around which many single people on the website are communing around. Corpus linguistic programmes are used to generate frequency lists of words in the corpus and for determining the presence of bonds in the data.

DATA AND METHODOLOGY

Data

The corpus for this study consists of 200 personal advertisements from my.match.com sampled between March 2008 and September 2008 placed by Malaysian men from the age of 22-36 and women from the age of 20-32. The 200 adverts constitute the specialized corpus (Baker, 2006) used in this study. This corpus was sub-divided into 2 sets of 100 personal ads based on gender, with tokens of running words totalling 31,899 for women and 33,730 for men.

Methodology

The methodology involves a combination of corpus linguistic techniques and discourse analysis of texts. The corpus of 65,659 words requires the use of a large-scale computerized corpus analysis method, a semi-automated small-scale corpus analysis and a manual analysis of patterns of meaning-making resources. Linguistic features are grouped according to a number of parameters, drawn upon transitivity categories from systemic functional grammar (e.g. Halliday, 1994), ATTITUDE from systemic functional discourse semantics (Martin & White, 2005) and discourse-analytical concepts from social actor categorization (van Leeuwen, 2008). The corpora of text are annotated using two complementary corpus software programmes called Wordsmith (Scott, 2004) and UAM Corpus tools (O'Donnell, 2008) for identification of linguistic instances and patterns of usage in the data. Frequency lists, concordances and collocational analyses of the lexical and clausal items form the basis upon which discursive themes are determined, construing different types of online gendered identities.

RESULTS AND DISCUSSION

Linguistic resources realizing two masculine, two feminine and one Malaysian identities are identified based on the semantic categorizations of grammatical and discourse patterns found in concordance and collocation analysis. Section 4.1 examines the representations of masculinity in the men's ads. Section 4.2 examines representations of femininity in the women's ads and section 4.3 focuses on the Malaysian identity.

Masculinities in Malaysian Personals

Corpus evidence points to a reproduction of hegemonic masculinity through physical, financial and occupational strength. The two main masculine themes that have emerged from the results of the analyses are discourses of 1) educational, occupational and financial capacity, and 2) male athleticism and fitness. These will be described in next sub-sections

Successful and Financially Stable Man

A successful and financially stable man is realized through a variety of linguistic and socio-semantic patterns in the texts. There is a total of 64 clausal instances of occupational functionalisation by the men with instances commonly realized through material processes construing occupational activities (i.e. different ways of behaving at work). The frequent number of material processes suggests that the working men are generally construed as doers of occupational activities as demonstrated in the following statements:

(I) Assist client in identifying corporate/engagement objectives and provide strategy and solutions. Actually I spend a lot time reading online technical article everyday and every morning.

Attributive relational clauses are also frequently deployed in the men's texts, rendering them as Carriers with ascribed occupational roles, as can be seen in the following examples:

I am a photographer.

I am a land logistics consultant.

If the ability to provide for one's family is one characteristic of a successful man (e.g. Smith & Beal, 2007), then a successful working man could be defined as someone who is financially competent and professionally thriving. Successful masculinity in the personal ads is a linguistic configuration involving patterns of possession, emotion and positive JUDGEMENT of behaviour. Analysis shows that the Premodifier *stable* frequently couples with the nouns *career* (and its synonyms such as *job*) and *income*; accordingly, *stable* is therefore a collocate of the two words, inscribing positive judgment of TENACITY (stability implies dependability and security) and CAPACITY (one's ability to hold down a job as well as his ability to provide for his partner). Baker (2003) commented that traditionally the concept of the breadwinner has always been associated with the man of the family, and by demonstrating their financial security, these advertisers appear to be invoking a positive judgement of CAPACITY – implying their success at being a man. What follows are instantiations of financial and occupational CAPACITY and TENACITY:

i have <u>more income</u>, <u>a stable job</u>…

I'm 30 this year, with <u>a stable career and income.</u>

As observed by Dunbar (quoted in O'Kelly, 1994), people indicate personal success by 'identifying what job they do, whether they are educated, or what kind of car they drive', all of which are found in the men's description. The statements below encode personal and social achievements through a variety of processes and nominal groups. The relational possessive *have* and material possessions are not only used repeatedly to mark ownership of qualification, experience and entities that invoke status symbol (e.g. *Omega watch*) and success (e.g. *a degree*), but also to assign these men into a class of people who have made it professionally.

My car, I drive an Altis. My laptop, it's a new Acer model. My watch... Omega Seamaster 2005.

(I have) A dream job for many others out there. Where everything is paid for...

Related to this concept of achievement is the idea of solvency, a feature not often mentioned, but when it is mentioned (interestingly only by the men) it can be an overt declaration of solvency such as

I am financially stable. Solvency is also invoked through occupational activities such as *I have built a successful business,* and leisure description such as *enjoy travelling – current and past jobs afford me this lifestyle*. Social researchers have consistently found that women value social status, the ability to acquire resources and the willingness to share them when searching for a partner more than men (e.g. Okami & Shakelford, 2001). My corpus of Malaysian ads appear to point to an awareness by some of the male advertisers of which traits are highly valued by women in general and hence, the frequent inscriptions of educational/professional capacity and solvency by them in their ads.

Success is not only linked to achievement or displays of material belongings, but also, to the ways in which enthusiasm and interest are expressed towards their jobs. These successful men are also observed to demonstrate positive AFFECT towards their job through inscriptions of directed happiness, exemplified in the examples below.

