CHANGE AND PRESERVATION IN LANGUAGE AND CULTURE IN ASIA

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INTRODUCTION

The old saying that "change is the only constant" appropriately describes our present reality where change is occurring at a rapid pace at all levels of the society, thanks to global networks of communication and connectivity. In relation to this, recent theories that have been proposed to describe, explain or criticize how and why societies and cultures are changing so quickly place much emphasis on the forces of globalization and their impact on humanity. Prominent scholars like Appadurai (1990) and Bhabha (1990) consider the global cultural flows of ethnoscapes, technoscapes, finanscapes, mediascapes and ideoscapes, and the processes of cultural hybridity resulting from diasporic, transnational, and global encounters to be responsible for the cultural evolution and revolution happening in various social spaces, affecting the way we perceive ourselves and the world, how we connect with each other, and how we should live. In this new, fast-paced reality that we live in, culture is claimed to be transformative (and not static), contentious (and not just congratulatory), and heterogeneous (and not only homogeneous). This notion of culture calls for a global cultural consciousness which requires people to interact appropriately with new cultures that are different from their own and to continuously adapt and re-adapt to the incessant changes that take place.

While changes are celebrated within the positivist contexts of heterogeneity, multiculturalism and difference, they have also been viewed from an alternative perspective as elements of instability, flux, and uncertainty that engender fear, anxiety and ambivalence, as well as resistance and opposition. One of the imminent concerns is the loss of traditional identities, roles and relationships, with which comes the pressure to preserve ways of life and the values that we have known. It is thus fitting that we turn to culture, language and literature to investigate how identities, values and other related discourses are defined, negotiated, or articulated through the theme of change and preservation. This is particularly important in the context of Asia where the onslaught of global encounters may be more challenging given the values, traditions and beliefs held by eastern cultures. Issues and concerns in language, literature and culture that have emerged in the last two decades within the highly multicultural and multilingual Asian contexts should be critically analysed in relation to the phenomena of change and preservation to provide new knowledges and insights that would contribute towards better global interaction and understanding.

In pursuit of the above-mentioned discussions, the 5th International Conference on Linguistics, Literature and Culture (ICLLIC 2019) succeeded to convene a large number of researchers and scholars to share their research ideas on emerging issues in language, literature and culture in Asia and to form alliances with one another to work towards developing new knowledge that will contribute towards various fields of study. The main theme of the conference "Change and Preservation in Language and Culture in Asia" is thus a relevant title for the present publication of the proceedings of the conference.

In total, over 33 extended absracts were accepted for publication in this volume. The selected papers are compiled under the two main categories of literature and linguistics. It is hoped that the present volume will benefit those in relevant areas of study.

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Transnationalism and Identity in Fiction by Indian Diasporic Authors

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Introduction

Indian literature in English which is included under the genre of postcolonial literature is something that should not be taken for granted as it has been producing authors which include its respective diasporic authors. Authors of Indian descends who have migrated outside India are usually acknowledged by their "hyphen," for example, Indian-American author. "The use of the hyphen conveys the idea of a movement that both 'connects' and 'sets apart' India and the US" (Ridda, 2011, p. 5). Most diasporic authors narrate both worlds: homeland and the country they currently reside in, as to show the connections between both worlds even if they have already left one behind, physically. Jhumpa Lahiri, a second-generation Indian diasporic author questions her own identity even though she represents Bengali's cultural values in her stories. Lahiri feels that she does not belong anywhere. She mentions that "the question of identity is always a difficult one, but especially so for those who are culturally displaced, as immigrants are, or those who grow up in two worlds simultaneously, as is the case for their children" (as cited in Sumalatha, 2013, p. 353). Lahiri's confusion of her own identity is portrayed in *Unaccustomed Earth* (2008) where most characters are still trying to ascertain their identity in the context of transnationalism. Similarly, Chitra Banerjee Divakaruni has to comprehend being the first-generation Indian diasporic subject who is displaced from time and space. She examines the sense of being disconnected in a world that cannot be called "home." Most characters in *Arranged Marriage* (1995) are caught in between choosing to live by Indian traditions or assimilating the host country's cultures and traditions whether physically or psychologically.

When people migrate to another country that is unfamiliar, they will eventually try to identify a sense of belonging and occupy a new space which previously does not belong to them. However, at the same time, they are still attached to their cultural values and homeland. As location changes, one's self, social, and cultural identity will be altered to satisfy both worlds. Those people will experience the sense of being transnational: straddling in between homeland and host land. Even though transnationalism is related to diaspora and migration, it is still a recent theory which needs to be explored further for the sake of understanding that particular term in relation to the study of literature especially in learning about migrant identities. By comprehending transnationalism as well as transnational identity, it helps to give an overview regarding the conditions of first-generation and second-generation Indian diasporic subjects in the United States of America. Therefore, this paper examines how transnationalism shapes the identity of the first-generation and second-generation Indian diasporic subjects through the portrayal of fictional characters in two collections of short stories which are, Jhumpa Lahiri's *Unaccustomed Earth* (2008) and Chitra Banerjee Divakaruni's *Arranged Marriage* (1995). This paper will also discover opportunities and difficulties faced by first-generation and second-generation Indian diasporic subjects and the differences between the impacts of crossing national boundaries to both communities.

Methodology

In the past few decades, the terms "transnationalism" and "transnational" started to be acknowledged in the study of migration especially by anthropologists, sociologists, cultural analysts, and economists. Transnationalism started to be developed further after a conference in Mijas, Spain organised by Linda Basch, Christina Szanton Blanch and Nina Glick Schiller in 1994. Basch, Blanc and Szanton (1994) delineate transnationalism as the processes through which immigrants construct social fields that tie together their homeland and the country they reside in. The emergence of the term "transnationalism" in the area of migration can be associated with the three cultural anthropologists, Blanc, Basch and Schiller (Kivisto, 2001). Transnationalism is now seen as an important theory and concept especially in social and cultural studies.

When transnationalism is acknowledged by the three anthropologists, they use the term for ethnographic studies and case studies pertinent to the conditions and identity of West Indian transmigrants from St. Vincent and Grenada as well as transmigrants from Haiti which have been straddling two different nation-states, their homeland and U.S. as their current host land. For this paper, the concept of transnationalism and identity will be used to analyse the conditions of first-generation and second-generation Indian diasporic subjects through the portrayal of protagonists in Jhumpa Lahiri's *Unaccustomed Earth* (2008) and Chitra Banerjee Divakaruni's *Arranged Marriage* (1995). In-depth textual analysis of selected narratives is necessary for an understanding of transnationalism in literature, and the quest of identity when those fictional characters are trapped in between their Indian roots, and the need to conform to a new culture. Theories of transnationalism will also be used to discover opportunities and difficulties faced by Indian diasporic subjects and to demarcate whether the impact of crossing national boundaries to first-generation and second-generation Indian diasporic subjects are similar or dissimilar to one another. Using transnationalism as a framework in this study is relevant to scrutinise the conditions of Indian diasporic subjects in maintaining their social and cultural ties within both worlds.

Discussion

Jhumpa Lahiri's *Unaccustomed Earth* (2008) depict migration issues through characters who are being displaced and dislocated from their homeland. Most characters especially first-generation Indian diasporic subjects are those who acquire transnational identity as they are those immigrants who maintain social and cultural ties with homeland. As Lahiri is second-generation Indian diasporic subjects, she narrates and focuses mostly on second-generation Indian diasporic subjects who cannot really comprehend the past as the past belongs to their parents. They only remember the past through intergenerational memories, photographs and the ways their parents have embedded Indian values throughout their life. Thus, they struggle to define their identity since they were born and brought up in U.S.

For instance, Ruma in "Unaccustomed Earth" strives to define her identity as Lahiri compares her with her mother who was deeply rooted in Indian traditions especially in terms of maintaining familial institution, food and clothing. After her mother passed away, Ruma gave hundreds of saris to her mother's friends and she only kept three of them but, she never wears them like her mother. While her mother used to cook Bengali dishes, she is used to having Western food as it is simpler than having to cook Indian spices. She is used to her Western lifestyle, living in Seattle with her American husband and a son who cannot speak Bengali and who does not even understand their Indian roots. Karthikadevi (2015) discusses Lahiri's short stories as the portrayals of dilemmas in the lives of people who are in between

homeland and an "alien" country. Lahiri highlights several themes such as alienation, isolation, diaspora, belonging assimilation, love, marital relationships, familial relationships, home and self-realisation (Karthikadevi, 2015; Yun, 2014).

Correspondingly, *Arranged Marriage* is narrated along the lines of transnationalism as it depicts alienation, displacement, tradition, identity as well as adjustment. Kumari (2014) deliberates people who are caught in between two worlds and experience various conflicts in their lives because of the memory of the past and the need to face reality and future which awaits them. Divakaruni's characters are those first-generation Indian diasporic subjects who need to leave India for personal reason especially the need to follow spouse or education. In "Clothes," Sumitha who wears Indian traditional outfit transforms to be a person who prefers Western clothing when she moves to U.S., following her husband. Her changes become more obvious after her husband's death. Here, Divakaruni portrays the transformation from India to U.S. through the play of clothing. In addition, Sahi (2009) asserts that Divakaruni is trying to explore mental horizons of the people from the east in the sense that when fictional characters in *Arranged Marriage* cross national boundaries, their thinking and perspectives of things will be broader compared to those who remain in India. In "Silver Pavement, Golden Roofs," before Jayanti moves to U.S. and lives with her uncle and aunt, she thinks that U.S. is a place of opportunities which can enhance people's life. However, seeing her uncle's struggles in sustaining his life in America, she starts to recognise harsh realities of being an immigrant. Other characters in the short stories portray the construction of identity and the conflicts of living outside India while maintaining social and cultural ties with homeland and the need to acknowledge the host land.

Conclusion

There is a need to study transnationalism in literature in order to comprehend contemporary migration especially in regards to the conditions of migrants or immigrants across the world. Lahiri and Divakaruni emphasise Indian diasporic subjects whether first-generation or second-generation. Their short stories portray the struggle to determine identity in the context of transnationalism and how first-generation and second-generation face opportunities and difficulties in straddling in between homeland and host land. Usually, first-generation Indian diasporic subjects are those who acquire transnational identity as they are attached to Indian cultural values even when living in America while second-generation Indian diasporic subjects find it difficult to sustain Indian roots as they were born and brought up in America. They are inclined to assimilate well with the new country as Lahiri and Divakaruni portray them of being fluent with the host land's language, social and cultural values. In short, there is obviously a dichotomy between the way first-generation and second-generation construct their identity in the context of transnationalism, when they are trapped in between their Indian roots, and the need to conform to a new culture.

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Resistance and Solidarity against Domestic Violence in Children's Novel *Lola Rose* (2003) by Jacqueline Wilson

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Introduction

Dame Jacqueline Wilson is a former Children's Laureate (2005 - 2007) with more than 100 contemporary realistic children's novels which have been translated into over 30 languages. Drawing from her childhood experiences, Wilson's works highlight "subjects once seldom discussed in literature aimed at the young but with which children themselves may be familiar either from their own lives or through observing others in the classroom or playground" (Tucker & Gamble, 2001, p. 72). The issues discussed are "seen through the eyes of children who survive, observing and adapting to their complicated lives" (Eccleshare, 2003, para. 1). Despite that, there remains a scarcity in the scholarship devoted to serious analyses of her novels (Armitstead, 2004; Corbett, 2007; Duncan, 2009). The paper responds to this gap by focusing on Wilson's *Lola Rose* (2003) with particular attention given to the theme of domestic violence encountered by Lola Rose, the pre-adolescent girl protagonist.

According to the United Nations Children's Fund (UNICEF), one of the most worrying global concerns involves the "tremendous violence […] committed against children" (Payton, 2014, para. 5). In the effort to protect the rights of children, UNICEF highlights the "presumably large numbers of children unable or unwilling to report their experiences [as many] victims are too young or too vulnerable to disclose their experience or to protect themselves" ("Children from", 2016, para. 4). Likewise in Malaysia, the "Welfare Department statistics show that the number of children in need of protection and care following abuse and neglect cases […] has increased", involving "more female children than male children in reported cases" (Lee, 2016, para. 9-10). As such, although the selected work to analyse in this study is set in England, the issue which the author discusses remains familiar to children across the continents.

Methodology

Featuring mostly pre-adolescent girl protagonists, Wilson's works are considered as feminist texts. According to Trites (1997), feminist children's novels often contain "adults who perpetuate stereotypical gender roles" (p. 6). This is because,

> the presence of traditionally depicted females could be used to serve as part of the revision (of female ideologies) for it is only against the passive female, the silent female, the objectified female, that the female protagonist's achievements can be fully understood. [parenthesis original] (p. 6)

In view of that, the selected novel is read from the feminist lens of Amy Allen's theory of power forwarded in her seminal work, *The power of feminist theory: Domination, resistance, solidarity* (1999). The concepts utilized consist of "domination, the limitation of [women's] opportunities and choices by men (or others); resistance, the ability to resist that domination; and solidarity, the joining together with others to gain strength to challenge domination" [parenthesis original] (Peabody, 2010, p. 17). The discussion charts how Lola Rose, the pre-adolescent girl protagonist encounters power abuse from domestic violence. Following that, it also traces how she uses power to exert individual resistance and collective resistance through solidarity to overcome the domination experienced. It is hoped that the study contributes to "rejecting stereotypes and affirming the right of all children to find positive reflections of themselves and their lives in literature" (Wigutoff, 1981, para. 3).

Discussion

Domestic violence is one of the most visible forms of domination present in *Lola Rose* (2003). Jay, the father character of the story, is portrayed as a violent person with a history of conviction for causing "grievous bodily harm" (Wilson, 2003, p. 12). He also frequently hits his wife, Nikki. Jayni, the pre-adolescent girl protagonist, and her younger brother, Kenny, witness repeated episodes of domestic violence imposed upon their mother: "I had to listen, even though I couldn't bear it" (p. 18). According to Watkins (2000), "children are violated not only when they are the direct targets of patriarchal violence but as well when they are forced to witness violent acts" (p. 63).

When Jay's temper is provoked after a family dinner one evening, Jayni attempts to resist him individually by speaking up against her father: "'You spoil everything! It's all spoilt because of you and your moods and your shouting and your hitting […] Why can't you be like a real dad?' I yelled" (Wilson, 2003, p. 30). Resulting from that, her father hits her. The incident instigates Nikki to run away with the children and start a new life in London (pp. 30-2). They also change their names to prevent Jay from locating them. Nikki takes on the pseudonym Victoria (Vicky) Luck while Jayni adopts the glamorous-sounding Lola Rose. Kenny renames himself as Kendall[1]. Thus begins the family's solidarity in overcoming domestic violence.

When Lola Rose discovers that Vicky grew up in a violent home, she further extends solidarity to her mother by assuring her that domestic violence is not her fault. Rather, it is the men who use violent ways to exert their power over others who should be held responsible (pp. 67-73). In contrast to Vicky who seems powerless to resist the cycle of domestic violence and remains trapped within a victim mindset, Lola Rose represents a figure of empowerment to resist the domination encountered. Their livelihood and condition gradually improve when Vicky finds employment (p. 90) as Lola Rose settles into a new school (p. 102).

In the second half of the novel, Vicky discovers a lump on her breast. In her naivety, Lola Rose assumes that her father's physical violence is the cause of her mother's illness. When Vicky is admitted to the hospital for a surgery, Lola Rose fears that the children will be forced to return to Jay. She thus seeks solidarity through Auntie Barbara, her mother's long-lost elder sister. The arrival and presence of Auntie Barbara in the story provide Lola Rose with the power of solidarity to challenge the domination of domestic violence. When Jay appears in their new flat, the physical safety of the family is compromised. Lola Rose interprets his presence as a form of captivity: "Dad, arms round us all. Imprisoning us" (Wilson, 2003, p. 242). In this instance, Auntie Barbara offers her solidarity and assures Lola Rose that she will not allow Jay to harm them (p. 246). Lola Rose is further empowered to individually resist Jay when he tries to hit Vicky: "He raised his hand, his fist clenched. I ran towards Mum" (p. 248). However, Auntie Barbara is quick to physically overpower Jay as she demands him to leave

them permanently (pp. 248-9). Aunty Barbara's actions hence become examples of collective resistance for the pre-adolescent girl protagonist in overthrowing the domination of domestic violence.

The novel closes with Auntie Barbara inviting the family to live with her, ensuring that their safety and well-being are protected. The analysis shows that although Lola Rose is individually powerless to completely overthrow the domination of her father's domestic violence, she benefits from the power of solidarity offered by her Auntie Barbara to subvert the domination: "I don't really worry about Dad now. Auntie Barbara will protect us if he ever comes back […] We're going to live happily ever after, Mum and Auntie Barbara and Kendall and me. Fingers crossed" (Wilson, 2003, p. 288).

Conclusion

With the statistics of child abuse cases increasing at an alarming rate in both Malaysia and other parts of the world, there is an urgent need to address the mounting challenges which our children face. The paper proposes the analysing of Wilson's contemporary realistic children's novels as a strategy to create public awareness and educate the children on how to identify the traits of domination which they may encounter. In *Lola Rose* (2003), the pre-adolescent girl protagonist experiences power abuse from the domestic violence encountered uses. Nonetheless, by using power as "positive forms of autonomy, self-expression, and self-awareness" (Trites, 1997, p. 8), Lola Rose is able to challenge the domination experienced. As Trites (1997) maintains, "[t]he feminist character's recognition of her agency and her voice invariably leads to some sort of transcendence, usually taking the form of a triumph over whatever system or stricture was representing her" (p. 7).

Trites (1997) asserts that there are "no more powerful tool than children's books" to advance the feminist agenda (p. 4). The study of feminism in children's literature is hence recognized as "a corpus of literature that can speak to readers of all races and both genders" with the fundamental goal of creating an environment free from gender discrimination (p. 9). The rewarding analyses of the selected contemporary realistic children's novel authored by Wilson points to a potential for the study of her other works in similar approach. For Tucker and Gamble (2001) the author's works "are also worthwhile reading for parents and carers for the insights they give to children's predicaments in the postmodern era" (p. 27). Concluding, it is hoped that the study "will pave the way for many more novels to be identified and used, especially in the classroom, as feminist texts" (Trites, 1997, p. 9).

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Seri Rama and Maharaja Wana in *Wayang Kulit Kelantan*: Visual Analysis of Their Puppets

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Introduction

Wayang Kulit Kelantan, currently one of the two remaining shadow play forms in Malaysia, remains active in the northern part of peninsular Malaysia in particular the state of Kelantan, up till southern part of Thailand. It performs mainly a localized Malay folk version *Hikayat Maharaja Wana* derived from the famous Indian epic *Ramayana*, in contrast to the other literary version *Hikayat Seri Rama*.

The origin of *Wayang Kulit Kelantan*, although much has been debated, could have possibly derived from the pre-Islamic or archetypal prototype of *Wayang Kulit Purwa* of Java, following the Majapahit Empire's collapse and the spread of Islam on that island in the 16th century (Ghulam-Sarwar, 2004, pp. 61-62). The introduction of the legendary nine saints (*wali Songo*) in Java (Ghulam-Sarwar, 1994, pp. 274-275) led to the migration of this proto shadow play from Java to Bali and other Indonesian islands as well as the Malay Peninsula. Strong influences of animism, Hinduism, traditional Javanese beliefs and Islam are evident in *Wayang Kulit Kelantan* performances (Ghulam-Sarwar, 1993, pp. 4-5), as well as in the conception of the epic's characters and their visualization on leather puppets.

This paper examines two principal characters in *Wayang Kulit Kelantan* that are the main protagonists of the story—Seri Rama, the hero, and Maharaja Wana, the villain—in the context of their characterization in *Hikayat Maharaja Wana*, and an analysis of their puppets from a visual art perspective, as well as from the perspective of the *halus-kasar* (refined-coarse) concept. This paper intends to examine the design motifs on the puppet designs, reflecting influences from animism, Hinduism, traditional Javanese beliefs and Islam. These influences and syncretism of cultures are reflected strongly in the puppet designs of the two most prominent characters in *Wayang Kulit Kelantan*, Seri Rama and Maharaja Wana. Although previous studies on *Wayang Kulit Kelantan* such as that by Sweeney (1972), Kingham (2006), and Rahimidin (2013) have, to a certain extent, provided descriptions of the puppets representing certain characters in *Wayang Kulit Kelantan*, however they were merely descriptive on the surface but not investigated or analyzed deeper from a visual art perspective, although there has been some analyses of characterization and to a certain extent the visual aesthetic of puppet designs from the perspective of *halus-kasar* theory (Ghulam-Sarwar, 2014 & 2015, pp. 22 -23). Hence, this paper shall attempt to conduct a visual analysis of the puppet designs of these two prime characters from two opposing camps based on their characterisation in the story and the syncretism of cultures and influences reflected in them.

Methodology

This paper will first provide a characterisation analysis of the Seri Rama and Maharaja Wana in terms of their roles in selected episodes of the story. This paper will then proceed to examine the *wayang kulit* puppet figures representing these two characters in terms of their design using

the *halus-kasar* theory based on the refinement (*kehalusan*) and coarseness (*kekasaran*) of the characters. This paper serves to establish the syncretism and eclecticism of both indigenous and foreign elements, such as that of the Indian, Thai and Javanese as well as local Kelantanese design motifs that have helped shape the puppet figures.

Results

1. Seri Rama

Seri Rama appears differently in various texts of the Indian epic *Ramayana*. He is the divine or semi-divine hero of Hindu mythology, also a character without all or some of his divinity in folk and regional versions of his story. In Valmiki's *Ramayana*, he is depicted as a heroic human character, an image of the "ideal" prince then later a king of the "ideal kingdom of Ayodhya", in addition to being a "perfect husband" to Siti Dewi, the heroine of the story (Ghulam-Sarwar, 1994, p. 222). Rama is portrayed as a great hero who finally destroys the ten-headed Ravana (or Rawana), the king of Lanka, on the tenth day in the story.

In *Hikayat Maharaja Wana*, Seri Rama is born as the eldest son of the ruler of Siusia Mendarapura (or Java), Sultan Sirat Maharaja, and Puteri Cahaya Bulan. Seri Rama has been described as a perfect being in many ways and even heralded as a hero in the *Bilangan Seri Rama* of the *Wayang Kulit Kelantan* opening performance *dalang muda* prologue using poetic descriptions by Kelantanese puppeteers or *dalang*. However, truth be told that Seri Rama is in fact not all-too-perfect as there were times he displays moments of weaknesses and flaws at certain parts of the *Hikayat Maharaja Wana*. However, all these still do not diminish his role as the main character and hero of the story, but one that still portrays as one who possesses god-like, near-perfect, noble, heroic and charming qualities (Khor & Ghulam-Sarwar, 2017).

From a visual perspective, the stylized Seri Rama puppet displays a refined facial features and slender figure in a refined (*halus*) manner, adorned with accessories and ornamentation that accentuates his status as a Malay prince (Table 1). Syncretism of cultural influences in particular of Malay, Indian, Thai and Javanese aesthetic concepts can be discerned from Seri Rama's puppet design and motifs (Diagram 1) based on the respective interviews with puppeteers Pak Rahim[1] and puppet maker Pak Nasir[2] in Kelantan.

Table 1: Visual Analysis of Seri Rama

Character	Characterization	Visual Aesthetic	Cultural Influences & Symbolisms
Seri Rama	Human; Royal (Prince); Noble; Hero (the most prominent "good" character) who fights the villain Maharaja Wana and saves the heroine Siti Dewi	*Halus* (**Refined**) **Face:** small mouth and nose; small almond-shaped eye; high forehead; leaf-shaped ear; wears a tall pinnacled crown (*kecopong*) on the head. **Upper Torso:** long curvy fingers; thin slender waist line; slender arms and legs; wears an ornamented chest cloth; wears armlets and bracelets on both arms; left arm holding a long bow and arrows, as well as a short	**Hindu influence:** Figure in green colour; physical features resemble stone carvings on Hindu temples, particularly Vishnu. **Thai influence:** tall pinnacled crown (*kecopong*) signifies Siam/Thai royalty; chest cloth, trousers, ornamented leaf-shaped ear, armlets, bracelets and anklets, winged tail (*sayap sandang*) and long curvy fingernails (*canggai*) reflective of Thai

		dagger; both hands have long curvy finger covers (*canggai*); right hand wears a ring.	traditional costumes and accessories.
			Javanese influence: Certain motifs on his trousers resemble nature.
		Lower Torso: knee-length loose patterned trousers; winged tail (*sayap sandang*); anklets; dragon-head (*naga*) head vehicle.	**Kelantan influence:** Certain motifs on his trousers resemble flowers.
			Animistic influence: *naga* motif vehicle.

Diagram 1: Seri Rama

Thai pinnacle crown (*kecopong*)
Chest cloth (*kalung dada*)
Ring (*cincin*)
Hand bracelet (*gelang tangan*)
Arm bracelet (*gelang kana*)
Belt (*tali pinggang*)
Trousers (*seluar*)
Dragon-shaped "vehicle": head (*kepala naga*)
Ankle bracelet (*gelang kaki*)

Bow (*batang busar panar*)
Flower (*captik-capta gelibat Jawa*)
Two arrows (*anak panah Gande-wat Sada Roko*)
(*anak panah keris rela sakti*)
Birds' tail / wing (*sayap sandang*)
Dragon-shaped "vehicle": tail (*ekor naga*)

2. Maharaja Wana
In the main Indian versions of the Ramayana, Maharaja Wana represents the height of evil, commonly maintained by Kelantanese puppeteers. He has 10 heads and 20 arms as well as the ability to shape-shift into any form he desires.

In *Hikayat Maharaja Wana*, Maharaja Wana is the demon king of Langkapuri and Seri Rama's arch enemy. He belongs to the category of ogres (*raksasa*) in South Asian mythology.

He is huge in size, powerful and uncivilized, and possesses the ability to become invisible, change to any form he wishes, powers to destroy. Prior to becoming king of the demons, he was known as Rawana. Appearing in various forms, Maharaja Wana has relationships with females of various species who bore him offsprings of strange mixed-breed creatures to fill the kingdom and build his army (Ghulam-Sarwar, 2017, pp. 62-64).
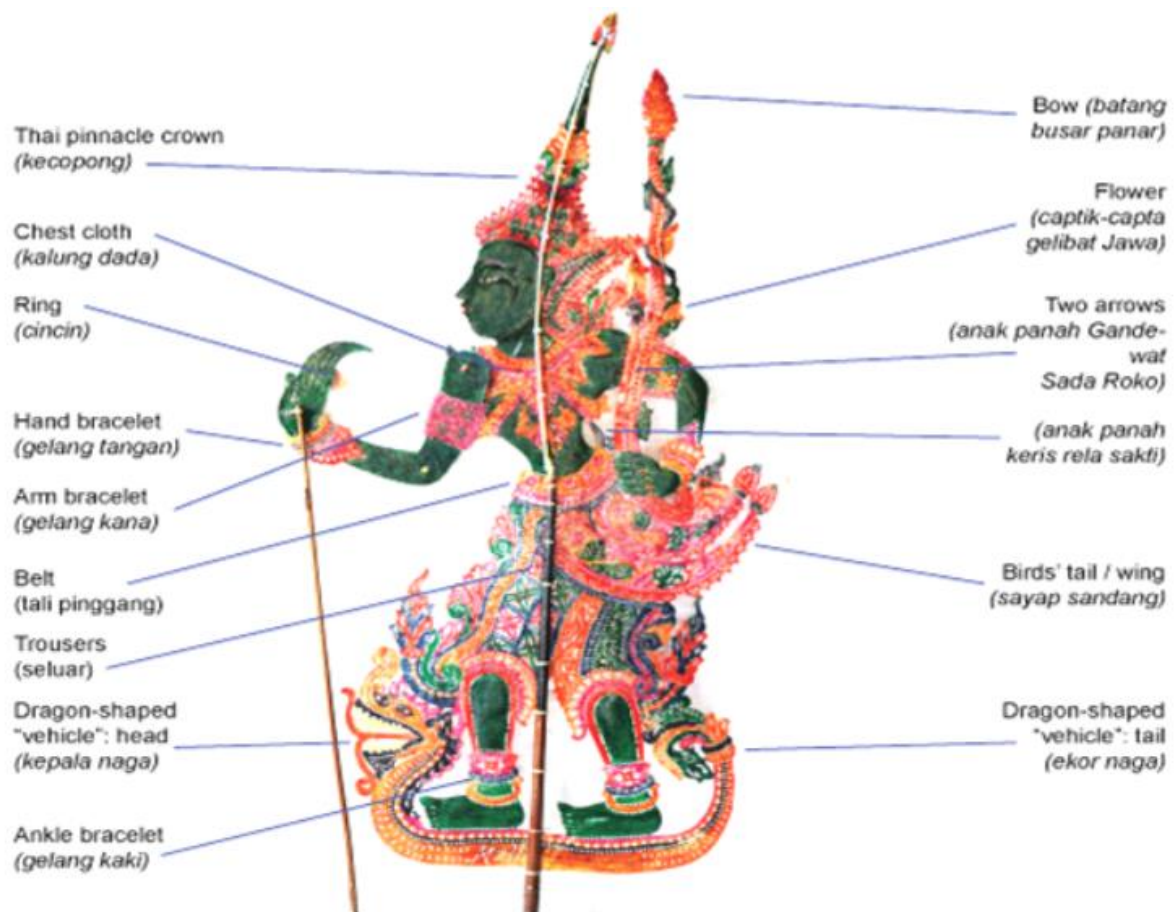
From a visual perspective, the stylized Maharaja Wana puppet displays a refined facial features and slender figure in a coarse (*kasar*) manner, adorned with accessories and ornamentation that accentuates his status as a demon king (Table 2). Like Seri Rama, syncretism of cultures and influences from Malay, Indian, Thai and Javanese aesthetics can be discerned from Seri Rama's puppet design and motifs (Diagram 2) based on the respective interviews with puppeteers Pak Rahim and puppet maker Pak Nasir in Kelantan.

Table 2: Visual Analysis of Maharaja Wana

Character	Characterisation	Visual Aesthetic	Cultural Influences & Symbolisms
Maharaja Wana	Demon; King; Villain (the most prominent "evil" character) who kidnapped Siti Dewi and fights the hero Seri Rama	*Kasar* (Coarse) **Face:** big mouth and bob-nose; huge round-shaped eyes in three quarter view; bushy eyebrows; leaf-shaped ear; wears a tall pinnacled crown consisting of 10 heads on the head. **Upper Torso:** rougher broad figure; long claw-like fingers; thick arms and legs; wears an ornamented chest cloth; wears armlets and bracelets on both arms; left arm holding a sword; right hand wears a ring. **Lower Torso:** knee-length loose patterned trousers; anklets; dragon-head (*naga*) head vehicle.	**Hindu influence:** Figure in red and black colour; physical features resemble stone carvings on Hindu temples **Thai influence:** tall pinnacled crown signifies Siam/Thai royalty, however it consists of 10 heads signifying his strength, powers and perseverance; chest cloth, trousers, ornamented leaf-shaped ear, armlets, bracelets and anklets reflective of Thai traditional costumes and accessories. **Javanese influence:** big round fierce eyes, big teeth and fangs that look like demons. **Animistic influence:** *naga* motif vehicle.

Diagram 2: Maharaja Wana

Small heads (kepala kecil)
Big round eyes (mata timbalan rebana)
Canine teeth (gigi taring)
Claws (cakar)
Ring (cincin)
Chest cloth (la)
Dragon-shaped "vehicle": head (kepala naga)
Ankle bracelet (gelang kaki)

Pinnacle crown (mahkota)
Mace (cokmar)
Ear (sumping / telinga)
Arm bracelet (dokoh)
Bracelet (gelang tangan)
Cloth tail (kain ribu)
Malay girdle (bengkung)
Trousers (seluar)
Dragon-shaped "vehicle": tail (ekor naga)

Discussion

As a result, the Seri Rama and Maharaja Wana puppets can be analyzed using the *halus-kasar* concept by looking at both internal and external qualities and characteristics: the former refers to its characterization whereas the latter its visual aesthetic. The analyses of these two puppet designs are tabled out and analyzed in the previous section (Tables 1 & 2) leading to interesting findings that show syncretism of cultures on the Seri Rama and Maharaja Wana eclectic puppet designs. Although this is not entirely a new concept, it is, however, the first time for a *halus-kasar* concept to be applied to a visual analysis of the *Wayang Kulit Kelantan* puppets and discussed in detail, in this case, the Seri Rama and Maharaja Wana puppets. This method of visual analysis could lead to more studies on the other puppets representing the interesting characters of *Wayang Kulit Kelantan*, though there may be other more viable methods of visual analysis to examine an art form such as the *Wayang Kulit Kelantan* puppets.

Conclusion

In conclusion, the design of the puppets representing the two most prominent characters in *Wayang Kulit Kelantan*—Seri Rama and Maharaja Wana—are analyzed in this paper based on their characterization in *Hikayat Maharaja Wana* as well as from a visual perspective and the *halus-kasar* concept. Through the results of the visual analysis, each of the puppet are analyzed on the visual aesthetic as well as cultural influences and symbolism that reflect an eclectic mix

of Indian, Thai, Javanese, and local Kelantanese cultural design motifs. These eclectic cultural design motifs and patterns on the Seri Rama and Maharaja Wana puppets reflect a syncretism of cultures on a single surface that makes it a unique art form. Although it is not known if the intricate design motifs and details portrayed on the puppet features and ornamentation could sustain on and maintain its relevance by future puppeteers and puppet-makers in the coming years, due to diminishing interest of the younger generation towards this age-old art form and lack of support by the ministry of culture and tourism. With the recent years newly invented shadow plays like *Star Wars Wayang Kulit* that is gaining popularity, the status of survival for *Wayang Kulit Kelantan* is increasingly harder with time particularly when it is currently one of last two surviving shadow plays in the country. Its traditional art of puppet-making ought to be preserved as a cultural art heritage of Malaysia while it strives to stay relevant in today's rapidly changing modern society.

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A Contrapuntal Reading of Arthur Golden's *Memoirs of a Geisha*

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Introduction

Historical overview of prostitution in Japan

Until the enactment of Anti-Prostitution Law in 1956, prostitutes were safely operating as the brothel districts had been licensed since 1589. Thus they were somewhat under the Japanese government's protection (Leupp, 2003). However, even in previous centuries before the Anti-Prostitution Law enactment, sexual variability in the form of the sexual services the brothels offer, or the prostitutes' personal business engagements were considered completely normal and a large part of daily life (Downer, 2001). Saburuko (serving girls) is the first ever documented sex workers in Japanese history which dates back to the 759 AD as found in the ancient Japanese book Ma'nyōshu which translates to "A Collection of Ten Thousand Leaves". According to this record, the Saburuko (described as wanderers) came from displaced families because of factional struggles that took place in Japan during the late 600s. They wandered and resorted to prostitution for survival (Stephenson, 2018).