> *I <u>love</u> my current job, challenging.*

> *I <u>like</u> my job because i like to take a nice picture.*

How success comes about and how it is handled is also a distinct theme in the discourse. Integrity and dedication among these working men are inscribed through positive judgement of VERACITY (e.g. *honest*) and TENACITY (e.g. *work hard*) as illustrated in the following examples:

> *(I am) making a <u>honest</u> living,*

> *I become full-time blogger… It was a <u>bold but right</u> decision.*

> *(I am) working <u>dedicatedly, smart & hard</u>…*

Occupational and financial success among these men is the sum of all of the above realizations. It is not only a matter of displaying capacity through occupational, educational and material possessions as previous scholars have repeatedly claimed (e.g. Smith & Beal, 2007); the masculine working man is also constructed through repeated displays of positive VERACITY, TENACITY and AFFECT, revealing the ways these men behave and feel towards their profession.

The Fit and Athletic Man

Masculinity is associated with qualities such as strength or confidence that are considered typical of men. Semi-automated analysis of the men's personal ads have revealed frequent displays of physical strength realized through leisure activities associated with competence and mastery. The following are instantiations of this feature:

> *I engage a lot in outdoor activities*

> *Last year i went for bike rally event that cycling around Singapore*

There is a prosody of positive emotions realized through affective states such as *like, love* and *enjoy*, construing directed happiness towards sporting activities and entities. Athleticism among the men is not only constructed by means of doing activities to keep fit and healthy, it is also about *liking* and *loving* whatever sporting activities they are engaged in.

I like martial art...

I love to swim, most of the swimming pools in Klang Valley area i did pay a visit.

As AFFECT is construed, what the advertisers are also constructing are social categorizations based on the articulation of emotion (*like, love, enjoy*) towards sporting activities. This is termed as social lifestyle by van Leeuwen (2007, p. 214), "Such forms of expression are social because they not only allow people to express interpretations of the world, and shared affiliations with certain values and attitudes, but also to recognize others, across the globe, as sharing these interpretations and affiliations". The fit and athletic type is inextricably linked to a lifestyle based on competence and mastery.

Being active and sporty also implies being fit and therefore toned in appearance. Several adjectives are used as Premodifiers to represent the athletic masculine man (e.g. *fit & athletic-built)*. Realizations of physicality also include overt declarations of height and weight (e.g. *I am tall about 178cm and weight 73kg,).* Corpus evidence reveals that the word *tall* is often tendered by the male subjects. Research has shown that taller men's ads get more responses than those who are smaller in stature (Lynn & Shurgot, 1984). Higher responses clearly suggest that being tall is a desirable quality in a man. Accordingly, the adjective *tall* (and its numeral equivalent e.g. *I am 175cm tall*) is not only construing a physically tall man, but is also implying a desirable male persona. The fact that the word conveys both ideational and interpersonal meanings renders it a mateable coupling which women gravitate towards. The frequent tendering of the trait appears to suggest that some of the advertisers are aware of the value it carries, and are playing up on the word, by offering it as a bond to affiliate with women.

Consistent with the results from previous studies on gender identities (e.g. Baker, 2005; Wiliams, 2007), stereotypes of masculinity are still being performed in the adverts. Men frequently focus on their occupational and financial capacity and also their physical appearance and sporting behaviours, constructing two representations consistent with the hegemonic masculinities of success and strength.

Femininities in Malaysian Personals

Overall, patterns of linguistic resources come together to create two forms of feminine identities based on 1) positive AFFECT (e.g. *loving*) and 2) positive judgements of CAPACITY (e.g. *intelligent*) and TENACITY (e.g. *hardworking*).

The Affectionate Woman

Stereotypically, women are expected to behave in ways that exude submissiveness, nurturance and to display a higher moral sense than men (Fiske *et al.*, 1999). In general, findings reveal frequent instances of nurturing and emotive expressions in the data. These characteristics consequently construe one type of hegemonic femininity (Bordo, 1999), i.e. the affectionate woman.

The affectionate woman comes into being by virtue of positive AFFECT. AFFECT involves displaying some kind of emotional response or being in a particular emotional state such as *loving*, *jovial* and *cheerful* are frequent in the data. In the following examples, affective mental states enact forms of positive dispositions.

> *I am caring, jovial, friendly, humorous, very loving...*

> *I'm romantic…i love being close and affectionate.*

The word *passionate* is found in both sets of corpora, albeit four times more often in the women's personal ads than the men's. There is a marked difference in usage by the men and women. *Passionate* is typically used as an affective process directed towards entities such as *work* and *things* by the men, whereas women in general used it to characterize their behaviour (e.g. *I am a passionate gal*). However, when *passionate* is used by the women as an affective state directed towards a phenomenon, targets tend to be of an abstract nature, for example an interest (e.g. *about dance)*, religion (e.g. s*erving God)* and life in general (e.g. *about life)*. Overall, the higher rate of occurrence in the women's texts is itself suggestive of the passionate nature of some feminine personae.

What makes these women affectionate is also indicated through their frequent usage of the word *love*. Structurally, *I love* makes up nearly 30% out of all clausal instances in the corpus – but only 13% of the men's. Semantically and collocationally, there are 55 instances of happiness directed at a variety of leisure activities ranging from social to stimulus-avoidance to intellectual endeavours, as shown in the following examples.