Prostitution in Japan is said to have transformed in different styles throughout the ancient time to modern time, between the Heian Period to Azuchi-Momoyama Period (795-1603) came Murasaki Shikibu's Tale of Genji (world's first novel) which made mention of the pleasure women, described as sex-workers that welcome travelers at seaports of different cities for profitable marketing of themselves. During the Edo Period (1603-1868) licensed pleasure brothels were established under the military regime; this gave the room for a historical multiplicity in the number of Japanese prostitutes. Prostitutes working as indentures contracts reeled through the period from the Edo period. Between the two wars, the moral climate of Japan became more corrupted due to Western influence. With the American invasion of Japan, came the amplification of sexual services in various forms (Leupp, 2003).

American promiscuity in Japan

The occupation of Japan by American troops came with a threat that Japanese women could be raped, so, brothels were set up for the occupation troops which harnessed mass recruitment of prostitutes (Kristof, 1995). The availability of different sexual services such as themed bathhouses, peeping clubs, tea houses among few others, Japan's sex culture is perceived as one of the most unique in the world, 400 years older than those of other nations, more fascinating and exciting to the Westerners (Sinclair, 2006). The presence of American soldiers in Japan during World War II contributed to the considerable rise in the number of prostitutes (Moon, 2009). This event gave birth to increase in sexually transmitted diseases among the American soldiers which triggered series of failed prostitution bans, until the enactment of the

prostitution prevention law of 1956 which gave a total end to open prostitution and brothel operations (Stephenson 2018).

Orientalism in Arthur Golden's Memoir of a Geisha (1997)
Though a very well explored aspect in criticism, Said's theory of Orientalism (2003b) remains a yardstick in validating oriental arguments in literary criticism. Golden's publication of *Memoirs of a Geisha* in 1997 remains a noteworthy development in the history of American orientalism, as it made a remarkable achievement in the American reading culture. The book sold more than four million copies in the first four years of publication (Tegler, 2001), it got translated into twelve languages and was adapted into a movie by Woolf in 2001. Meanwhile, the same book didn't get this much reception back in Japan.

Through the eyes of Sayuri, Golden takes the readers on a journey into the deepest of geisha's life, the tradition and more of the Japanese as well as the war and post-war experiences. His projection of the culture, art and life of the Japanese subscribes to the common discourse of orientalism; it is without further argument that most Japanese do not concede to his fictional account of them (Akita, 2006). The real author of the biography which Golden translated and fictionalised was disappointed in the outcome of the project to the extent that she filed a lawsuit against him.

Present literature shows that, the character and role of a true Japanese geisha has been misrepresented as that of a prostitute and Japanese culture have been Orientally portrayed in Golden's work (Akita, 2006; Allison, 2001; Jin, 2011; Okada, 2003), that American soldiers where highly promiscuous during their occupation of Japan (Blumlo, 2004; Maeda, 2001; McLelland, 2003).

Methodology

The study will be done through a thematic study of Arthur Golden's text *Memoir of a Geisha* (1997) using Said's theories of Contrapuntal reading and Orientalism. As proposed by Braun and Clarke (2006), "thematic analysis is a method for identifying, analysing, and reporting patterns (themes) within data" (p. 6). Hence, this process of analysis would be used in answering the research objectives as well as interpreting the various aspects of the study.

The themes of Geisha's sexual objectification, the commodification of their virginity, their total enslavement and the mysteriousness of the Japanese "orient" in Golden's *Memoir of a Geisha* (1997) will be identified. Edward Said's notion of "otherness", which explicates the concepts of "self" and the "other" loosely deciphered as the familiar versus the mysterious, as means of orientalism, would be employed as the theoretical method of identifying these themes.

Contrapuntal reading of a text is a counter-narrative which penetrates beneath the surface of a text to elaborate the presence of Orientalist attitudes of the author in canonical literature to reveal the political worldliness of the text (Ashcroft, Griffiths, & Tiffin, 2007). In this approach, the critic provides the affiliations of the text, its origin in social and cultural reality rather than its mere canonical criteria in a literary text, so that the critic can uncover cultural and political implications that are not explicitly addressed in the text (56). Edward Said's theory of contrapuntal reading would thereby be utilized as a method of resisting the traits of American Orientalism of the Japanese history and lifestyle earlier identified in the first part of the analysis.

This study would reread Arthur Golden's *Memoirs of a Geisha* to emphasise the promiscuity of American soldiers with the Japanese geishas which are presumed to be marginally silenced by Golden. To do that, the study starts with a historical overview of

prostitution in Japan, a brief exploration of Orientalism of Japanese culture in the novel which has preoccupied Golden's narration and an investigation of American soldiers' patronage of the Japanese prostitutes.

Results

It is found that despite all indications of American soldiers' promiscuity engrained in history, Golden's novel silently veiled the "truth" by not giving emphasis to the American soldiers' promiscuity in Japan but rather, applauding the heroism of his countrymen and debunking the fact speculated of their flaws through the narrator's voice.

Discussion

According to Japanese history, there is mane evidence which proves that during World War II, the American invaders engaged in sexual activates with the Japanese prostitutes and Geishas. In some other reports, there were cases of rape by the American soldiers, but in the novel *Memoirs of a Geisha,* Golden has not vividly projected any American character in an intense sex scene, rather, the characters involved in consuming and sexualising the women are all orient themselves. This reveals that the persistence of Orientalism is quite evident in Golden's choice of characterisation and plot development. As an American, he shows a very positive image of the American military. In Sayuri's reflection, "All the stories about invading American soldiers raping and killing us had turned out to be wrong; and in fact, we gradually came to realise that the Americans, on the whole, were remarkably kind" (Golden, 2005, p. 349). Golden's attitude towards Japan is entirely Oriental in that he flatly denies the tendencies of ascribing flaws to the Americans. As Said puts it, the Occident rejects and denies its weakness by dressing it upon the Orient.

Golden's portrayal of *mizuage* gives a dispiriting impression to the readers about the Japanese Orients. He awkwardly presents the feelings and emotions of Sayuri while she undergoes the *mizuage*. This account is considered erroneous and misleading by most Japanese. More reason why the novel didn't sell in Japan and why Mrs. Iwasaki is disappointed with the outcome of Golden's project with her. In describing *mizuage,* he has faultily interpreted it as a common and mandatory practice in all classes of the geisha community, whereas, Mrs Iwasaki says she as a former Geisha had never been through such kind of ritual, therefore considers his efforts as stereotypical.

Conclusion

The work of a critic, according to Said (2003a), is to "speak truth to honour," the long-lasting effects of Orientalism still exist in present-day racial or ethnoreligious stereotypes that have infested humanity. This is an attempt to delimit the effect of American Orientalism in Golden's novel. Further studies should focus on other aspects of Orientalism and postcolonial feminism, which is yet to be explored.

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The Lure of the Tropics and the Colonial Emporium: The Study of Book Illustration and Newspaper Advertisement in Colonial North Borneo

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Introduction

Many historians use "Gold, God, and Glory" to describe the motives generating the overseas exploration, expansion, and conquests of the Western power over the East. In this paper, we intent to revisit those shorthands, the 3 G's above, in rather different ways: the first part of the title of this paper, 'The Lure of the Tropics and the Colonial Emporium" could be used to summarise similar colonising motives of the West. The 'lure' indicates the temptation the colonial officers faced in the tropics, and this indication serves as an interpellation of colonial ideology, which makes use of the tropics and its inhabitants (i.e. colonised people) as its consumers and seize control of the means of production. Hence, the second part of the title, 'The Book Illustration and Newspaper Advertisement' would serve as a few examples of how the natives are being treated as well as how the colonial advertisement messages help to promote the idea of selling western products in the tropics vis-à-vis colonial emporium respectively.

The notion of 'lure' in the context of the Western and Eastern worlds often is associated with exoticism. The Eastern world is strange to the Westerners, hence the exoticism. Cutajar (1987) describes the lure of the Orient as being fascinated to things that are strange and exotic, portraying through are animals such as zebras, lions and monkeys. Cutajar's description of the lure of Orient correlates with one of the data discussed in this paper.

Methodology

This study is a qualitative research; therefore, we conducted textual and visual analyses on a book illustration from Agnes Keith's book, *Land Below The Wind* (1939/2010) and an advertisement of a tonic drink by *Wincarnis*. The book illustration and the advertisement are analysed using Kress and van Leeuwen's framework (1996/2006) in order to analyse visual image. We also analysed the ideologies behind the illustration and the advertisement.

Discussion

In her book, Keith provided the following illustration entitled "white men resisting the lure of the tropics" which endorses what this paper intends to do.

Figure 1: White man resisting the lure of the tropics
Source: Keith, 1939/2010

In general, the above illustration provides mildly humorous sketch of a scantily-clad and nubile native woman who is tugging at the coat of a portly, bespectacled and dinner-suited white man, as he walks obliviously through the jungle. The man's incongruously formal attire, and also perhaps his aloofness, signifies his Englishness. What is also made obvious in the illustration is that the white man's ability to overcome (even neglect) such an alluring sexual provocation by the native girl as if to suggest that the man in the sketch is a business-minded person, and his sole interest in the tropics (ie. the North Borneo) is purely business.

Besides the man and the woman, Keith also illustrates two monkeys (possibly male and female). In some cultures, such as Egypt and Mesoamerica, specifically the Maya, monkeys are associated with sexual connotations (Werness, 2004). The sexual symbolism of monkey reinforces the meaning of the illustration, indicating the potential sexual relationship between the native woman and the white man.

The native woman and the male monkey interestingly are positioned behind trees. The tree on the left side partially covers the woman's belly and nether region. Meanwhile, the male monkey is hiding behind the tree, probably from the woman's view. It seems to peep at her behind the tree, reinforcing the idea of the white man's inner desires. The positioning of the woman and the monkey behind the trees may also indicate what is happening behind closed doors. Although it is not evidently displayed in the illustration, it can be suggested that sexual relationships between female natives and white men do happen. What Keith does here in her illustration is to brazenly joke about a highly sensitive issue of empire, that of inter-racial relations between the coloniser and the colonised, an issue around which gather anxieties of

contamination, or assimilation of the supposedly superior, civilised white race into the savage, Oriental other (Kerr, 2008).

The advertisement of the tonic drink from a brand called *Wincarnis* is published in a colonial newspaper, *The British North Borneo Herald* on 1ˢᵗ April 1940 (Refer Figure 2).

Figure 2: *Wincarnis* advertisement
Source: *The British North Borneo Herald* (1ˢᵗ April 1940)

In the first image, the man appears to be alone and his downcast gaze somehow sends a message of a solemn and sombre state, and he is also alone. However, in the second image, the man has a brighter and happy expression on his face, and he is also with another person which is a woman. The advertiser of the product is not only selling the product itself, but the advertiser also is selling a healthy and happy lifestyle. When he is sick, he is unhappy and alone. But, when he takes the drink, he does not only gain strength, he also gains a partner.

The copy of the advertisement provides information on *Wincarnis*. Although it is promoting a product, the message somehow seems to be that the consumer should be aware of this product in the market. In the last paragraph, the viewer is given information on the number of recommendations that this product received, indicating that if the consumer is aware of what is currently popular in the market, he or she should know the existence of *Wincarnis*. The last sentence of the paragraph contains a stress on the phrases "has never failed" and "not fail", stressing that this product will provide an ultimate recovery to the person who takes it. The consumers are manipulated in the form that they must buy this product because it is highly recommended, and it is claimed to be able to restore health to those who consume it.

Another aspect that we are looking for from the advertisement page is the aspect of *text* and *ideology*. The advertiser works in the notion of making profits by manipulating the wants and needs of the audience and they are given the task to turn the audience into the consumer. To turn the audience into the consumer, first of all, the advertiser must 'invite' them, and this is done by directly addressing the audience of the advertisement, which is the *text*. The advertisement opens with the headline "YOU WILL BE SURPRISED HOW QUICKLY YOU PICK UP". The word 'you' in the headline indicates that the viewer is addressed directly and specifically by the advertiser. It is important to note that the word 'you' is used throughout the entire advertisement, reinforcing this idea. Therefore, the audience somehow is 'forcefully' invited to be the consumer of the product through the direct address.

The headline, accompanied by the image of a sick man, presents a 'problem' to the audience. The audience then look at another focus of the advertisement, which is the brand label. The brand label, *Wincarnis* is the solution to the problem presented by the headline and its accompanied image. If the audience is interested to find out more information on the product, they will view the image and the copy which are positioned in the middle of the advertisement. However, these two elements are inviting enough for the audience to be the consumers. The brand label, *Wincarnis* and its semiotic representation kept appearing in the newspaper repeatedly, and it became the text itself. Thus, this helps to reinforce the ideology of the advertiser.

On that note, the expansion of the western products into the eastern world, and with more local people receiving education in English medium schools in North Borneo, the local people then had access to the advertisement and be influenced by it, making the brand like Wincarnis, and other Western products popular. Despite this newspaper was not available at the newsstand, that it was subscribed by individuals and companies, the colonial advertisement message of its product's usefulness, continues to influence/stylise the masses through the words of mouth.

Conclusion

As what we have seen above from both book illustration and colonial newspaper's advertisement, both published around 1940's in North Borneo, the author, Agnes Newton Keith and the advertiser of the *British North Borneo Herald* seem to uphold and promote the British Empire on the grounds that colonial officers have the ability to control themselves as well as to dominate the market in colonised lands, and in doing so, create the colonial emporium par excellence for the British products to flourish.

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Female Bildungsroman In Contemporary Chinese Transnational Literature

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Introduction

The recent decades witnessed the growing number of Chinese transnational novels (Ng & Holden, 2006), and some of them have achieved great success, especially those English novels written by overseas Chinese female writers and focusing on female bildungsroman. Yan Li and Xiaolu Guo are the most outstanding representatives. In this study, I explore the female bildungsroman in Chinese transnational literature in English written by overseas Chinese female writers. The two texts chosen for the study are *A Concise Chinese-English Dictionary for Lovers* (2008) by Chinese-British novelist Xiaolu Guo, and *Daughters of the Red Land* (1996) by Yan Li, a Chinese-Canadian writer. In my analysis, the development of the female protagonists in the two novels will be explored through the framework of transnational literature, which refers to the contemporary literature that has developed as a consequence of the transfer of information and ideas among different peoples, cultures and identities across a transnational field (Morgan, 2017).

As a distinctive and growing category within the field of transnational literature, Chinese transnational literature in English has already attracted considerable attention and a sizable body of literary criticism. However, the criticism mostly centres on cultural and political conflicts while relatively little concern is given to the growth of the female protagonist. According to Labovitz (1986), female bildungsroman "is a genre that follows a female protagonist from her adolescence to maturity, focusing mainly on friendship and family, education and career, love and marriage" (p. 246). Although female growth shares a lot of similarities with male bildungsroman, it depicts "the journey from the enclosed realm of the familiar home into social world" (Felski, 1989, p. 134). Moreover, female self-discovery narrations embrace a much wider range of ages of women while the female growth often follows a circular structure instead of a linear structure. The above features of the female protagonist's development are based on the themes and representations of western literature by scholars from the West. Given the fact that female growth has a much more complicated relationship both with historical and social reality, I can't help but wonder: do the female protagonists in the three novels follow the typical pattern of female bildungsroman? If not, what are their features? What are the similarities and differences in terms of the female protagonists' experiences in the three novels?

Methodology

This is a qualitative research that emphasizes textual analysis, which aims to "describe the content, structure, and functions of the messages contained in texts" (Frey, Botan & Kreps, 1999). In my textual analysis, I will rely on rhetorical criticism, defined as "a systematic method for describing, analyzing, interpreting, and evaluating the persuasive force of messages embedded within texts" (Frey, Botan & Kreps, 1999), as it contributes to my understanding of

the unique historical, social, and cultural contexts of the two Chinese transnational writings in English and the effects of major social changes on the female protagonists. Moreover, textual analysis enables me to examine the gender discourse involved in the construction of transnational Chinese female identity through the framework of female bildungsroman in Chinese transnational literature in English. The procedures to conduct a rhetorical study is as follows: first is the selection of the primary texts, which are *A Concise Chinese-English Dictionary for Lovers* (2008) by Chinese-British novelist Xiaolu Guo, and *Daughters of the Red Land* (1996) by Yan Li, a Chinese-Canadian writer. These texts will be analysed using the conceptual framework of female bildungsroman. In addition to the primary texts, I will also rely on archival research for secondary sources such as research books, journal articles, newspapers, and online material to obtain the information related to the social and historical background of the texts. The critical essay will be written at the end.

Discussion

A Concise Chinese-English Dictionary for Lovers by Xiaolu Guo, a Chinese transnational novel in English, is about the journey of Z, a 24-year-old language student from China to the West in her endeavor to learn and understand the English language. Once in England, she falls in love with a 44-year-old ex-anarchist, bisexual vegetarian. Many common features of the female bildungsroman can be seen in her experiences both in her home country and host land. Firstly, Z's childhood is clouded by unhappy encounters, mostly owing to the ignorant perception of her parents that their son is more important than their daughter; they believe their son will support them in their old age and that he will continue the family line. So, Z has been suffering from prejudice from her parents because of gender inequality; moreover, she doesn't feel secure in a relationship when she grows up. Consequently, she tries to get anything under her control and only in this way she can feel safe. As for the growth of women like Z, they have to make utmost efforts to discard the bleakness caused by gender inequality from their childhood. Secondly, referring to her first relationship, Z suddenly realizes with a hint of fear that she cares about someone else in a way that she doesn't fully understand. Despite all her mistakes made with her first love, she becomes wiser in facing similar problems in the future. Overseas studying and living experiences expand Z's horizons, redefine ideas of love and relationship for her, and most importantly, prompt her growth.

The second text, *Daughters of the Red Land*, is a portrait of a family drama that takes place before, during and after Mao's regime. It shows how major social changes transform the destiny of the three female protagonists from three generations, Laolao (Chinese way of addressing grandmother) Qin and Ping. Qin is the daughter of Laolao and Ping is Qin's daughter. One of the distinctions of female bildungsroman in the novel is that women's evolution is determined by actual political conditions and socio-economic constraints. The novel narrates the remarkable adventures of the female protagonists, especially the different choices they make at critical moments of their lives. Laolao has no choice but to accept the arrangements of fate, while Qin and Ping choose to face up to the challenges and fight back. As a witness to a chain of major social upheavals in contemporary China, Ping goes through a series of struggles and hardships since she was born. Her parents divorced for political reasons shortly after her birth. Then she is sent to Laolao for the sake of safety. Although she responds positively to the government's summons, she is labelled as the offspring of political prisoners and landlords and has to face up to social and political discrimination and mistreatment before she is totally wrecked. She chooses to go abroad to pursue further study. She experiences a series of shocks after she gets to Canada, which inspires her to recall her past experiences in her hometown, helps her to regain her confidence and encourages her growth at last.

Conclusion

A Concise Chinese-English Dictionary for Lovers is set in England. Overseas experiences bring about a chain of shocks, making the protagonist stand at the crossroad in her life and rethink about her growth in China as well as her first relationship in England. On the other hand, *Daughters of the Red Land* is mostly set in China, which focuses on the development of the female protagonists amid the wave of dramatic social and political changes of China. The female protagonists in these two novels follow different routes of life; however, in both texts, gender inequality is always a pervasive barrier to any further professional or educational development for the protagonists. Besides, their exchange with others, especially their family and partners, generates profound influence on their journey.

However, the female protagonists show distinctive features in the journey of growth respectively. The People's Republic of China has undergone a series of radical and comprehensive social changes since its foundation in 1949, for instance, the land reform, cultural revolution, and mass migration. In consequence, all of these changes have exerted an enormous influence on female bildungsroman in Chinese contemporary transnational literature in English. Accordingly, Chinese female development occurs at different stages and is closely related to the rapid changing society.

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Reversal of Pakistani Norms: Homoeroticism and Gender - Formations in *The Buddha of Suburbia* by Hanif Kureishi

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Introduction

Hanif Kureishi, a contemporary British author of Pakistani Origin, was born on December 5, 1954 in Kent. His father was Pakistani and mother was English. Kureishi's father belonged to a wealthy family of Madras which migrated to Pakistan at the time of Partition. Then he came to Britain for studies and permanently settled here in Bromley. Kureishi also worked at Pakistani Embassy.

Kureishi has written extensively in the fields of fiction, screen plays, and film scripts. The overriding concerns in his fiction are race, religion, and sexuality (Kalsoom, 2015; Kaleta, 1997). As the discourse on sexuality has expanded to the gay, lesbian, transgender, and queer, Kureishi's works have assumed critical importance because it predominantly deals with various nuances of this discourse. Kureishi's novels *The Buddha of Suburbia*, *The Black Album* and *The Body* are clearly focused on human body and its sexual orientations. Although Kureishi's writings have often polarized the academic debate on the subjects related to sexuality, yet his works have not been the subject of academic research with particular reference to queer themes and with special reference to the reversal of norms which is a prime focus of this research.

This paper aims at analyzing the same sex desire and its dynamics from a queer perspective in Kureishi's debut novel, *The Buddha of Suburbia*. The most glaring omission which became a sole reason for this research is the politics of sexuality in Hanif Kureishi. *The Buddha of suburbia* in this regard is a seminal work in which father son relationship, same sex relationship, and matters related to incest and gender inversion form the core thematic concern of the novel. Along with exploring the aforementioned constructs, the research in hand serves as a bridge which presents a comparison of the mentality of Muslims living in England and the mindset of the Muslims living in Pakistan. The paper attempts to provide answers to the following research questions:

> (1) Are sexual divisions, as presented by Kureishi, in *The Buddha of Suburbia* based on gender categories? If not, how is sexual identity of a human being determined in the novel?
> (2) What position does Kureishi accord to the same sex desire and relationships in a historical perspective on sexuality? How differently or appropriately the author has represented Pakistani Muslim mindset?
> (3) Are human relationships, in Kureishi's novel, governed by cultural absolutes of cross gender nature? Is homoerotics the new normal?

This research is qualitative in nature. The primary text *The Buddha of Suburbia* has been analyzed by the theories of Michael Foucault, Eve Sedgwick, and Judith Butler. Moreover, this paper has been divided into four sections. A brief introduction has been followed by the formation of theoretical framework based on the available theoretical data. In the part three,

primary text *The Buddha of Suburbia* has been analyzed in the light of theoretical framework. And finally, the findings of the research have been presented in a brief Conclusion.

Methodology

This research paper analyzes the homoerotic relationships and identities through the perspective of queer theory in Kureishi's selected novel. The scope of this analysis ranges from identity of an individual subject to the positioning of the subject in a wider cultural setup especially the Pakistani/Muslim culture. Queer theory is an evolving field of inquiry and research, which has gained particular significance in the contemporary debates about gender and sexuality. In simple terms, queer is positioned in opposition to the traditional theories about gender and sexuality (Spargo, 1999, p. 9). The term 'queer theory', as has been suggested earlier, is a discursive formation which focuses on the unconventional and the uncanny. Freud has also defined this idea of uncanny as something which "in reality nothing new or alien but something which is familiar and old- established in the mind and which has become alienated from it only through the process of repression" (1920, p. 241).

This paper includes following constructs as a theoretical framework to analyze the novel in hand:

Gender Performativity
Judith Butler in her book *Gender Trouble* quotes Simone de Beauvoir: "One is not born a woman, but rather becomes one" (1990, p. 1). She deals with gender as an unfixed and fluid category. According to her, gender is not pre-defined. She clearly separates men and women from the humanist conceptions and calls them signifier. She further asserts that these categories are no more 'stable' terms (p. 6). Butler takes this distinction of gender categories to performance. It is asserted that these categories are confined to performance. It is performance that confirms the gender of a person. As discussed before, by performance a male can be female and a female can be male (p. 24). In this research work, the same categories will be explored in Hanif Kureishi's *The Buddha of Suburbia* along with homosexuality.

Homo-Social and Homo-Sexual Desire
"Homosocial," according to Eve Sedgwick, "is a word occasionally used in history and the social sciences, where it describes social bonds between persons of the same sex" (2015, p. 1). It can also be caused by too much hatred for homosexuality and that hatred can be an initiating factor of homosexuality. As said by Sedgwick, "In fact, it is applied to such activities as "male bonding," which may, as in our society, be characterized by intense homophobia, fear and hatred of homosexuality" (p. 1).

Homosexuality, in Foucault's (1990) analysis of history had existed as a cultural practice and a discursive formation long before the seventeenth century. Sedgwick extends the practice of homosexuality to homosociality and confirms its existence in the canon. According to Sedgwick (2015), homosexuality and homosociality are interlinked; they can be taken as products of each other.

Discussion

The novel, *The Buddha of Suburbia* revolves around the main character Karim Amir and his queer behavior. He develops intimate relationships with males and females both: "It was unusual, I knew, the way I wanted to sleep with boys as well as girls" (Kureishi, 2009, p. 55).

His perverse behaviour is the continuation of Michael Foucault's Roman homosexual cultural practices of seventeenth century where homosexuality used to serve an educational purpose in that Roman Society (Foucault, 1990). This paper explores the prevailing homosexual acts pertinent to Roman culture of seventeenth century, and investigates it in a broader postcolonial context. Similarly, the queerness in Karim Amir links itself with Jaggose's notion of homosexuality that it is the product of a particular community which further forms its own culture: "Homosexuality came to be understood as the grounds for community; on this basis, a recognisable—though small and discreet—culture began to develop, which had its own 'ways of dressing, of talking, distinctive gestures and distinctive acts with an understood meaning, its own jargon" (1996, p. 12). The in-depth textual analysis of this novel in the light of developed theoretical framework showed that Karim Amir fits into the categories such as homsociality; homosexuality; and gender performativity.

In this novel, two Muslim families and their social practices have been penned down. Besides the problems of 'otherness' among English people, there has been shown another form of 'otherness' which is from their own native culture. The textual analysis has shown that the Muslim immigrants in England with Indo-Pak origins have gone far away from their root culture. They have become aliens for their own people –as in the case of Amir Family and Anwar Family –by changing and reversing the norms of their religion and region.

Conclusion

Hanif Kureishi in his novel, *The Buddha of Suburbia* describes the social practices of people living in England in contrast with their personal relationships. He portrays a very vivid picture of the people living in the suburbs and the city. Along with this comparison we find a striking contrast of Islamic values and the actual practices of Indo-Pakistani diaspora. His work is a narrative of the problems faced by both the immigrants and the natives in England: sexual and social.

A strong undercurrent of homosexuality is seen in the novel. People have developed this tendency in their behavior and the pace with which it is developing; it seems that the homoerotic has become the new normal. The research has explored the latent and active homoerotic and homosocial tendencies in various characters as displayed in *The Buddha of Suburbia*.

The impact of fulfilled and unfulfilled desires on gender-formation is of vital importance. It is shown that society also plays an important part in the development of human behavior. Majority of the characters introduced in the novel suffer from similar circumstances: domestic and sexual. They have crossed the legal boundaries and now they are striving for their satisfaction which is not possible within the traditional markers of gender and cultural propriety.

Gender categories, as is shown through this paper, are fluid and dissociated from sexual identity. This fluidity of identity markers is reflected by a rearrangement of gender and sexual ensemble which results in the formation of new identities which do not necessarily exist within the heterosexual discourse.

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The Etymology of *Nyonya* and *Nona* and their Language Contacts: Unilateral and Reciprocal Influence

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Introduction

Among the ethnonyms recorded for the Chinese Peranakans of Indonesia, Malaysia, and Singapore, *nyonya* (or *nonya*) stands out, because it is perceived as a loanword and its origin is strongly disputed. The *Pusat Rujukan Persuratan Melayu* (the main reference of the Malay language in Malaysia, containing the dictionaries *Kamus Dewan* and *Kamus Pelajar*) and the *Kamus Besar Bahasa Indonesia* (the main reference in Indonesia; KBBI) register *nyonya*. However, scholars and dilettantes in the study of the Chinese Peranakan point out to different etymologies. One of these involves the word *nona*, which is found in Malay, in the Melaka Creole Portuguese, and in one dictionary of Baba Malay.

Nonetheless, *nyonya* stands for one of three meanings in the *Kamus Dewan*: 1) the term of a married Chinese woman; 2) a Chinese woman belonging to the Chinese Peranakan community; and 3) the term of address for married women. As for *nyonya* in the KBBI, two entries are registered: 1) the term for married women; and 2) wife. One can observe that there is no ethnic connotation in the Indonesian sense of the word. In Baba Malay, *nyonya* has only one meaning, i.e. a Chinese Peranakan woman, regardless of her social status (married or single). The same definition of *nyonya* is also present in the Melaka Creole Portuguese.

As for *nona*, the Malaysian dictionaries exhibit some uncertainty: *Kamus Dewan* registers two entries for the term: 1) term of address for unmarried young women, especially for foreign women; 2) name of the tree or its fruit. The reference for Indonesian Malay lists *nona* as a term of address for daughters and unmarried women without any mention about ethnicity. Some Baba informants inquired during fieldwork in Melaka do not consider *nona* as part of the lexical inventory of Baba Malay. Daughters and unmarried women are addressed as *nyonya*; this contradicts the meaning of the term in Gwee's (2006:144) dictionary of Baba Malay. In Melaka Creole Portuguese, *nona* is a term of address to daughters. This has also been observed during fieldwork in the Portuguese Settlement (Melaka) and in the Tugu Village (Jakarta). Although Tugu Creole Portuguese is currently extinct, the locals still make use of this term of address (and its variants) in their variety of Malay.

The current semantic nuances between varieties of Malay, Baba Malay and Melaka Creole Portuguese compose part of the core of this contribution. The other facet of this paper reviews the etymological proposals for *nyonya* and *nona*.

Methodology

The qualitative data in this paper is gathered via short-term fieldwork in Melaka and Jakarta, as well as secondary sources composed of current dictionaries, and dictionaries produced in

the 19th to early 20th centuries. From what was observed in Malay, Baba Malay, and Melaka Creole Portuguese, the first research question is evident: Why is there a dichotomy between *nyonya* and *nona* in Malay and not in Baba Malay and in Melaka Creole Portuguese? What created this nuance in the Malaysian and Indonesian varieties of Malay? Was the present situation also current in earlier literature? To answer this question, it is imperative to understand the origins and the scope of *nyonya* and *nona*.

Results

Table 1: List of literature containing information about the meaning and etymology of *nyonya*.

Literature	Meaning of *nyonya*	Etymology of *nyonya*
Favre (1875:904)	Married woman of European or Chinese origin	Portuguese *dona*/Spanish *dueña*
Favre (1880:495)	Woman of quality	–
Veth (1889:366-367)	Married woman of European or Eurasian ethnicity	Portuguese *dona*
Heyligers (1889:42)	Mistress, madam	Portuguese *senhora*/Spanish *dueña*
Schuchardt (1890:250)	*Nyonya* – Mistress, madam (title for European, Chinese and other foreign women); *Nonya* – unmarried (Tugu creole Portuguese)	Portuguese *senhora*
Schlegel (1891:400)	Married lady of European or Chinese descent	Chinese (Xiamen Hokkien) 娘仔 'niô-á' [Chinese (Mandarin) 娘仔 'niáng zǎi']
Vianna (1896:341)	Mistress, madam	Portuguese *senhora*
Wilkinson (1901:700)	Title given to married European or Chinese ladies of some position (Java); Title given to Straits-born Chinese and Eurasian ladies (in the Straits)	–
Fokker (1902:1735)	Married woman of a European or Chinese	Portuguese *senhora*

Fokker (1903-1905:3)	A woman married to a European or Chinese	Portuguese *senhora*/Chinese (Xiamen Hokkien) 娘仔 'niô-á' [Chinese (Mandarin) 娘仔 'niáng zǎi']
Vianna (1903-1905:15)	Mistress, madam	Portuguese *senhora*
Dalgado (1936:136-139, 325)	A woman of European or Chinese descent; A woman married to a European or Chinese	Portuguese *senhora*
Rêgo (1942:133)	Woman of certain age and (social) position; Term of address for rich Chinese women	Chinese (Mandarin) *neong*/Chinese (Cantonese) *leong*
Pakir (1986:25-26)	Chinese Peranakan woman; Lady	(Indonesian) Malay *nona*/Dutch –/Portuguese –
Tan (1988:13-14)	Chinese Peranakan woman; Term of address for married non-Malay women, especially Chinese women (in Malay); Term of address for married women of some status (Indonesia)	–
Khoo (1996:24)	Non-Malay married woman of some standing	(Traditional) Malay *nyonya*
Thurgood (2001:44)	Mistress	Javanese
Endon (2002:19)	Non-Malay married woman of some standing	Indonesian (Malay) –
Ong (2005:4)	Lady	Portuguese *dona*
Lee (2008:162)	Chinese Peranakan woman	Java island
Wee (2009:12)	Foreign married madam	Javanese *nyonya*/Dutch *nona* (sic) /Portuguese *dona*
Chew (2013:113)	Chinese Peranakan woman; form of address for non-Malay woman of high social status	(Traditional) Malay *nonya*/Portuguese terms for grandmother (sic)

Lee (2014:91-92)	Chinese Peranakan woman; Wife of a non-indigenous person of some standing	Portuguese creole –/Portuguese *dona*
Clark & Pietsch (2014:145)	Words of address for non-Malay older married women	(Traditional) Malay *nyonya*
Ng & Shahrim (2016:94)	Madam married to a foreigner	Javanese *nyonya*/Dutch *nona* (grandma)/Portuguese *nona* or *nonha* (sic)
Kuake & Kuake (2017:190)	Young lady	Java island

Table 2: List of literature containing information about the meaning and etymology of *nona*.