> *(I) Also love learning and self improvement*

> *I do love my friends and dogs a lot! i have 2 brothers, both whom i love dearly*

People make up 12% of their objects of affection (e.g. *family, friends, you)*. *Me* is also used but it forms a part of the configuration of their statement of goals, for example *I wanted to have a guy who can love me*. Related to this affective feature, behavioural traits inscribing positive NORMALITY such as *easy going* are also frequently taken up by these women as part of their identity representations.

Consistent with results from previous research on personal ads, gender stereotypes of femininity are still being performed in the verbiage; the female advertisers convey their warmth and affectionate nature through frequent instances of positive affect.

Empowered and Successful Woman

Analysis has revealed frequent patterns of linguistic resources performing success and empowerment through assertiveness and self-reliance. As opposed to the narrative of the affectionate, the empowered woman is characterized by social-psychological qualities inscribing positive TENACITY (e.g. *aggressive)* and CAPACITY (e.g. *intelligent)* through her occupational activities and roles, her educational achievements and her joy in performing leisure activities.

The frequent occupational and educational functionalization suggests that empowered women are generally construed as doers of activities and performers of institutional and leisurely roles, as demonstrated in the following examples.

> *I am a dance instructor/dancer/ choreographer/rhythmic gymnastics coach.*

> *I'm managing the company's branding and marketing communications efforts…*

Representations of empowered women are also realized through identification statements (i.e. who I am), where the advertisers are construed as Carriers of inherent Attributes through attributive relational clauses. As the examples below illustrate, social-psychological qualities construe the essence of mental (and occasionally physical) capacity and tenacity among these women.

> *I am <u>intelligent, inquisitive</u> and <u>optimistic</u>...*

> *I am <u>responsible, energetic, independent, outgoing</u> and <u>self-motivated</u> person.*

Positive CAPACITY is linked to educational achievement through the appropriation of discourses of literacy and education. If the men's success is ideationally construed by means of attributive possessives (e.g. *I have an MBA*), the women appear to be more inclined towards perceiving achievement as a process-oriented experience rather than an object of possession, as shown in the following examples.

> *I took a double major in International Studies and Communications & Media*

> *I have also completed my MBA…*

In addition to the above activities, the women are also expressing their positive emotion towards educational experience and knowledge and also towards occupational and intellectual activities. These are instantiated in the following statements.

> *I <u>love</u> exploring the world of ideas…*

> *I <u>love</u> what I do and am hungry for more opportunities.*

Woods (2007) noted a theme running through the discourse of women in articulating their femininity. This theme involved having it all – of having the capacity to be a 'superwoman'. To be a superwoman, it is not enough to just have a career; one also must be adept in other skills such as homemaking, entertaining and maintaining a relationship. Thus, empowerment is about multi-tasking, enunciated in terms of agency. Agency is understood as the ability to exercise their autonomy and control over their lives (Woodward 2004). This agentive capacity, as shown in the following instances, demonstrates the women's instrumentality and self-determination through a variety of material processes.

> *Someday i plan to quit my job, open my own cafe/bookstore so I can do the two things i love at the same time.*

> *Besides working, I am also doing my doctorate of business administration in Multimedia University.*

I move on next to a distinct construction of Malaysian identity that has emerged based on the clustering of behavioural traits and positive judgment of normality – i.e. the simple person.

REPRESENTATION OF THE SIMPLE PERSON

The similarity in the adjectives used to realize positive NORMALITY by the men and women are striking. Instances point to a consistently similar representation of NORMALITY across the two sets of data through the word *simple*. *Simple* is commonly used by these adult advertisers in their identity descriptions, echoing the results found in personal ads placed by Malaysian adolescents (Bahiyah & Kesumawati 2007, 2011). Additionally, a concordance analysis of *simple* reveals that more women (a total of 30 instances) than men (a total of 22 instances) make use of the adjective *simple* in construing their identity, as displayed in Table 1 below.

Table 1
Simple in the women and men's corpora

	Adjective	Freq	Judgement type
Women	*SIMPLE*	30	+ norm
Men	*SIMPLE*	22	+ norm

Frequent occurrence of the word implies the importance of being *simple* among single Malaysians. The choices that are made by these men and women with regard to their attributes and how, regardless of gender, some are instantiated more often than others in identity representation, appear to conform with the concept of value and its importance in mate selection process. Findings have shown that people with similar values are more likely to select each other as partners as similarities are instrumental in forging and strengthening interpersonal relations between two people (e.g. Lippa, 2007). Interpreting this from the perspective of affiliation, this personal trait could be perceived as a coupling of ideation (gender classification such as *girl, gal* & *guy*) + *simple* (positive judgement) (see Figure 1) because as these advertisers tender *simple*, they are simultaneously proposing a bond that can align them on my.match.com.

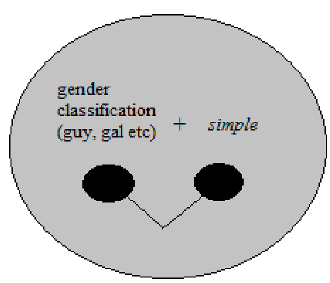

Fig.1. A bond consisting of gender classification + *simple*

The word *simple* according to Collins Cobuild Dictionary (2003) conveys three different meanings. *Simple* has the meaning of (1) 'not being very intelligent and have difficulty learning things', which carries a negative judgement of CAPACITY. In the context of the personal ad where positive impression management is important, characterizing oneself as not intelligent would be unusual. A *simple* person also means that (2) 's/he has all the basic or necessary things she requires, but nothing extra', which, if contrasted to its antonym 'extravagant' or 'lavish', invokes a positive judgement of NORMALITY. And lastly, (3) if something is described as *simple*, we mean that it is not complicated and easy to understand. Contrasting a simple identity with 'a complicated' or 'difficult' identity, a *simple* person could therefore mean an uncomplicated person, consequently construing a positive judgement of CAPACITY.