Literature	Meaning of *nona*	Etymology of *nona*
Favre (1875:904)	Un-married woman, daughter of quality	–
Favre (1880:544-545)	Daughter of honest family	–
Veth (1889:366-367)	Young girl	Portuguese *dona*
Heyligers (1889:49)	Young European girls	Portuguese *menina*
Schuchardt (1890:250)	Miss	Portuguese *senhora*
Vianna (1896:341)	Miss	
Wilkinson (1901:675)	Unmarried daughter of a European or a Chinese (Java); Name given to the recognized mistress of a European (Singapore)	
Fokker (1902:1734)	Young lady	Portuguese *donha* (sic)
Vianna (1903-1905:15)	Mistress, madam	Portuguese *senhora*
Dalgado (1936:136-139, 325)	A woman of European or Chinese descent; A woman married to a European or Chinese	Portuguese *dona*
Rêgo (1942:133)	Young woman/girl	Portuguese *dona*/(Lower) Latin *nonna*
Pakir (1986:25-26)	Chinese Peranakan woman; Lady	(Indonesian) Malay *nona*/Dutch –/Portuguese –
Tan (1988)	–	–

Khoo (1996:24)	Non-Malay married women of some standing	(Traditional) Malay
Thurgood (2001)	–	–
Endon (2002:19)	Non-Malay married woman of some standing	Indonesian (Malay)
Ong (2005)	–	–
Lee (2008)	–	–
Wee (2009:12)	Eurasian; Young native girl married to a European.	Portuguese *dona*
Chew (2013:113)	Chinese Peranakan woman; form of address for non-Malay woman of high social status	(Traditional) Malay *nona*/Portuguese terms for grandmother (sic)
Lee (2014:91-92)	–	–
Clark & Pietsch (2014:145)	Words of address for non-Malay older married women	(Traditional) Malay *nona*
Ng & Shahrim (2016:94)	Native girl married to a European	Portuguese *nona* or *nonha* (sic), *dona*
Kuake & Kuake (2017)	–	–

Discussion

The proposed etymologies differ substantially, but it is possible to recognize certain tendencies. While most of the etymologies of *nona* favor the term as Portuguese, the origins of *nyonya* are still very much uncrtain. Bastos (1912:840) reports the term *nhonha* as an adjective derived from Portuguese *senhora* and calls the Portuguese creole spoken in Mozambique *língua nhonha* '*nyonya* language'. This same denomination is applied to the Portuguese creole of Macau (China), whereby *nhonha* means 'girl' or 'single or married woman' (see Fernandes & Baxter 2001:148-149, 2004:116-117). As for *nona*, the term is found in Sinhalese, probably due to the "popularity and persistence of 'Singelle Nona'" (Jackson 2007:304). Variations of this folk song were registered in India (namely Vypeen Island, Cochin), Sri Lanka, and Malaysia (see Sarkissian 2000:101). The extension of *nona* goes beyond its musical scope, because Dalgado (1900:166) registers *nona* and *nonha* (pronounced *nonya*) in the Portuguese creole of Sri Lanka. Here, *nona* stands for 'mistress', 'respectable lady', and 'grandmother'. *Nonha*, on the other hand, can mean 'virgin' or 'single', to which is added that *nonha* is a diminutive of Macau creole Portuguese *nhonha* or of Sri Lanka creole Portuguese *nona*. Notwithstanding, Dalgado (1900:166) mentions the presence of *nona* in the Portuguese creoles of Cochin, Mahé, and Diu, together with Singaporean Tamil and Malay.

From what could be observed, the dichotomy *nyonya* vs. *nona* was noticed by some scholars, especially those dealing with Malay in the 19th century. Moreover, an absence of exclusivity in relation to the Chinese Peranakan is also noticed, which means that the dichotomy seems to be applied to all non-Malay ethnicities. As Lee (2014:90) points out, *baba* and *nyonya* have experienced a semantic shift, with a more exclusive meaning towards Chinese

Peranakan. The social history of Malaysia and Indonesia may also have played a role in the semantic nuances or semantic shifts of *nyonya* and *nona*.

Conclusion

This paper problematizes the anterior etymologies of *nyonya* and *nona*, suggesting a new possibility of etymology involving the Portuguese creole languages of South Asia and Southeast Asia. The dichotomy between *nyonya* and *nona* appears to be ending in Malaysia due to a further specification of *nyonya* to define exclusively Chinese Peranakan women. However, the Baba Malay Dictionary by Gwee (2006) shows otherwise. Considering informants who used the popular song 'Nona Zaman Sekarang' to argue (in favor or against) the presence of *nona* in the Baba Malay language, this opens the subject to further analysis.

Acknowledgment

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Music to My Ears:
The Terms 'nona' and 'nyonya' as Ethnonyms and Beyond

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Introduction

According to dictionaries of Standard Malay, *nyonya* means the married woman of a Chinese or a European, whereas *nona* stands for an un-married, young woman of European or Chinese descent. Hence, a dichotomous relation is reflected in the meanings for these two terms. Nowadays, *nyonya* almost refers exclusively to a Chinese Peranakan lady. This is the connotation of the term in Baba Malay and it is clearly visible in the ethnonym *baba-nyonya* or in designations of cultural areas connected to the Chinese Peranakan such as '*baba-nyonya* language', '*nyonya* food', '*nyonya kuih*', or '*nyonya* clothing'. These labels coexist with other labels like 'peranakan cuisine' and 'peranakan fashion'. As for *nona*, the word also has a different significance in the Portuguese creole varieties of Melaka (Malaysia) and Tugu (Indonesia). Parents in Portuguese Eurasians families address their daughters by the term *nona*, but, unlike *nyonya* for the Chinese Peranakans, *nona* is not an ethnonym for the female members of the Portuguese Eurasian communities in Indonesia, Malaysia, and Singapore. Sarkissian (1995) and Jackson (2007) analyzed the song *Jinkli Nona* and demonstrated that the beautiful and exotic "Portuguese" damsel - in fact, a Eurasian-African-Sinhalese "nona" - had "become synonymous over time with South and Southeast Asian women in areas influenced by Indo-Portuguese maritime contacts, both etymologically and aesthetically" (Jackson 2007: 213). In the context of Malaysia, the song is now considered a national song that is known by all ethnic groups, young and old. Expanding from there, the objective of this paper is to observe how music has influenced the meaning of the terms *nyonya* and *nona*, and to understand how the terms *nyonya* and *nona* shifted semantically between languages and nations, if that is the case. Further analysis could take into perspective *pantuns* and poems.

As the interactions between the Portuguese Eurasians and Chinese Peranakans are still underexplored, a review of pertinent literature will focus tacitly on listing folk and popular songs, where one of the two terms (or its variations) are present in the lyrics. The research questions of this paper are: what are the cultural connections established by the terms *nyonya* and *nona* in the folk songs and popular music of Malaysia, Singapore and Malaysia? Following Tan's (2017) exposition on how a music genre crossed ethnic and cultural boundaries, the intention of locating the two terms in areas outside of Melaka could help understand the second set of research questions: In what ways the presence of these terms in folk songs helped (or still help) to re-interpret the semantic scope of the terms in Standard Malay, Baba Malay, and Melaka Creole Portuguese? How does the presence of *nyonya* and *nona* in folk songs helps to expand the semantic scope of the terms? Conceptualizing the Creole communities of the Malay Archipelago as *Peranakan*, this paper proposes that the terms and concepts of *nona* and *nyonya* were not anchored to a specific ethnic community in Nusantara, but were shared by the people of the region as a supra-national cultural asset.

Methodology

Qualitative data in this paper is gathered from via short-term fieldwork in Melaka and Jakarta, as well as secondary sources which include dictionaries and a survey of folk and popular song-texts within the geographical space of Indonesia, Malaysia and Singapore, to determine the interactions between languages and local varieties in what concerns the usage of *nyonya* and *nona*. Initial results indicate a higher presence of *nona* compared to *nyonya* in the song-texts, which can be understood by the moral norm of not singing in a passionate manner to a married woman. Nevertheless, in order to test to what extent these two loanwords have become nativized, a literature review on the etymology of *nyonya* and *nona* is conducted. An annotation of exemplary songs containing *nyonya* or *nona* in its lyrics can aid in the understanding of the reach of the terms, and realize how their presence in local varieties of a language secure its belonging to that given language.

Results

Table 1 – List of exemplary songs containing the words *nyonya* or *nona*.

Jingli Nona
Yusof B. – *Nona Zaman Sekarang (1940s)*
R. Azmi- *Nona Malaya* (1955)
Anneke Grönloh – *Nina bobo* (1962)
Nona Asiah & Ismail Mukasim - *Nona Manis* (1953)
George de Fretes – *Rasa Sajang É* (1969)
Rifa Hadijah & Mus Mulyadi - *Bila Suami Kerja* (1975)
Rudi van Dalm and his Raindrops – *Waarom huil je toch, nona manis* (1981)
Nyonya pakay bunga
Willy and his Giants – *Ajoen Ajoen a.k.a. De klapperboom marsch* (1965)
R. Azmi - *Nona Singapura* (1940s)
Baba Nyonya Mari Go Round! – *Jinking Nona*, *Nyonya pakay bunga* (2006)
Nyong Franco – Gemu fa mi re (2015)

Discussion

The presence of *nona* and *nyonya* in Standard Malay (both Malaysian and Indonesian varieties) are quite consistent but, in Baba Malay, there is some vagueness about the presence of *nona* in its lexical inventory. In addition to that, the native speakers of Baba Malay inquired during the fieldwork in Melaka reject the idea of *nona* belonging to Baba Malay. As for the Melaka Portuguese creole language, native speakers and literary references acknowledge both words, but restricts the semantic scope of *nyonya* to a Chinese Peranakan lady. Identifying the discrepancies of meaning and its diatopic variation is of relevance to the theory of linguistic contact, because *nyonya* and *nona* do not fall into the different categories of borrowing, be it

importation, partial substitution or even substitution discussed in Betz (1949, 1959), Haugen (1950, 1953, 1956), and Weinreich (1953).

The presence of *nyonya* and *nona* in *keroncong* songs is also remarkable. *Keroncong* (also written as *krontjong* or *kroncong*) is associated with the Portuguese Eurasian community of Tugu, Jakarta, while being a musical genre characteristic of Indonesia, Malaysia, and Singapore (see Ganap 1999, 2011). This style of music is also connected with the Chinese Peranakan community, especially through *dondang sayang* (see Thomas 1986, Ding 2004, Tan 2009). Through music, *nyonya* and *nona* have a higher exposure to the resident populations and go beyond the realm of Baba Malay and Melaka Creole Portuguese. At the same time, this exposure can contribute to a re-interpretation of the terms within the scope of the Malay language.

Reinforcing a conclusion from Mutsaers (2014), Matusky & Tan (2017), and Tan (2017) about the potentiality of music in overcoming ethnic and linguistic boundaries, music could have contributed to the presence and consequent semantic shift of the terms *nyonya* and *nona* in distant areas of Indonesia and even Europe. Other factors such as socio-historical or economical events may have played a role in the diffusion of the music and the terms.

Conclusion

In this preliminary study, it is found that there is a correlation between the presence (and absence) of a certain word and its (frequent or sporadic) usage within a specific area of cultural activity. The fairly constant usage of *nona* in comparison to *nyonya* could also have contributed to a broader, ethnically unbound meaning of the term. *Mutatis mutandis*, the sporadic presence of *nyonya* in folk and popular songs could have fostered further ethnic specification of the term.

Acknowledgment

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The Usage of Taboo in Sukabumi Society

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Introduction

Taboo is a social prohibition; it does not only relate to forbidden acts but also words (Fromkin, Rodman, & Hyams, 2003). It means that when an act is considered to be taboo, then all related acts are also taboo including when they are talking about it.

Currently, technology is developing rapidly, and the development of technology results in the development of language, such as the emergence of some new words. Stockwell & Mintoka (2001) revealed that the sources of new words are from borrowing and word creation. Therefore, some people are more acquainted with new words than local ones. Such a condition could easily shift the local language. It is concluded that the development of technology is one of the causes of regional language shift. Moreover, the development of language could also transform the knowledge and belief system of a society. Qismullah & Yusuf (2014) in their research found that Acehnesse people have a change in habits, ideas, values, and behaviour caused by the development of education and communication technologies.

Referring to the development of technology and the shift of local language, there is a phenomenon about intergenerational language use of the Sundanesse society in Sukabumi City. Sundanesse society has a speech level called as *undak unduk bahasa* used by society when communicating among generations to show respect (Djajasudarma, 1994). However, Sundanesse society in Sukabumi scarcely uses this speech level. They tend to use a mix of Indonesian and Sundanesse. As a result, they use an improper language which is considered to be taboo. The problem of using taboo arises because they are not familiar with the certain terms of the local language, therefore they use the term that they usually hear without realizing that what they use is not worthy to utter or even taboo that could lead the hearers to feel uncomfortable. The taboo terms could actually be avoided to achieve the establishment of communication by means of refinement. Fromkin, Rodman, & Hyams (2003) say that refinement is the replacement of words or phrase to avoid something unpleasant called a euphemism. The phenomenon of using taboo in Sukabumi does not only occur in the language use of adolescents, but also adults; that is why the politeness of using Sundanesse language is decreasing. Based on the background, the researchers are interested in analyzing taboo speech used by the two generations. Therefore, the objectives of the research are; (1) to identify and describe the usage of taboo between the two generations, (2) to describe and formulate the kinds of taboo. The scope of the research includes speech of words, phrases and sentences which are commonly used by intergenerational Sundanesse society in Sukabumi.

Methodology

The first framework was data collection which was done by deploying a questionnaire to respondents. In collecting data, the researchers apply an instrument called a discourse

completion test (DCT). Kasper & Dahl (1991) remarked that DCT is a questionaire deployed to respondents with several questions in the form of incomplete dialogues. The DCT was applied because it is highly effective in the means of gathering a large amount of data quickly and creating an initial classification of semantic formulas and strategies that will occur in natural speech (Bebe & Cummings, 1985; Kasper & Dahl, 1991). However, in collecting the data of taboo speech, the researchers applied the DCT with modifications; the respondents were provided with a certain situation with three multiple choice answers and one essay. In the DCT, the researchers also attach a "cover letter" offered by Cohen, Manion &Morrison (2005) with the purpose to give information to respondents about the aim and the importance of the research, as well as the assurance to the respondents about the confidentiality of the given answers. In the research, the respondents are chosen based on age cohort; adolescent and adult. It is considered to be important because age is a variable that determines the politeness level in language use (Aminuddin, 2003). That is why language users will use certain codes when they communicate based on the situation and with whom they are talking to (Alagappar, Dealwis, & David, 2018). The number of respondents is 140 respondents. It refers to the theory of Mackey & Gass (2005) that *"one hundred participants are enough for descriptive studies, fifty participants for correlational studies, and from fifteen to thirty participants for experimental studies"* (p.124). Since there are 7 subdistricts in Sukabumi city, the researchers took 10 adolescent respondents and 10 adult respondents from each subdistrict. In the DCT there are 28 questions with several situations, and for each situation, there are 3 types of questions using multiple choices and 1 type of question using free answer, thus there are 3,920 data obtained from 140 respondents. The data are then grouped into two categories based on age cohort and kind of taboo. The next step is data validation for the purpose of finding out the depth of data validation (Sutopo, 2006). Meanwhile, in order to check the validity of the data, the researchers apply data triangulation. The obtained data are then compared with the informants to assure its truth. The informants are some experts of Sundanesse language who live in Sukabumi city.

Results

From the analysis, it is found that adults use more taboo when communicating with adolescents. The following table shows the usage of taboo:

Table 1: The Usage of Taboo

Generation	Taboo		Euphemism		Subtotal	
	Number of Answers	Percentage	Number of Answers	Percentage	Number of Answers	Percentage
Adolescent	1.007	55%	883	45%	1960	100%
Adult	1.177	60%	783	40 %	1960	100%
Total					3920	100%

Meanwhile, the analysis of taboo usage of Sundanesse speakers in Sukabumi results in 11 kinds of taboo, and most of the taboo used both by adolescents and adults are sexual organs and their activities. The following table shows the kinds of taboo usage and its percentage:

Table 2: Kinds of Taboo and Its Usage

Kinds of Taboo	Adolescents	Adult	Subtotal	Percentage
Bodies and their effluvia	120	135	255	11.6%
Organs and their effluvia as well as their acts	93	115	208	9.5%
Sexual organs and their activities	140	143	283	12.9%
Diseases and death	97	97	194	8.8%
Naming and viewing persons	81	90	171	7.8%
Swearing	97	94	191	8.6%
Privacy	101	108	209	9.5%
Underwear	118	131	249	11.3%
Food and Beverage	102	115	217	9.8%
Occupation	31	44	75	3.5%
Humiliating condition	63	83	146	6.7%
Total	1043	1155	2198	100%

Discussion

The number of the taboo used by adults, 60% (1,177 answers), can be seen from the answer of DCT that most of them chose the answer A and B. Both of the answers are words, phrases or sentences which are taboo to utter, particularly when communicating with adolescents. Meanwhile, the answers of C and D are the euphemism of the taboo. From the analysis, it shows that most of the respondents do not know that what they chose is a taboo utterance. It is because they never use Sundanesse language in their daily conversation. Most of them are not introduced to Sundanesse language by their parents. They communicate with Bahasa Indonesia with their parents since they were born. Therefore, Bahasa Indonesia is more dominant than Sundanesse in their daily conversation. As a result, the politeness level in communication decreases. From the analysis, it is found that they are different kinds of taboo. Allan & Burridge (2006), in their book describe 5 kinds of taboo ; (1) bodies and their effluvia, (2) the organs and acts of sex, (3) diseases, death and killing, (4) naming, addressing, touching and viewing persons and sacred beings, objects and places, (5) food gathering, preparation and consumption. From the above perspective, it shows that the taboo mentioned are taboo related to acts. The theory is different from this research because the taboo usage in Sukabumi is verbal taboo. By applying the DCT methodology, it is effective to identify the taboo in Sukabumi Society that results in 11 kinds of taboo.

Conclusion

This research shows that the usage of taboo words in Sukabumi society is caused by the lack of using Sundanesse language in their daily conversation. The usage of taboo words in Sukabumi society results in 11 kinds of taboo. In the analysis, the researchers only focus on the taboo related to speech, therefore the taboo obtained are verbal taboo. The method applied in collecting data is the discourse completion task (DCT) for it is an effective way to obtain speech data. From the research, it is concluded that taboo is mostly used by adult respondents. It is recommended that the people in Sukabumi city should use the Sundanesse language in their daily conversation both in a formal and in an informal situation to establish politeness in conversation as well as to maintain the local language.

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Local Culture Preservation through Southern Thai-based English Lessons

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Introduction

The current established status of English as a global language has been triggered by the trend of globalization. Consequently, the majority of people around the world are enticed by this status because it means that communication across the globe is facilitated through the use of the English language. However, some people, in contrast, are feeling troubled or distressed by fear that their own native language is decreasing in popularity. In addition, a number of traits or characteristics associated with national identities which have been shaped by national history and passed down for generations are jeopardized. These concerns regarding the increasing influx of influence generated by, or related to, the English language through a multitude of channels have been exacerbated by the augmented popularity of social media that permeates most aspects of people's lives.

Along this line or argument, Thai culture and identity can possibly be vulnerable to subjugation. This study thus represents an attempt to ameliorate the situation, illustrating that the English language can be harnessed as a device to fulfil the obligations of developing Thai people's English competence and preserving Thai identity. As demonstrated by previous studies in diverse national and academic contexts (e.g. Kartini et al., 2019 in Indonesia for university students; Nambiar et al., 2018 in Malaysia for lower secondary students; Kanoksilapatham and Suranakkharin, 2018 in northern Thailand for elementary students), integrating local culture into English lessons can be potentially beneficial. Given the crucial role of elementary education as the grassroots of the entire educational paradigm, this study focuses on young Thai learners in southern Thailand. Because of the participants' young age, it is very likely that their exposure to the national culture of Thailand is somewhat limited. Therefore, to accommodate these young participants, Thai national culture or identity in this study is subcategorized as the cultural features or Thainess features pertaining specifically to southern Thailand.

Methodology

Objectives and instruments

The objectives of this paper are to determine whether southern Thai-based lessons could enhance the participant's local cultural knowledge and their English vocabulary knowledge associated with southern Thai knowledge. Contextualized in southern Thailand, this study employed a number of instruments including a questionnaire and two sets of grammar and vocabulary tests. First, a questionnaire was devised, distributed, and completed by local southern Thai residents in 14 provinces (100 copies in each province), asking them to identify the eight most popular tourist attractions in southern Thailand. Based on the most popular attractions nominated, eight corresponding English lessons were developed and expanded to cover the major points of the individual attractions. Based on these lessons, two sets of similar pre/post-tests of 40 items each were generated to examine the learners' southern Thai

knowledge and associated English vocabulary. The southern Thai knowledge test requires learners to minimally complete the statements in Thai, whereas the vocabulary test requires the learners to choose one of the four pictures presented that matched the word read twice by the researcher.

Participants

A public school in a rural area of southern Thailand was randomly selected to be the research site. The only requirement is the provision of a computer and a projector to display the instructional materials and corresponding tests conducted by the researcher. One Grade 4 classroom with 31 students of mixed English proficiency was selected by the Principal to participate in this 10-week long project. The students were between 10 to 11 years old, and consisted of 17 boys and 14 girls.

Procedure

In Week 1, the southern Thai and English vocabulary pre-tests were administered to estimate the learners' southern Thai and vocabulary knowledge prior to instruction. Subsequently, the lessons developed were implemented to the class described above for a period of 8 weeks (from Weeks 2 to 9, each week for two class periods of 50 minutes each). Finally, two similar sets of grammar and vocabulary post tests were administered in Week 10, the last week of the project. All test scores were analysed using descriptive statistics, followed by a t-test to estimate whether the knowledge gained, if any, is significant.

Results

This section presents two major findings regarding the young learners' knowledge of southern Thainess and associated vocabulary (Table 1).

Table 1. Southern Thainess and English Vocabulary Test Scores (n=31)

	Southern Thainess			**English Vocabulary**		
	Pretest	**Posttest**	**Gain Score**	**Pretest**	**Posttest**	**Gain Score**
Min	3	12	5	10	15	2
Max	19	38	30	25	40	22
Mean	8.24	24.72	16.65	16.60	29.76	13.10

t = - 12.37, p <0.05   *t* = -8.530, p <0.05

As shown in Table 1, of 31 Grade 4 students, the average southern Thai knowledge pre-test score was 8.24, and it rose to 24.72 after instruction. The t-test analysis reveals that this increase is statistically significant. As for English vocabulary knowledge, the learners had an average score of 16.60 and 29.76, before and after instruction, respectively. Similar to the southern Thai gain score, the vocabulary gain score increased significantly.

Discussion

This section highlights two major findings of the increased knowledge of southern Thainess and associated vocabulary knowledge. The findings are congruent with other scholars (Kartini et al., 2019; Nambiar et al., 2018), confirming the positive role of local culture manifested in

English lessons based on the southern Thai context. The findings also demonstrate that local culture-based English lessons can contribute not only to the preservation and fostering of local culture in young learners, but also the expansion of their English vocabulary repertoire. One of the reasons contributing to the positive findings include the fact that the content of the English lessons is relevant to the learners' life and experience. Therefore, once their southern Thainess was activated by the lessons, they were able to connect with the lessons presented, facilitating the acquisition of southern Thainess. By extension, it is hoped that their motivation to learn English might have been boosted during the instruction, because they could realize the intrinsic value of learning English as a device to express their southern Thai identity in English with a certain level of confidence.

In this study, the young students were given an opportunity to demonstrate their vocabulary knowledge, scaffolded by a set of four pictures for each word heard. The nature of the task was deemed encouraging for these young learners as it did not require them to produce linguistic output. Additionally, the words taught and tested were associated with the lesson content. Thus, learning new vocabulary items had a purpose, reinforcing or sharpening their identity and allowing them to express their identity in English. These findings corroborate the schema theory which is known to exert a positive impact on language learning.

Conclusion

Based on the findings, it can be concluded that English lessons relevant to the students' experience, as developed in this study, yield a positive outcome – particularly in the area of cultural awareness and English vocabulary. However, it remains to be investigated whether these learners can subsequently transfer their vocabulary and southern Thai knowledge in performing language tasks such as speaking or writing. It would be interesting to observe the positive impact of local culture-based lessons in executing integrated language tasks such as a tour guide simulated task, which requires both knowledge and vocabulary. Pedagogically, this study provides guidelines to English educationists with regard to how to construct appropriate and satisfactory material for young Thai learners of English. From the learners' perspective, the local culture-based English lessons provide the impetus, motivation, and a justified reason to learn English to express their identity. In short, English lessons have become realistic and meaningful.

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Negotiating the GST Minefield: The Discourse of Nation Building in GST News Reports

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Introduction

The exercise of power through language instead of physical coercion is commonly employed by governments to persuade and convince people about certain policies and issues. This study contextualises such sophisticated operationalisation of power through the promotion of the GST discourse by the former Barisan Nasional (BN) government in curated GST news articles on the previous BN government's GST website *GST Malaysian Info* that published positive GST news articles by the BN friendly mainstream media.

Among the various discourses subsumed under the nodal GST discourse, this paper will focus on the discourse of nation building in the selected news articles and how it is linguistically realised. Used interchangeably, nation-building and national development refers to the improvement of a country and her people in all aspects of life such as economy, culture and an equitable distribution of benefits and wealth (The United Nations Declaration of the Right to Development, 1986). Over the years, nation building in Malaysia hinges on carefully formulated economic policies and plans by the government to chart the development of the country's economy, including the implementation of the GST.

Methodology

This study employs Fairclough's (1989, 2001, 2015) Critical Discourse Analysis analytical categories, based on its systematic description of experiential, relational and expressive values of words and grammatical features. In particular, it draws on the experiential value of words indicative of content, knowledge and beliefs of the producer and hence relevant to identifying and analysing the nature of discourse. The two research objectives that inform this study are as follows:
  (i) To identify the different aspects of the discourse of nation building present in the news articles on the Goods and Services Tax (GST) on the previous BN government's website *GST Malaysia Info*.
  (ii) To analyse the linguistic features used to realise the discourse of nation building present in the news articles on the website.
The study utilises a qualitative approach to provide fine-grained analysis and rich discussion of contextually-based data (Mann and Stewart, 2000; Creswell, 2007). The data comprises of fourteen curated GST news articles on the former BN government's GST website *GST Malaysian Info*. This entails a close reading of the data predicated on the researcher's

interpretative sources or "member's resources" (Fairclough, 2001) such as the researcher's background knowledge of and experience with the implementation of the GST in Malaysia.

As there is a marked absence of such Critical Discourse Analysis of the Goods and Services Tax discourse and texts in Malaysia, the current study serves to narrow the gap in the literature and hopes to contribute to the studies of linguistics, media and economic policies.

Results

The analysis centres on the linguistic features of overlexicalisation and categorisation which pervade the news articles as carriers of ideology. It utilises tables to support the discussion of the following aspects of the discourse of nation building:
    (a) The employment of positive words in describing the GST in relation to nation building.
    (b) The specific positive features and benefits of the GST.
    (c) The identification of policy makers responsible for nation building and the GST.
    (d) The campaigns, media, studies, instruments, policies and directives related to the GST.
    (e) The identification of the beneficiaries of the GST and nation building

(a) The Discourse of Nation Building: The Employment of Positive Words in Describing the GST

Table 1(a) illustrates the contexts and the use of these words in the articles that were downloaded from the *GST Malaysian Info* website.

(b) The Discourse of Nation Building: The Specific Positive Features and Benefits of the GST

The news extracts on the positive features and benefits of the GST are reproduced in Table 1(b).

(c) The Discourse of Nation Building: The Identification of Policy Makers Responsible for Nation Building and the GST

Table 2(c) illustrates the categorisation of various policy makers directly and indirectly involved in nation building and the GST.

Table 1: Overlexicalisation and categorisation of words related to the GST and nation building

Table 1(a): Overlexicalisation of positive words describing the GST in relation to nation building	
Extracts	References
1. As a step to developing a more <u>effective and sustainable taxation system</u>, the 2009 GST Tax Bill was tabled ...	Ar 11, para 6
2. The Malaysian GST designed to be <u>progressive</u>	Ar 12, headline
3. …. the overriding rationale to introduce the GST is to <u>modernise our tax system</u> and …. to <u>enhance fiscal sustainability</u>.	Ar 12, para 39

4. The <u>GST rate</u> <u>fixed at only six per cent</u> … is <u>low</u>.	Ar 16, para 8
5. The <u>extra revenue</u> gained …. is necessary to <u>boost the nation's competitiveness</u>.	Ar 21, para 1

Key: Underlined words are positive words describing the GST and nation building.

Table 1(b): Categorisation of specific positive features and benefits of the GST	
Extracts	References
1. … the GST is expected to <u>contribute RM21.7 billion</u> in the first nine months of its implementation …	Ar 13, para 4
2. "The tax will be used to <u>build infrastructure as well as improve transport, health, education, security, religious and social amenities</u>," he told Bernama.	Ar 14, para 9
3. GST Helps In <u>Combating Black Economy</u>	Ar 16, headline
4. Governments throughout the world need to collect taxes …. to enable them to meet the people's needs such as <u>basic amenities, education, healthcare services and security</u> …	Ar 17, para 1
5. GST Brings <u>Healthy Competition To Local Auto Industry</u>, Says Mustapa	Ar 18, headline

Key: Underlined words focus on specific positive features and benefits of the GST.

Table 1(c): Categorisation of policy makers responsible for nation building and the GST	
Extracts	References
1. <u>The Royal Malaysian Customs and the Finance Ministry</u> has done extensive research on the GST.	Ar 12, para 28
2. According to <u>Finance Ministry Corporate Strategy and Communication Division Secretary Datuk S. Kumaran, the government</u> had been reaching over 50,000 people daily ...	Ar 15, para 3
3. Some are saying that if <u>Barisan Nasional</u> were replaced with Pakatan Rakyat then Malaysia would be able to abolish taxes.	Ar 19, para 2
4. GST will help <u>gov't</u> help the people, says <u>Idris</u>	Ar 20, headline
5. <u>Prime Minister Datuk Seri Najib Razak</u> said the GST which was not popular now, could have positive spillover effects ….	Ar 21, para 2

Key: Underlined words represent policy makers responsible for nation building and the GST.

(d) The Discourse of Nation Building: The Campaigns, Media, Studies, Instruments, Policies and Directives Related to the GST

What follows is Table 2(a) containing extracts from the selected news articles with the categorisation of documents and campaigns related to the GST as part of the discourse of nation building.

(e) The Discourse of Nation Building: The Identification of the Beneficiaries of the GST
Table 2(b) fleshes out the words used to identify and categorise the beneficiaries of the GST.

Table 2: Categorisation of words related to the GST and nation building

Table 2(a): Categorisation of the campaigns, media, studies, instruments, policies and directives related to the GST	
Extracts	**References**
1. Malaysia sends <u>a team to visit nations such as Australia, New Zealand and Indonesia</u> to <u>further study the mechanics of GST.</u>	Ar 11, para 5
2. The Royal Malaysian Customs and the Finance Ministry have done <u>extensive research on the GST</u>. <u>A recent study</u> shows that Malaysia's model is indeed progressive.	Ar 12, para 28
3. ... the government had been reaching over 50,000 people daily through its <u>advertisements in the print and electronic media</u>, as well as those placed on <u>billboards</u> and its <u>postings on social networking sites like Facebook and Twitter.</u>	Ar 15, para 3
4. "I have pledged the extra revenue from the GST will be returned to the people, and this will be done in <u>Budget 2016</u>," he (the Prime Minister) said.	Ar 22, para 8
5. It is also aimed at increasing the traders' compliance level .... in line with the provision under <u>Section 33, 34 and 36 of the Goods and Services Tax Act 2014</u>	Ar 24, para 13
Key: Underlined words indicate campaigns, media, studies, instruments, policies and directives related to the GST.	
Table 2(b): Categorisation of beneficiaries of the GST and nation building	
Extracts	**References**

1. … the Malaysian GST has been designed to decrease the burden of tax amongst <u>lower income groups</u> …	Ar 12, para 3
2. It lessens the impact on <u>the rakyat</u> and at the same time overcome the inherent weakness of SST.	Ar 12, para 36
3. Sivanesan said this year's advertisements would focus on educating the public further on the GST and how it would benefit <u>future generations</u>.	Ar 15, para 12
4. In addition, RM3.0 billion is allocated for scholarships … and RM1.2 billion for <u>poor families, children, senior citizens and the disabled</u>.	Ar 17, para 4
5. With the revenue from GST, Najib said, the government would be able to implement development projects …. and other assistance to <u>the people</u>.	Ar 23, para 9
Key: Underlined words identify the beneficiaries of the GST and nation building.	

Discussion

The common thread that runs through the discourse of nation building in the set of fourteen selected GST news articles is the positive representation of the GST in relation to nation building, as evidenced by the preponderance of positive words describing the GST in the form of nominalisations or noun phrases, adjectives and verb groups or clauses (see Table 1).

Specifically, the news reports elucidated multifarious positive features and benefits of the GST (see Table 2) with a view of casting the government's implementation of the GST in positive light. Among the benefits mentioned are utilisation of GST revenues for the people's benefit; plugging loopholes and overcoming weaknesses in existing tax system with the GST; positive impact of the GST on businesses and the various sectors of the economy.

Another important aspect of the discourse of nation building peddled in the news articles is the frequent mention of the former BN government's pivotal role in nation building and the GST. Such identification of the former BN government works in tandem with the positive representation of the implementation of the GST.

The news articles reported the various instruments, policies, legislatures and framework introduced by the former BN government in preparation for the GST implementation. The blitz of such campaigns and formulation of policies and legislatures by the former BN government is reminiscent of similar experience in countries such as Canada and New Zealand. This serves as a strong reminder to the people of the former BN government's seriousness in implementing the GST and the government's commitment to sustaining nation building.

In an effort to deflect attention from negative publicity on the GST, the news articles highlight the former BN government's people friendly posture by reminding the readers that the beneficiaries of the GST are in fact "the people" in general and the underprivileged, the poor, the lower income households in particular.

Conclusion

The findings clearly indicate a positive representation of the former BN government in the discourse of nation building in relation to the implementation of the GST as reported in the selected GST news articles by the mainstream media. Such positive posturing of the BN through emphasising the positive features, benefits and beneficiaries of the GST implemented by a caring government and de-emphasising the weaknesses and criticism of the GST works to co-opt the people into supporting the implementation of the controversial GST.

Despite the subsequent replacement of the GST by the Sales and Services Tax (SST) by the new Pakatan Harapan government after the 14th General Election in May 2018, this study provides a framework to conduct a Critical Discourse Analysis with a view to sensitising text consumers to the working of ideology in media discourse. As such, the findings of this study bear testimony to the importance of critical reading to uncover the manipulation of language by text producers.

As the findings are limited to the set of GST news articles analysed in the study and may not be generalisable to other news articles, other potential areas for future studies may include Critical Discourse Analysis of GST news reports by the alternative media; analysis of SST news reports and a comparison between the GST and SST news articles.

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Analyzing Linguistic Characteristics of Paraphrase in Second Language (L2) Writing

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Introduction

Paraphrasing serves as a fundamental skill in academic writing which requires students to understand and respond to a specific written passage. The skill allows students to borrow the ideas of an author and rewrite them in their own words. Students in L2 contexts particularly, use paraphrasing as an important borrowing strategy when integrating source text into their writing. Campell (1998) defines paraphrasing as "using different phrasing and wording (requiring citation) to express a particular passage that was originally written or spoken by someone else, in order to blend the other's idea smoothly into one's own writing" (p. 86). Meanwhile, Uemlianin (2000) defines paraphrasing as "the reproduction of the information content and structure of source text" (p. 349). There is no consensus regarding paraphrasing in academic writing although the skill is very crucial to avoid plagiarism. According to Keck (2006), writing at tertiary level requires students to synthesize information from previous literature whenever they want to complete their assignments. This is due to the fact that the idea of a text is a result of previous texts the writer has encountered, which means the written texts cannot be totally original (Pennycook, 1996).