Simple in the data does not appear to function as a negative judgement of CAPACITY (meaning number 1). In order to substantiate this claim, it is useful to look at semantic prosody of the word. Semantic prosody refers to the negative or positive attitude of these co-occurring words (Baker, 2006). An examination of the semantic prosody of *simple*, reveals that *simple* is used with positively charged words, creating 'a consistent aura' (Baker *et al.*, 2008) of positivity. Concordance analysis reveals that *simple* collocates with lexis that inscribes positive affect and positive judgement of behaviour such as *caring, open-minded, friendly, laugh, jokes* and *easy going*. The following are instantiations of this positive prosody.

> *I'm just a simple person... An <u>optimistic, happy go lucky & cheerful</u> type of person. <u>Likes to smile</u>.*

> *Im just a simple guy who is <u>easy going, caring</u> and <u>understanding</u>.*

Simple is used to mean having the basic or necessary things required and nothing extra can be determined from looking at the sample of instances below. Meanwhile, 's/he has all the basic or necessary things she requires, but nothing extra', which, if contrasted to its antonym 'extravagant' or 'lavish', invokes a positive judgement of NORMALITY. In some, *simple* behaviour is reflected in the way lives are lived and built – *living simply* means being content with basic necessities and showing restraint towards excessiveness. Additionally, the concept of practicality is also linked to this idea of *simpleness*.

> *Really a simple person at heart - I choose to focus on just a few basic needs...*

> *I am just a simple guy who own a simple life style and easy to deal with.*

Corpus evidence shows that the discourse of the *simple* person is associated with positive NORMALITY (e.g. *ordinary, normal*) and AFFECT (e.g. *happy, smile*). More importantly, its repetitive usage, in both the men and women's personal ads, renders *the simple person* a typical Malaysian persona. If in appraisal terms, typicality is realised by NORMALITY, then by virtue of this high frequency, the word inscribes a positive judgement of NORMALITY. Clearly, the frequency of the word *simple* is itself an indication of its positivity and mate-ability potential. Being typically and uniquely Malaysian, the word *simple* is loaded with interpersonal value around which single Malaysians bond.

To this point, I have attempted to demonstrate the ways in which quantitative and qualitative methodologies help to identify patterns of ideational and interpersonal resources that are deployed in the construction of gendered identities. My analyses have revealed results that concur with findings from previous research – i.e. the successful man, the fit and athletic man, the affectionate woman and the empowered woman – which are construed by different means of ideational and interpersonal resources. The above findings demonstrated that feminine, masculine and Malaysian identity types are not only constructed through ideational resources, but also through the evaluations they make about themselves, their behaviour and the entities and phenomenon they are interested in. Additionally, results have also shown that identity is not solely a matter of being, but also of doing, behaving, feeling and thinking. And ultimately, what these findings empirically demonstrate and encapsulate is the concept of identity as a form of discursive performance.

CONCLUDING REMARKS

The combination of SFL, social actor categorization framework and corpus linguistic techniques employed in this study was used in the pursuit of discovering the performative "expressions" (Butler, 1998, p. 25) of gender identity in online personal ads. General patterns construing typical and atypical representations of gender identities were observed by comparing the kinds of structure, semantics and collocates revealed through the analyses of clauses and nominal groups. A close analysis of these linguistic items has demonstrated how the verbal mode of identity construal - conditioned by the demands of the genre, affected by the interpersonal demands of courtship initiation - can ideationally construe a range of identity categorizations, interpersonally enact a variety of attitudes and holistically produce a range of performances consisting of the stereotypical, the countertype and the uniquely Malaysian. From the social constructionist perspective, ideational/ interpersonal couplings capture the notion of identity as a discursive performance; they demonstrate the interaction of feeling, being, doing, behaving and thinking in the construction of different identity types. As such, this study is a contribution to scholars working in the area of gender identity and linguistics in so far as it identifies linguistic realizations of femininity and masculinity, but more significantly demonstrates the interaction of linguistic features through a corpus-based quantitative and qualitative analysis of personal ad texts.

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Pertanika Journal of Social Sciences & Humanities aims to develop as a pioneer journal for the social sciences with a focus on emerging issues pertaining to the social and behavioural sciences as well as the humanities. Areas relevant to the scope of the journal include Social Sciences—Accounting, anthropology, Archaeology and history, Architecture and habitat, Consumer and family economics, Economics, Education, Finance, Geography, Law, Management studies, Media and communication studies, Political sciences and public policy, Population studies, Psychology, Sociology, Technology management, Tourism; Humanities—Arts and culture, Dance, Historical and civilisation studies, Language and Linguistics, Literature, Music, Philosophy, Religious studies, Sports.

Editorial Statement

Pertanika is the official journal of Universiti Putra Malaysia. The abbreviation for *Pertanika* Journal of Social Sciences & Humanities is *Pertanika J. Soc. Sci. Hum.*

Guidelines for Authors

Publication policies

Pertanika policy prohibits an author from submitting the same manuscript for concurrent consideration by two or more publications. It prohibits as well publication of any manuscript that has already been published either in whole or substantial part elsewhere. It also does not permit publication of manuscript that has been published in full in Proceedings. Please refer to Pertanika's **Code of Ethics** for full details.

Editorial process

Authors are notified on receipt of a manuscript and upon the editorial decision regarding publication.

Manuscript review: Manuscripts deemed suitable for publication are sent to the Editorial Board members and/or other reviewers. We encourage authors to suggest the names of possible reviewers. Notification of the editorial decision is usually provided within to eight to ten weeks from the receipt of manuscript. Publication of solicited manuscripts is not guaranteed. In most cases, manuscripts are accepted conditionally, pending an author's revision of the material.

Author approval: Authors are responsible for all statements in articles, including changes made by editors. The liaison author must be available for consultation with an editor of *The Journal* to answer questions during the editorial process and to approve the edited copy. Authors receive edited typescript (not galley proofs) for final approval. Changes **cannot** be made to the copy after the edited version has been approved.

Manuscript preparation

Pertanika accepts submission of mainly four types of manuscripts. Each manuscript is classified as **regular** or **original** articles, **short communications**, **reviews**, and proposals for **special issues**. Articles must be in **English** and they must be competently written and argued in clear and concise grammatical English. Acceptable English usage and syntax are expected. Do not use slang, jargon, or obscure abbreviations or phrasing. Metric measurement is preferred; equivalent English measurement may be included in parentheses. Always provide the complete form of an acronym/abbreviation the first time it is presented in the text. Contributors are strongly recommended to have the manuscript checked by a colleague with ample experience in writing English manuscripts or an English language editor.

Linguistically hopeless manuscripts will be rejected straightaway (e.g., when the language is so poor that one cannot be sure of what the authors really mean). This process, taken by authors before submission, will greatly facilitate reviewing, and thus publication if the content is acceptable.

The instructions for authors must be followed. Manuscripts not adhering to the instructions will be returned for revision without review. Authors should prepare manuscripts according to the guidelines of *Pertanika*.

1. Regular article

Definition: Full-length original empirical investigations, consisting of introduction, materials and methods, results and discussion, conclusions. Original work must provide references and an explanation on research findings that contain new and significant findings.

Size: Should not exceed 5000 words or 8-10 printed pages (excluding the abstract, references, tables and/or figures). One printed page is roughly equivalent to 3 type-written pages.

2. Short communications

Definition: Significant new information to readers of the Journal in a short but complete form. It is suitable for the publication of technical advance, bioinformatics or insightful findings of plant and animal development and function.

Size: Should not exceed 2000 words or 4 printed pages, is intended for rapid publication. They are not intended for publishing preliminary results or to be a reduced version of Regular Papers or Rapid Papers.

3. Review article

Definition: Critical evaluation of materials about current research that had already been published by organizing, integrating, and evaluating previously published materials. Re-analyses as meta-analysis and systemic reviews are encouraged. Review articles should aim to provide systemic overviews, evaluations and interpretations of research in a given field.

Size: Should not exceed 4000 words or 7-8 printed pages.

4. Special issues

Definition: Usually papers from research presented at a conference, seminar, congress or a symposium.

Size: Should not exceed 5000 words or 8-10 printed pages.

5. Others

Definition: Brief reports, case studies, comments, Letters to the Editor, and replies on previously published articles may be considered.

Size: Should not exceed 2000 words or up to 4 printed pages.

With few exceptions, original manuscripts should not exceed the recommended length of 6 printed pages (about 18 typed pages, double-spaced and in 12-point font, tables and figures included). Printing is expensive, and, for the Journal, postage doubles when an issue exceeds 80 pages. You can understand then that there is little room for flexibility.

Long articles reduce the Journal's possibility to accept other high-quality contributions because of its 80-page restriction. We would like to publish as many good studies as possible, not only a few lengthy ones. (And, who reads overly long articles anyway?) Therefore, in our competition, short and concise manuscripts have a definite advantage.

Format

The paper should be formatted in one column format with at least 4cm margins and 1.5 line spacing throughout. Authors are advised to use Times New Roman 12-point font. Be especially careful when you are inserting special characters, as those inserted in different fonts may be replaced by different characters when converted to PDF files. It is well known that 'μ' will be replaced by other characters when fonts such as 'Symbol' or 'Mincho' are used.

A maximum of eight keywords should be indicated below the abstract to describe the contents of the manuscript. Leave a blank line between each paragraph and between each entry in the list of bibliographic references. Tables should preferably be placed in the same electronic file as the text. Authors should consult a recent issue of the Journal for table layout.

Every page of the manuscript, including the title page, references, tables, etc. should be numbered. However, no reference should be made to page numbers in the text; if necessary, one may refer to sections. Underline words that should be in italics, and do not underline any other words.

We recommend that authors prepare the text as a **Microsoft Word** file.

1. Manuscripts in general should be organised in the following order:

    - <u>Page 1</u>**: Running title.** (Not to exceed 60 characters, counting letters and spaces). This page should **only** contain the running title of your paper. The running title is an abbreviated title used as the running head on every page of the manuscript.

      In addition, the **Subject areas m**ost relevant to the study must be indicated on this page. Select the appropriate subject areas from the Scope of the Journals provided in the Manuscript Submission Guide.

    - A **list** of n**umber of black and white / colour figures and tables** should also be indicated on this page. Figures submitted in color will be printed in colour. See "*5. Figures & Photographs"* for details.