However, paraphrasing can be a very difficult skill to be taught and learnt as it primarily involves three components: affective, behavioral as well as cognitive (Sternberg & Williams, 2002). To paraphrase successfully, the students need to perform complex cognitive and linguistic skills. The first step is to get the meaning of the text properly. Their understanding of the text could consequently activate their reading ability (Wette, 2010). Additionally, students may also face difficulties in paraphrasing due to their language proficiency as well as citation practices (Currie, 1998). ESL learners need to be proficient in both reading and writing when paraphrasing (Leki, Cumming & Silva, 2008). In other words, the understanding of the text at both macro and micro levels is crucial (Sedhu, Lee, & Choy, 2013). Johns and Mayes (1990) for example, investigated ESL university students' paraphrasing and found that those with lower proficiency were incapable of comprehending the passage and as a result, produced an inadequate paraphrase.

Hence, this study aimss at identifying the linguistic characteristics of paraphrasing (i.e.: syntactic paraphrase, lexical paraphrase, conceptual paraphrase and global paraphrase) applied by L2 students (*n=40*) from Universiti Teknologi Mara Terengganu in their written evaluative commentaries. The analysis could enable L2 writing instructors to find out the means for L2 learners to enhance efficacy as well as understanding when paraphrasing. By identifying the linguistic characteristics, the instructors for example, can recognize the learners' strengths and

weaknesses. This concurrently could guide them to the strategies that should be emphasized when teaching paraphrasing.

Methodology

This study is a mixed approach study that involves both qualitative and quantitative measures to seek the answer for the following research questions; 1) How do L2 learners apply linguistic characteristics as their strategies in paraphrasing? 2) What is the most frequent linguistic characteristic used by L2 learners in their paraphrases? The study employed non-probability sampling technique which is convenience sampling as the subjects were the researchers' students. There were 40 students who were exposed to the paraphrasing strategies before writing an evaluative commentary which required them to apply paraphrasing skills. To examine the patterns or strategies of linguistic characteristics used in the L2 paraphrases, a content analysis as well as a descriptive analysis of frequency were conducted. The classification of linguistic characteristics was adapted from Burstein, Flor, Tetreault, Madnani and Holtzman (2012). Table 1 below shows the linguistic characteristics which were used in this study.

Table 1: Linguistic characteristics (Adapted from Burstein, et. al., 2012)

Classification	Description
Syntactic paraphrase	
Active-passive	An active sentence has been paraphrased as a passive sentence or vice versa.
Declarative-question	A declarative sentence in the prompt has been paraphrased as a question or vice versa.
Verb aspect shift	Paraphrase from the prompt text involves verb aspect shift (e.g., *can work* to *work*).
Finite-nonfinite verb phrase	Paraphrase from the prompt text involves finite to nonfinite verb phrase or vice versa (e.g., *managed to become* to *became*).
Pronoun- noun phrase	Paraphrase from the prompt text involves pronominalization of noun phrase or vice versa (e.g., *the project* to *it*).
Relative clause- noun phrase	Paraphrase from the prompt text involves a transformation from a relative clause to a noun phrase or vice versa (e.g., *directions that might not work* to *the wrong directions*).
Relative clause- verb phrase	Paraphrase from the prompt text involves a transformation from a relative clause to a verb phrase or vice versa (e.g., *managed to become influential over what their group did* to *who sort of take over everything*).
Reordering of complements	Paraphrase from the prompt text involves exchanging placement of the sentence elements (e.g., *John arrived yesterday* to *Yesterday, John arrived*).
Unspecified syntactic ordering	Cases of paraphrase from the prompt text in which phrases or clauses have similar meaning and are reordered, but the reordering cannot be described by a formal syntactic transformation (e.g., *creative solutions come about because a group* to *more people involved does promote more creative ideas*).

Lexical paraphrase

Synonyms	Paraphrase from the prompt text involves the use of synonyms (e.g.; *moving in the wrong direction* to *heading in the wrong direction*).
Morphology	Cases in which paraphrase is attempted in morphologically variant forms (e.g., *make the team responsible* to *the group's responsibility*).
Multiple word units	Cases where one word is paraphrased by expansion to a multiple word unit or multiple word unit is reduced to a smaller unitor even one word (e.g., *come up with* to *create*).
Unspecified lexical substitution (may overlap with conceptual paraphrase)	Paraphrase involves some other lexical substitution (e.g., *that will never work* to *their opinions*).
Conceptual paraphrase	Paraphrase that cannot be easily characterized by any syntactic or word-based classification
Global paraphrase	
Reading	Paraphrase of the gist of the reading that could not be isolated to specific text segments in the passage.
Lecture	Paraphrase of the gist of the lecture that could not be isolated to specific language segments in the stimuli.
Reading and lecture	Paraphrase of the gist of the reading and the lecture that could not be isolated to specific text segments or language segments in the stimuli.

The research questions both are relevant to theory and practice, especially in teaching L2 writing since they can be used for scaffolding paraphrasing as an easy-to-master skill. The study can also support the development of reading comprehension as those who can paraphrase well are those who possess a good comprehension of a reading text. The use of cognitive skills in reading comprehension before paraphrasing can be related to the Adaptive Control of Thought (ACT) model proposed by Anderson (1983) which emphasizes on the gradual process of the learners to learn how to do something successfully.

Results

Research question 1: How does L2 learners apply linguistic characteristics as their strategies in paraphrasing?

Table 2: The extract of linguistic characteristics used in students' evaluative commentaries

Linguistic characteristics	Original text	Paraphrase
Syntactic paraphrase	First, education influences the world of work	The world of work is affected by the education
	Studying the literature component is useful because it helps promote language learning, exposes students to a variety of cultures, improves thinking skills and gives us a better understanding of mankind.	Promoting language learning, exposing students to variety of cultures, improving thinking skills and giving us a better understanding of mankind are the advantages of studying the literature components.
	Another disadvantage is they cannot join in extracurricular activity if they do work.	Besides, the students will not actively participate in extracurricular activity when they work.
Lexical paraphrase	Immediate response to queries and tests have made the whole education process a lot faster.	Immediate response to requests and assessments have made the whole learning process a lot faster.
	Making the academic environment one that is much more appealing and fun for the pupils.	Making the academic situation which is more enjoyable and attractive for the students.
	Knowledge can be easily procured with the help of the Internet technology now.	It is easier to help children as knowledge can be freely obtained by the help of the internet technology.
Conceptual paraphrase	As a way to overcome the problem, the sale of junk food in the school canteens should be banned as it is unhealthy, it causes litter problem and it causes behavioral problems in the children.	There are some reasons for banning the sale of junk food in the school canteen such as the junk food is unhealthy, fast food packaging causes litter problem, and junk food can affect behavioral problems in children.
	When students figure out things on their own, that build confidence. And when students explain things to each other, the students doing the explaining comes to a deeper understanding.	They will get deeper understanding if they do the task on their own and be able to teach each other with their own understanding about the topic.
	Students are bright and diligent, but they don't know how to think critically, how to build an argument, how to debate, or how to work towards a solution as a team.	Students nowadays are undoubtedly smart and hardworking, but they cannot think outside the box.

Global paraphrase	By way of illustration, they lose quality time with their own friends. It means they will have small social relationship in the society.	This in turn will cause them to lose their valuable leisure with mutual peers which can lead to narrow social relationship in the community.
	Such as, they can lose their grade, they think into two things among work and study which will attract their attention that it supposed to be only on study, or they become lazy to study and will give their mind and energy to work. In fact, some students cannot manage their time while they have another job instead of their main activity as a student.	As a consequence, they will face multiple problems such as losing grade, being lazy in study and having improper time management.
	A study from the Harvard Center of Risk Analysis estimates that cell use while driving contributes to 6 percent of crashes, which equates to 636,000 crashes, 330, 000 injuries, 12 000 serious injuries and 2, 600 deaths each year and a tab of $43 billion, according to a statement from the NSC today.	According to National Society Council, the use of cell phones, while driving contributes to 6 percent of crashes, which equates to 636,000 crashes, 330,000 injuries, 12 000 serious injuries and 2, 600 death each year and a tab of $43 billion.

Research Question 2: What is the most frequent linguistic characteristic used by L2 learners in their paraphrases?

Table 3: The frequency of linguistic characteristics used by L2 learners in paraphrases

Linguistic characteristics	Number of occurrences
Syntactic paraphrase (SP)	59
Lexical paraphrase (LP)	102
Conceptual paraphrase (CP)	49
Global paraphrase (GP)	25
Total	235

Discussion

The findings suggested that after being exposed to different paraphrasing strategies, the participants were able to successfully paraphrase by using different linguistic characteristics in writing their evaluative commentaries. Lexical paraphrase appeared to be the most frequent strategy for paraphrasing, compared to the other linguistic characteristics because there was a great emphasis on lexical meaning when understanding reading texts. The interpretation of these results indicated that students did not find much trouble in understanding reading sources when they were found to apply different linguistic characteristics during paraphrasing. This is in line with the study conducted by Choy and Lee (2012) who found that paraphrasing strategies could improve students' understanding and increase their writing achievement.

Conclusion

It is crucial to apply effective learning strategy in paraphrasing as the skill is difficult to acquire and even more difficult to be taught. Therefore, by emphasizing linguistic characteristics in paraphrasing, it could develop self-efficacy, so that students will understand that paraphrasing is not only to avoid plagiarism, but it is a technique to enrich their reading and writing skills. It should be noted that the limitation of this study is the sample size which is relatively small. Further larger-scale research should be carried out on how well ESL practitioners can use linguistic characteristics to develop their paraphrasing skill.

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A Corpus-assisted Discourse Analysis of 'The Star Online' Columns

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Introduction

Languages used by journalists is often characterised by the writers' personal point of view. This is especially true for columnists whose writings are based on their subjective opinions, usually published in a series (McNair, 2008). Consequently, it is important for columnists to create and maintain relationships with the target audience and in so doing, columnists use the power of language to communicate and interact with their readers. Not only are readers engaged when they respond to columns with their comments, other forms of feedback are now provided such as options to click the 'like' button or from a scale of 'emojis', usually at the end of the article –increasing the challenge for writers to produce a good piece of writing. According to McNair (2008, p109), this is not only entertaining for the reader, the thought "that we will disagree with a columnist whose opinions occupy the other end of the ideological spectrum from our own is often what compels us to read". However, journalistic commentary may require critical review as we are aware of the influence and how changes in the media environment are impacting its demand and supply (Višňovský & Radošinská, 2017).

From a linguistic point of view, writing is perceived as an interactive means whereby social relationships are managed via examining discourse features of how authors project their perceptions and maintain their reader's attention (Hyland, 2005, p. 11). This, according to Hyland is achieved through use of metadiscourse, which refers to how language works in achieving certain communicative purposes for users (ibid, p. 24), and therefore have been shown to be heavily contextualised (Noorian & Biria, 2010; Dafouz-Milne, 2008). Metadiscourse features are usually examined via functional analyses that investigates "the use of language in relation to its surrounding co-text and the purpose of the writer in creating a text as a whole" (Hyland, 2005, p. 24), which is explained next.

Methodology

This study adopts the corpus linguistics approach to investigate naturally-occurring language in online newspaper columns. More specifically, this paper aims to answer the following questions: 1) what are the typical patterns of language used by the columnists and 2) how are these patterns significant to creating the columnists' style of writing. *The Star Online* (online version of the newspaper *The Star*) is chosen mainly for its wide readership.[2] For the purpose of this study, three columnists were chosen, namely Syahredzan Johan, June HL Wong, and M. Veera Pandiyan. Each columnist had more than 130 articles published on the portal between the years 2010 and 2019, which constituted to a total of 513 articles (464,461 words across all three writers).[3] Using corpus techniques, separate word lists are firstly generated using WordSmith tools 6.0 (Scott, 2012) to explore statistical findings for each columnist's

collection of texts, or 'corpus'. By using the consistency analysis feature, frequent words that are used among each corpus in contrast to another, are identified.

Discussion

As mentioned earlier, our first analysis is based on comparison of wordlists using the consistency analysis function in WordSmith, and is presented in Table 1 below.

Table 1: Frequency analysis of words occurring in each corpus

N	Word	Total	Texts	Syahredzan	June	Veera
1	the	29704	513	7039	9301	13364
2	and	13540	513	2018	6424	5098
3	to	12919	513	2836	5290	4793
4	of	12815	513	3037	3990	5788
5	a	9581	513	2001	3994	3586
6	in	9089	513	1660	3438	3991
7	#	7610	513	1217	2292	4101
8	is	5950	511	1689	2280	1981
9	that	5552	513	1370	2537	1645
10	it	5074	513	906	2446	1722
11	for	4375	512	804	1738	1833
12	was	3797	474	431	1827	1539
13	as	3561	512	667	1376	1518
14	s	3286	451	165	1654	1467
15	by	3188	511	767	1077	1344
16	be	3100	505	1032	931	1137
17	on	3053	503	472	1322	1259
18	I	2909	324	163	2380	366
19	are	2848	498	771	1156	921
20	with	2834	506	484	1153	1197
21	not	2548	494	983	805	760
22	but	2405	488	349	1097	959
23	have	2272	497	601	941	730
24	we	2263	415	631	1187	445
25	or	2105	476	739	658	708
26	from	1960	485	331	776	853
27	he	1891	368	189	826	876
28	has	1854	473	355	570	929
29	who	1813	464	283	770	760
30	this	1706	477	578	737	391
31	they	1670	439	359	845	466
32	so	1662	417	238	1178	246
33	his	1655	364	202	729	724
34	at	1509	466	294	596	619
35	their	1497	416	237	760	500
36	there	1474	463	347	603	524
37	were	1393	410	167	572	654
38	an	1378	454	298	526	554
39	which	1307	447	268	508	531
40	what	1307	421	231	801	275
41	my	1253	231	39	1088	126
42	our	1241	361	284	677	280
43	people	1240	413	261	481	498
44	when	1219	424	248	554	417
45	can	1205	417	279	620	306
46	all	1180	425	185	627	368
47	one	1157	429	220	469	468
48	also	1140	442	306	362	472
49	if	1135	418	355	498	282
50	more	1099	417	154	463	482
51	will	1092	341	403	501	188
52	had	1078	369	90	532	456
53	been	1073	432	239	310	524
54	about	1047	397	151	450	446
55	would	1009	399	282	387	340

Table 1 shows a consistency analysis of highly frequent shared words across the three corpora. By using this technique, all three corpora are compared against each other to examine how each columnist over or under-uses certain words. It can be seen that June over-uses most of these words, particularly functional words and pronouns (except for *he* that is higher in Veera's). The use of personal pronoun *I* is seen to be more staggering here: 14 more times in June compared to Syahredzan, and almost 7 more times in Veera, which indicates a marked style for June. Other interesting findings include Syahredzan's use of the negative word *not* more salient than in June's and Veera's, while Veera has more use of numbers (#), passive forms indicated by the lexical item *by* and as discussed earlier, use of the third person pronoun *he*.

Given the high frequency of personal pronouns in June's columns, we shall now focus on the prominent use of 'I' in her writing by following the interactional category of the metadiscourse model proposed by Hyland (2005).[4] The interactional dimension of Hyland's (2005) model refers to the ways writers conduct interaction by explicitly asserting and inviting

readers to respond to their views (p49). Hyland relates these acts as an expression of the writer's 'voice', or "community-recognized personality", which are usually: evaluative and engaging, expressing solidarity, anticipating objections and responding to an imagined dialogue with others (pp. 49-50).

For the purpose of this extended abstract, use of the first person pronoun *I* is examined more closely –using collocational analysis – to discern the typical patterns in which the word is often associated. In June's columns, *I* was found to express self-mention particularly as having experienced something in the past (*I have/was/would/had*), something that she is currently experiencing at the time (*I am/think/can/do/know*) or an action she intends to do in the future (*I will*). These not only demonstrate the explicit author presence in her texts, but as Hyland (2001) notes, it generally represents the writer's decision/choice to adopt a particular stance and a contextually situated authorial identity as well as making reference to shared knowledge with the reader. Due to limited space, we will only discuss the highly frequent occurrence of *I + was*.

Figure 1: Concordance lines for 'I + was' in June's columns

Figure 1 presents examples of 'I was' in context. Firstly, it can be seen that the phrase occurs with several attitude markers (e.g. *I was struck by how South Koreans…, I was amazed*), indicating affective expressions like surprise, frustration and so on. The use of adverbs like *truly* in *I was truly gobsmacked*, and *so* (*I was so intrigued…*) are also found to amplify the writer's expression further. In terms of engagement markers, Hyland (2005, p. 54) states that writers may use certain linguistic devices like reader pronoun (inclusive *we*), question tags, directives and modal verbs to achieve two purposes: to include reader participation in an argument as well as rhetorically positioning the audience to be involved in the discourse. Further inspection of the lines reveal how June engages with her audience, particularly through use of questions (e.g. *Instead, I was amused because I was accused of sleeping my way up at 24, and 30 years on, I was still doing the same thing? I must be one heck of an evergreen femme fatale!*), and references to shared knowledge (e.g. *And that was my first rather bad day on a bicycle. I was ready to abandon it for the rest of holiday but since there was no refund, I had to get back on it*).

As McNair (2008) mentions, the columnist stresses the 'I' as opposed to the detached objectivity of the reporter or correspondent. More importantly, he points out that in the case of commentary columns that cover a range of topics from politics and economics to sport, culture or lifestyle; such as June's, "the idea of the columnist as the journalist of the 'I' is most obvious, since these columns largely comprise whimsical accounts of what 'I' did, or wore, or felt on a particular occasion" (McNair, 2008, p. 110).