    - **Page 2: Author(s) and Corresponding author information**. This page should contain the **full title** of your paper with name(s) of all the authors, institutions and corresponding author's name, institution and full address (Street address, telephone number (including extension), hand phone number, fax number and e-mail address) for editorial correspondence. The names of the authors **must** be abbreviated following the international naming convention. e.g. Salleh, A.B., Tan, S.G., or Sapuan, S.M.

      Authors' addresses. Multiple authors with different addresses must indicate their respective addresses separately by superscript numbers:

      George Swan[1] and Nayan Kanwal[2]
      [1]Department of Biology, Faculty of Science, Duke University, Durham, North Carolina, USA.
      [2]Office of the Deputy Vice Chancellor (R&I), Universiti Putra Malaysia, Serdang, Malaysia.

    - <u>Page 3</u>: This page should **repeat** the **full title** of your paper with only the **Abstract** (the abstract should be less than 250 words for a Regular Paper and up to 100 words for a Short Communication). **Keywords** must also be provided on this page (Not more than eight keywords in alphabetical order).

    - **<u>Page 4</u> and subsequent pages**: This page should begin with the **Introduction** of your article and the rest of your paper should follow from page 5 onwards.

Abbreviations. Define alphabetically, other than abbreviations that can be used without definition. Words or phrases that are abbreviated in the introduction and following text should be written out in full the first time that they appear in the text, with each abbreviated form in parenthesis. Include the common name or scientific name, or both, of animal and plant materials.

Footnotes. Current addresses of authors if different from heading.

2. **Text.** Regular Papers should be prepared with the headings **Introduction**, **Materials and Methods**, **Results and Discussion, Conclusions** in this order. Short Communications should be prepared according to "*8. Short Communications."* below.

3. **Tables.** All tables should be prepared in a form consistent with recent issues of *Pertanika* and should be numbered consecutively with Arabic numerals. Explanatory material should be given in the table legends and footnotes. Each table should be prepared on a separate page. (Note that when a manuscript is accepted for publication, tables must be submitted as data - .doc, .rtf, Excel or PowerPoint file- because tables submitted as image data cannot be edited for publication.)

4. **Equations and Formulae.** These must be set up clearly and should be typed triple spaced. Numbers identifying equations should be in square brackets and placed on the right margin of the text.

5. **Figures & Photographs.** Submit an original figure or photograph. Line drawings must be clear, with high black and white contrast. Each figure or photograph should be prepared on a separate sheet and numbered consecutively with Arabic numerals. Appropriate sized numbers, letters and symbols should be used, no smaller than 2 mm in size after reduction to single column width (85 mm), 1.5-column width (120 mm) or full 2-column width (175 mm). Failure to comply with these specifications will require new figures and delay in publication. For electronic figures, create your figures using applications that are capable of preparing high resolution TIFF files acceptable for publication. In general, we require **300 dpi or higher resolution for coloured and half-tone artwork** and **1200 dpi or higher for line drawings**.

   For review, you may attach low-resolution figures, which are still clear enough for reviewing, to keep the file of the manuscript under 5 MB. Illustrations may be produced at extra cost in colour at the discretion of the Publisher; the author could be charged Malaysian Ringgit 50 for each colour page.

6. **References.** Literature citations in the text should be made by name(s) of author(s) and year. For references with more than two authors, the name of the first author followed by *'et al*.' should be used.

   Swan and Kanwal (2007) reported that …
   The results have been interpreted (Kanwal *et al.,* 2009).

   - References should be listed in alphabetical order, by the authors' last names. For the same author, or for the same set of authors, references should be arranged chronologically. If there is more than one publication in the same year for the same author(s), the letters 'a', 'b', etc., should be added to the year.

   - When the authors are more than 11, list 5 authors and then et al.

   - Do not use indentations in typing References. Use one line of space to separate each reference. The name of the journal should be written in full. For example:

     - Mellers, B. A. (2006a). Choice and the relative pleasure of consequences. *Psychological Bulletin, 126,* 910-924.
     - Mellers, B. A. (2006b). Treatment for sexually abused children and adolescents. *American Psychologist, 55,* 1040-1049.
     - Hawe, P. (2005). Capturing the meaning of "community" in community intervention evaluation: Some contributions from community psychology. *Health Promotion International, 9,*199-210.
     - Braconier, H., & Ekholm, K. (2006). Swedish multinationals and competition from high and low wage location*. Review of International Economics, 8,* 448-461.

   - In case of citing an author(s) who has published more than one paper in the same year, the papers should be distinguished by addition of a small letter as shown above, e.g. Jalaludin (1997a); Jalaludin (1997b).

   - Unpublished data and personal communications should not be cited as literature citations, but given in the text in parentheses. 'In press' articles that have been accepted for publication may be cited in References. Include in the citation the journal in which the 'in press' article will appear and the publication date, if a date is available.

7. **Examples of other reference citations**:

   Monographs: Kalimapour, Y.R. (2004). *Images of the U.S. Around the World: A Multicultural Perspective*. Albany, NY: State University of New York Press.

   Chapter in Book: Bjork, R. A. (2007). Retrieval inhibition as an adaptive mechanism in human memory. In H. L. Roediger III & F. I. M. Craik (Eds.), *Varieties of memory & consciousness* (pp. 309-330). Hull: Hull University Press.

   - ***Proceedings***: Amir Awang. (2006). Counseling, human resources development and counseling services. In Sulaiman M. Yassin, Yahya Mat Hassan, Kamariah Abu Bakar, Esah Munji and Sabariah Mohd. Rashid (Eds.), *Proceedings of Asia Pacific Conference on Human Development* (p. 243-246). Serdang: Universiti Putra Malaysia.

8. **Short Communications** should include **Introduction, Materials and Methods, Results and Discussion, Conclusions** in this order. Headings should only be inserted for Materials and Methods. The abstract should be up to 100 words, as stated above. Short Communications must be 5 printed pages or less, including all references, figures and tables. References should be less than 30. A 5 page paper is usually approximately 3000 words plus four figures or tables (if each figure or table is less than 1/4 page).

   *Authors should state the total number of words (including the Abstract) in the cover letter. Manuscripts that do not fulfill these criteria will be rejected as Short Communications without review.

STYLE OF THE MANUSCRIPT

Manuscripts should follow the style of the latest version of the Publication Manual of the American Psychological Association (APA). The journal uses American or British spelling and authors may follow the latest edition of the Oxford Advanced Learner's Dictionary for British spellings.

SUBMISSION OF MANUSCRIPTS

All articles should be submitted electronically using the ScholarOne web-based system. ScholarOne, a Thomson Reuters product provides comprehensive workflow management systems for scholarly journals. For more information, go to our web page and click "**Online Submission**".

Alternatively, you may submit the electronic files (cover letter, manuscript, and the **Manuscript Submission Kit** comprising *Declaration* and *Referral* form) via email directly to the Executive Editor. If the files are too large to email, mail a CD containing the files. The **Manuscript Submission Guide** and **Submission Kit** are available from the *Pertanika*'s home page at http://www.pertanika.upm.edu.my/home.php or from the Chief Executive Editor's office upon request.

All articles submitted to the journal **must comply** with these instructions. Failure to do so will result in return of the manuscript and possible delay in publication.

Please do **not** submit manuscripts to the editor-in-chief or to any other office directly. All manuscripts must be **submitted through the chief executive editor's office** to be properly acknowledged and rapidly processed at the address below:

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Authors should retain copies of submitted manuscripts and correspondence, as materials can not be returned. Authors are required to inform the Chief Executive Editor of any change of address which occurs whilst their papers are in the process of publication.

Cover letter

All submissions must be accompanied by a cover letter detailing what you are submitting. Papers are accepted for publication in the journal on the understanding that the article is original and the content has not been published or submitted for publication elsewhere. This must be stated in the cover letter.

The cover letter must also contain an acknowledgement that all authors have contributed significantly, and that all authors are in agreement with the content of the manuscript.

The cover letter of the paper should contain (i) the title; (ii) the full names of the authors; (iii) the addresses of the institutions at which the work was carried out together with (iv) the full postal and email address, plus facsimile and telephone numbers of the author to whom correspondence about the manuscript should be sent. The present address of any author, if different from that where the work was carried out, should be supplied in a footnote.

As articles are double-blind reviewed, material that might identify authorship of the paper should be placed on a cover sheet.

Peer review

Pertanika follows a **double-blind peer-review** process. Peer reviewers are experts chosen by journal editors to provide written assessment of the **strengths** and **weaknesses** of written research, with the aim of improving the reporting of research and identifying the most appropriate and highest quality material for the journal.

In the peer-review process, three referees independently evaluate the scientific quality of the submitted manuscripts. Authors are encouraged to indicate in the **Referral form** using the **Manuscript Submission Kit** the names of three potential reviewers, but the editors will make the final choice. The editors are not, however, bound by these suggestions..

Manuscripts should be written so that they are intelligible to the professional reader who is not a specialist in the particular field. They should be written in a clear, concise, direct style. Where contributions are judged as acceptable for publication on the basis of content, the Editor reserves the right to modify the typescripts to eliminate ambiguity and repetition, and improve communication between author and reader. If extensive alterations are required, the manuscript will be returned to the author for revision.

The Journal's review process

What happens to a manuscript once it is submitted to *Pertanika*? Typically, there are seven steps to the editorial review process:

1. The executive editor and the editorial board examine the paper to determine whether it is appropriate for the journal and should be reviewed. If not appropriate, the manuscript is rejected outright and the author is informed.

2. The executive editor sends the article-identifying information having been removed, to three reviewers. Typically, one of these is from the Journal's editorial board. Others are specialists in the subject matter represented by the article. The executive editor asks them to complete the review in three weeks and encloses two forms: (a) referral form B and (b) reviewer's comment form along with reviewer's guidelines. Comments to authors are about the appropriateness and adequacy of the theoretical or conceptual framework, literature review, method, results and discussion, and conclusions. Reviewers often include suggestions for strengthening of the manuscript. Comments to the editor are in the nature of the significance of the work and its potential contribution to the literature.

3. The executive editor, in consultation with the editor-in-chief, examines the reviews and decides whether to reject the manuscript, invite the author(s) to revise and resubmit the manuscript, or seek additional reviews. Final acceptance or rejection rests with the Editorial Board, who reserves the right to refuse any material for publication. In rare instances, the manuscript is accepted with almost no revision. Almost without exception, reviewers' comments (to the author) are forwarded to the author. If a revision is indicated, the editor provides guidelines for attending to the reviewers' suggestions and perhaps additional advice about revising the manuscript.

4. The authors decide whether and how to address the reviewers' comments and criticisms and the editor's concerns. The authors submit a revised version of the paper to the executive editor along with specific information describing how they have answered' the concerns of the reviewers and the editor.

5. The executive editor sends the revised paper out for review. Typically, at least one of the original reviewers will be asked to examine the article.

6. When the reviewers have completed their work, the executive editor in consultation with the editorial board and the editor-in-chief examine their comments and decide whether the paper is ready to be published, needs another round of revisions, or should be rejected.

7. If the decision is to accept, the paper is sent to that Press and the article should appear in print in approximately three months. The Publisher ensures that the paper adheres to the correct style (in-text citations, the reference list, and tables are typical areas of concern, clarity, and grammar). The authors are asked to respond to any queries by the Publisher. Following these corrections, page proofs are mailed to the corresponding authors for their final approval. At this point, only essential changes are accepted. Finally, the article appears in the pages of the Journal and is posted on-line.

English language editing

Pertanika **emphasizes** on the linguistic accuracy of every manuscript published. Thus all authors are required to get their manuscripts edited by **professional English language editors**. Author(s) **must provide a certificate** confirming that their manuscripts have been adequately edited. A proof from a recognised editing service should be submitted together with the cover letter at the time of submitting a manuscript to Pertanika. **All costs will be borne by the author(s)**.

This step, taken by authors before submission, will greatly facilitate reviewing, and thus publication if the content is acceptable.

Author material archive policy

Authors who require the return of any submitted material that is rejected for publication in the journal should indicate on the cover letter. If no indication is given, that author's material should be returned, the Editorial Office will dispose of all hardcopy and electronic material.

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Authors publishing the Journal will be asked to sign a declaration form. In signing the form, it is assumed that authors have obtained permission to use any copyrighted or previously published material. All authors must read and agree to the conditions outlined in the form, and must sign the form or agree that the corresponding author can sign on their behalf. Articles cannot be published until a signed form has been received.

Lag time

A decision on acceptance or rejection of a manuscript is reached in 3 to 4 months (average 14 weeks). The elapsed time from submission to publication for the articles averages 5-6 months.

Hardcopies of the Journals and off prints

Under the Journal's open access initiative, authors can choose to download free material (via PDF link) from any of the journal issues from Pertanika's website. Under "Browse Journals" you will see a link entitled "Current Issues" or "Archives". Here you will get access to all back-issues from 1978 onwards.

The **corresponding author** for all articles will receive one complimentary hardcopy of the journal in which his/her articles is published. In addition, 20 off prints of the full text of their article will also be provided. Additional copies of the journals may be purchased by writing to the executive editor.

Call for Papers **2013-14**

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About the Journal

- An international multidisciplinary peer-reviewed leading Malaysian journal.
- Publishes articles in **English** quarterly. i.e., *March, June, September* and *December*.
- The elapsed time from submission to publication for the articles averages 5 to 6 months. A decision on acceptance of a manuscript is reached in 3 to 4 months (average 14 weeks).
- Indexed in **SCOPUS** (Elsevier), **EBSCO**, **DOAJ**, **CABI**, **Google Scholar**, **MyAIS** & **ISC**.

Scope of Journal

- *Pertanika* JSSH aims to develop as a flagship journal for the Social Sciences with a focus on emerging issues pertaining to high-quality research related to the **social** and **behavioural sciences** as well as the **humanities**, particularly in the Asia Pacific region.
- Refer to our website for detailed scope areas. http://www.pertanika.upm.edu.my/scope.php

Format for Paper Submission

- Articles should include the following:
  - problem formulation
  - conceptual framework
  - methodology/ approach
  - research design (if applicable)
  - statistical analysis (if applicable)
  - main findings
  - overall contribution
  - conclusions & suggestion for further research
  - acknowledgements (if applicable)

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BACKGROUND

Pertanika began publication in 1978 as the Journal of Tropical Agricultural Science (JTAS).

In 1992, a decision was made to streamline *Pertanika* into **3 journals**. i.e.,

1. Journal of Tropical Agricultural Science (JTAS)
2. Journal of Science and Technology (JST)
3. **Journal of Social Sciences and Humanities** (JSSH)

BENEFITS TO AUTHORS

PROFILE: *Pertanika* publishes original academic articles rapidly. It is fully committed to the Open Access Initiative and provides free access to all articles as soon as they are published.

QUALITY: Articles submitted to *Pertanika* undergo rigid originality checks. Our double-blind peer review procedures are fair and open.

AUTHOR SERVICES: We ensure that your work reaches the widest possible audience in print and online rapidly. Submissions are through **ScholarOne** system by Thomson Reuters.

SUBMISSION GUIDELINES

The Journal accepts articles as **regular**, **short communication** or **review papers**.

The article should include the following:

- An abstract of not more than 300 words;
- Up to 8 related keywords;
- Name(s), Institutional affiliation(s) and email(s) of each author.
- The maximum length of your article must not exceed:
  - approximately 6000 words or 27 pages, including abstract, diagrams tables and references for full research papers,
  - 2000 words for short communication papers, or
  - 4000 words for review papers
- References should be listed in APA style.

SUBMISSION DEADLINE

You may submit your articles at any time of the year. The journal is now accepting papers for its **2013-14 issues**.

CONTACT US

For guidance on the submission process, or for any questions regarding submissions, you may contact the **Chief Executive Editor** at:
nayan@upm.my

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