Conclusion

This study has briefly examined the use of interactional types of metadiscourse among three Malaysian columnists of *The Star Online*. Findings reveal that June employs the most significant use of self-mentions, indicated by the marked use of the personal pronoun 'I'. The style in which she writes also depicts a typical commentary columnist – colloquial and interactive – mainly expressing what the writer thinks about a certain piece of news (McNair, 2008, p. 109). One explanation could be that the selected type of discourse (or topics) in June's columns mostly revolve around everyday musings. Future work should analyse similar types of columns where over or under-use of certain metadiscourse features could better illustrate the distinctive style among writers. Finally, the study demonstrates the use of corpus-assisted discourse analysis approach, which has shown to be particularly useful in showing stylistic differences among online columnists.

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Politeness Strategies in the *Hempang Batang Pantun:* The Traditional Wedding Ceremony Sequence in *Resam Melayu Deli*

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Introduction

Politeness is a phenomenon that defines the appropriateness and one's conformity with the required social and linguistic norms in a speech community. This "key of interaction" seems to be an important device in order to carry out successful communication. Brown & Levinson (1987) argue that politeness means acting so as to take account of the feelings of others and includes both those actions concerned with "positive face" (the wish to be approved) and "negative face" (the wish to be unimpeded, free from imposition, or left alone). Face can be lost, maintained, or enhanced. Thus, politeness implies the act of maintaining face. One can lose his face when behaving in a way which is not consistent with the expected behavior associated with one's face. For example, a *Telangkat Adat* in Malay tradition is supposed to talk and behave wisely and respectfully in accordance with his role in the community. He would lose his face, once he behaves differently or violates social norms.

Politeness is generally associated with indirectness (Brown & Levinson, 1978; Searle, 1979; Leech, 1983). The more indirectly the speech act is realized, the more polite it is considered. This indirect way of speaking is inherently practiced by the Malays. In everyday interaction with others, the Malays choose to deliver their intentions or messages in indirect ways, especially if the rank of the message is in considerably high. This kind of indirectness can be seen in the deliverance of pantun or poems which are often practiced in Malay traditional ceremonies, including in the traditional wedding ceremony of the community of Melayu Deli.

Pantun as one of the traditional Malay literary works generally contains the values and philosophy of life of the Malays. Pantun is one of the most famous and most dominant literary genres in Malay culture. Through pantun, communication is conveyed aesthetically and culturally (Dja'far, F.M., 2005). Thus, pantun is employed as a means to show politeness and Malay culture.

Pantun in Hempang Batang as one of the 27 sequences in the wedding ceremony of Melayu Deli becomes quite important to be discussed in the present study since it is considerably less and less practiced in most wedding ceremonies of Melayu Deli. The possible reason of its disappearance may be caused by the rarity of Telangkai (spokesman).

Picture 1: Welcoming groom in the session of Hempang Batang
(https://ichwankalimasada.wordpress.com)

Being one of tools to show politeness, pantun is bound by some generic rules. It consists of four lines in each stanza, lines one and two are *sampiran* (introduction) and lines three and four are *isi* (message or objective) of pantun, which in this study refers to various speech acts.

Examples:

(1) *Impal larangan menghempang pintu,*
     Bahu membahu berbanjar-banjar;
     Menuntut bahagian adat dahulu,
     Rela berkorban kalau dilanggar.

       (we), bride's brothers block the gate,
       hand in hand making line;
       claiming the tradition enforcement,
       willingly sacrifice ourselves upon trespass

(2) *Kami tak mau calak berbuat bukan perintah dari pak Camat,*
     Bukan bapak Lurah memberi mandat tapi pemuda kampung telah sepakat;
     Kalau pengantin mau lewat harus pakai syarat,
     Kalau tidak, berjemur sampai jam empat.

       We do not want to be arrogant (because) it is not a request of District head,
       nor request of sub-District head but the agreement of local youth;
       (that) there is a condition for groom to enter (the place),
       if it is not obeyed, (you) are let to get sunburn until 4 p.m.

The pantun above is set of pantun traditionally delivered in Hempang Batang by Telangkai Adat as spokesman of the bride together with Impal (young brothers or sisters of the bride) in the wedding ceremony of Melayu Deli. Both sets of pantun used positive politeness strategy that is directed to thee addressee's positive face. Interestingly, the two pantun use different sub-strategies of politeness.

In example 1, the message from Telangkai of the bride is actually an explanation of why Hempang Batang (gate blocking) has to be executed. The message can be seen clearly in the section of *isi* (message). The strategy used in this speech act is a positive politeness strategy in which the speaker uses the sub-strategy of avoiding disagreement by explaining the act of blocking the gate. Telangkai tells the reason that is based on traditional rules.

In contrast, the pantun in example 2 uses the sub-strategy of joke. The part in pantun in which speaker will let the groom's family wait until get sunburnt if they do not obey the conditions made by local youth, indicates that he wants to 'come closer' to the hearer, in this case, the family of groom. Jokes are intended to entertain the audiences since the tradition of *berkelakar* (joking) is a part of Melayu Deli culture.

Although the use of pantun in traditional Malay ceremonies is hardly recognized by the present generation, it is still found in the wedding ceremony of the community of Melayu Deli. However the way the pantun is delivered at present seems to change gradually, reflecting the changing world that could lead to differing politeness strategies used.

The present study aims to determine the strategies used in the Hempang Batang pantun by using Brown and Levinson's (1987) politeness strategies. This study is conducted not only as one of effort to preserve the customs of pantun deliverance in the marriage tradition of Hempang Batang, but also to describe the politeness strategy used by Telangkai in the ceremony. By identifying the strateges used, it is hoped that we can obtain a clear picture of politeness in the pantun of Melayu Deli, especially during Hempang Batang. This can accordingly generate interest among the young generation of Melayu Deli.

Methodology

The study is a qualitative research using the method of record keeping. The source of data is the speech of Telangkai in the form of pantun taken from Youtube "*Resepsi Pernikahan Adat Melayu"* by Donny and Frida, published on January 28, 2015. Originally, there are three sessions of the sequence of wedding ceremony of Melayu Deli, namely Hempang Batang, Hempang Pintu, and Hempang Kipas. However only the data from Hempang Batang was chosen to be analyzed.

The data is analyzed by using Brown and Levinson's (1987) politeness strategies. Although the theory has received a lot of criticism because of the universality of its claims, nevertheless it is considered relevant for the present study since the theory proposes concrete strategies for politeness in everyday interaction.

Result

Overall, 27 pantun are obtained; 11 pantun from Telangkai of Bride, and 16 pantun of Telangkai of groom. The distribution of strategies used can be seen in Figure 1.

Figure 1: Politeness strategy used by Telangkai during Hempang Batang
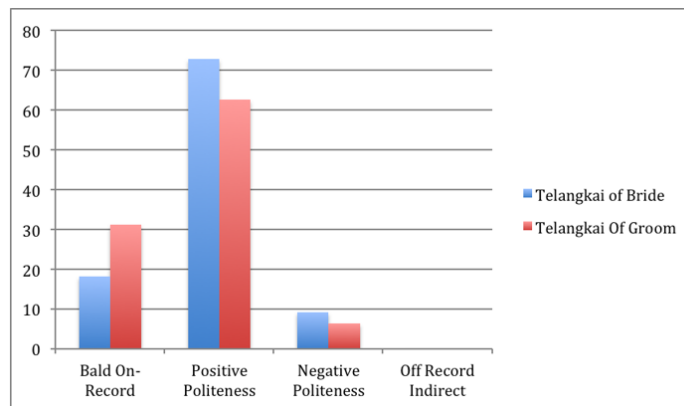
The figure shows the use of Positive politeness strategy, Bald On-Record Strategy, and Negative politeness strategy by both Telangkai. Among the three politeness strategies, both Telangkai mostly prefer Positive politeness. Surprisingly, the use of Negative politeness as an indication of indirectness is considerably low. The strategy of Off Record is not present.

Although there is a preference to use Positive politeness among both the Telangkai, the sub-strategies are varied. Out of 15 sub-strategies, there are only 7 sub-strategies used by both of Telangkai. Telangkai of Bride tends to use the strategy of joke, seeking agreement, avoiding disagreement, presupposing, and cooperation. While Telangkai of Groom choose seeking agreement, cooperation, joking, being optimistic, and including both speaker and hearer in the activity. It can be seen that both Telangkai share preferences of the sub-strategies of joke, seeking agreement and cooperation, as shown at Figure 2.

Figure 2: The sub-strategy of Positive politeness used by Telangkai during Hempang Batang
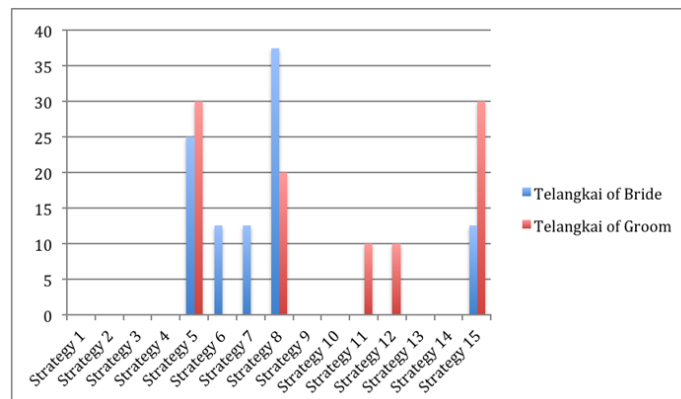
Strategy	Sub-strategy of Positive Politeness
1	Notice or attend to Hearer's interests, wants, needs, goods
2	Exaggerate interest, approval, or sympathy with hearer
3	Intensify interest to hearer, exaggerate facts, tell stories in present tense
4	Use in-group identity markers
5	Seek agreement: select safe topics on which agreement is expected
6	Avoid disagreement
7	Presuppose, raise, and assert common ground
8	Joke

9	Assert or presuppose knowledge of and concern for hearer's wants
10	Offer, promise
11	Be optimistic
12	Include both speaker and hearer in the activity
13	Give or request reasons
14	Assume or assert reciprocity
15	Give gifts to hearer: Sympathy, understanding, cooperation, goods

Discussion

The results bring insights about politeness strategies used in pantun. While pantun is well-known for its indirectness by the presence of "*lampiran*" in each of its form, it does not mean that it is greatly dominated by the use of Negative politeness strategy which performs the function of minimizing a particular imposition of FTA (Face-threatening Act) unavoidable effects. Many of the pantun contain an attempt to loose the hearer's face, that, even delivered in the form of jokes seems relatively rude. The high presence of Bald On-Record confirms the assumption that most of the pantun contains more impolite than polite speech acts.

Nevertheless, this particular use of positive politeness in pantun during Hempang Batang shows that both Telangkai try to reduce the awkwardness between the two group of speakers by the intense use of joke (*berkelakar*) that is used in Malay culture, especially in Melayu Deli culture. This is one way to minimize distance and to show friendliness between the bride's and groom's families.

Conclusion

There are three politeness strategies used in the pantun in Hempang Batang where positive politeness strategy is the most used strategy by both Telangkai. Although there is a preference to use positive politeness by both Telangkai, the sub-strategies are varied. In line with that, it is found that joke as one of the positive politeness strategies palys an important role in the Hempang Batang pantun.

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Appendix

Notice or attend to Hearer's interests, wants, needs, goods

No.	*Speech of Telangkai of Bride*	*Speech of Telangkai of Groom*
1	*Beriring balam beserta korbah,* *Balam berlalu korbah pun mati ;* *Seiring salam beserta sembah,* *Sembah menyusun sepuluh jari.*	*Kalau pergi tepian rawa,* *Sair indah lagu melantun ;* *Karena mempelai pria suku Jawa,* *MCnya harus berpantun.*
2	*Silat berung namanya kampung,* *Tempat lahirnya Laksamana Hang Tuah ;* *Silat telaga sambung menyambung,* *Menyambut pengantin acara bertambah meriah.*	*Kalau berlayar tepian seb(e)rang,* *Arah menuju tepian paloh ;* *Datang bukan sembarang datang,* *Kami datang dari Limapuluh.*
3	*Terbang tinggi si burung Pipit,* *Ditembak mati di kala pagi ;* *Yang nonton harap jauh sedikit,* *Karena kalau kenak dari kami tak ada asuransi.*	*Kekek ikan Belanak ikan,* *Di bawah tempayan ikan gulama ;* *Sebelum acara kita mulakan,* *Sambut salam pembuka kata.*
4	*Lain lubuk lain ikannya,* *Lain ladang lain belalang ;* *Perahu layar haluan retak* *Jangan diinjak di tepian rusak,* *Di mano bumi tuan pijak* *Disiko langit tuan junjuang.*	*Muara sungai sangatlah dalam,* *Kapal merapat di kala senja ;* *Sambut ramai besar salam,* *Sebagai awal acara kita.*
5	*Angkuik-agkuik kumbang di langik,* *Alun tibo melayang-layang ;* *Tetangkuk bumi dan langit,* *Adat di mato indaklah hilang.*	*Lancang kuning berlayar malam,* *Arah menuju tepian mandi ;* *Barang siapa yang tak mengucapkan salam,* *Kita doakan suaminya kawin lagi.*
6	*Hempang batang hempang perdana,* *Dijaga ketat 2 pemuda ;* *Yang 1 gagah 1 perkasa,* *Mewakili pemuda setempat ini.*	*Di hari yang cerah beserta indah,* *Kiranya kedatangan kami membawa tuah ;* *Berbicara sebagai penyambung lidah,* *Mengatasnamakan Bapak Supono pemberi amanah,* *Kirenya pertemuan kita membawa tuah.*
7	*Kalau pergi ke tepian hilir,* *Arah menuju kuala lumpur ;* *Kalau abang ini jurusannya bagian parkir,* *dan abang ini bagian dapur.*	*Kabar-berkabar ke tanah Deli,* *Tanah yang sama kita cintai ;* *Adat budaya dijunjung tinggi,* *Jadi warisan ke anak negeri.*
8	*Kami tak mau calak berbuat,* *Bukan perintah dari pak camat ;* *Bukan bapak lurah member mandat,* *Tapi pemuda kampung telah sepakat* *Kalau pengantin mau lewat harus pakai syarat,* *Kalau tidak berjemur sampai jam 4.*	*Hati-hati titi diinjak,* *Selamat badan sampai penghujung ;* *Di mana bumi dipijak,* *Di situ pule langit dijunjung.*
9	*Petik-petik si buah Manggis,* *Petik anak di kota karo ;* *Pengantin kami tak mungkin menangis,* *Bisa diganti dengan tukang foto.*	*Tabek datuk tabek raja,* *tabek-tabek tuan penentu adat ;* *Kami datang tiba di darat,* *Membawa pengantin kaum kerabat,* *Sampai di sini dengan selamat, Disambut pula secara adat.*

10	*Jika si batang si kayu nangka,* *Dibuat peti bawa ke lampung ;* *Hempang batang hendak tuan buka,* *Syarat upeti same preman kampung.*	*Kami datang penuhi janji,* *Belum tahu adat negri ;* *Yang kanan kayak Adam Jordan,* *Yang kiri kaya Thomas Jorgi,* *Merengut ke kanan dan kekiri, apakah maksud* *hampangan ini?*
11	*Anak kecil memakai selop,* *Di pagi hari, berarak awan dikaki bukit ;* *Kalok saya liat tuan memegang amplop,* *Persis seperti tukan kredit.*	*Kalau pergi ke Tanjung Pura,* *Sampai di sana haripun senja ;* *Kalau boleh kami bertanya,* *Mengape penjaga tuan satu pakai batik satu pakai* *kemeja ?*
12	--	*Layang-layang menyambang buih* *Batang meranti cabang bertingkat ;* *Pagar melintang, pagar berdinding,* *Mohon kami batang diangkat.*
13		*1,2,3, dan 4,* *Dare menari sambil melompat ;* *Betulkah ini tuntutan adat,* *Apakah tuan yang buat-buat?*
14		*Kalau pergi ke kota Stabat,* *Petikkan kami si buah manggis ;* *Kalau pangeran kami berdiri sampai jam 4,* *Tuan, putri tuan nanti menangis.*
15		*Kalau digantang boleh digantang,* *Disukat boleh disukat ;* *Kalau kita tentang terlalu panjang,* *Elok kita persingkat*
16		*Tanjung Tiram di Batubara,* *Lima dara serta istana ;* *Paham kami yang tuan site,* *Usah kasih kunci telah tersedia*

A Stylistic Analysis of Ayu Utami's *Saman*

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Introduction

Ayu Utami is one of the most prominent contemporary Indonesian female writers. Her novel, *Saman,* which was first published in April 1998 was seen as one of the breakthroughs in the history of modern Indonesian literature. This novel describes Indonesian people who are undergoing changes at the cultural and political levels. So far, there have been studies on Ayu Utami's *Saman* by researchers.

Ratnawati (2014) concludes that the social realities of Indonesia contribute to the creation of character and characterization, setting, plot, and theme of the story. Libriani et al. (2015) conclude that there is a close relationship between the novel and the reality of Indonesia. All the major and some minor characters represent their world view on freedom of thought. Liss Marie Das (2015) concludes that Ayu, along with her contemporaries have created a new literary and cultural paradigm in Indonesian literature which has revolutionised the literary scenario, and their work deserves to be acknowledged as part of mainstream literature from Indonesia.

In general, the research is concerned with exploring aspects of the novel's theme. Research related to the writing technique or style was carried out by Sugiharti (2013). She concluded that in *Saman* there are five types of sentences, namely question sentences, declarative sentences, command sentences, exciting sentences and emphatic sentences. Meanwhile, Sugiarti (2017) concluded that the speech style in *Saman* tends to be open and innocent by means of non-verbalized symbols. The author has the freedom to express her speech plainly and by making use of language signs.

The author argues that research on the topic of the author's writing style needs to be further developed to complement previous studies. In connection with that, the researcher will conduct a study of the stylistic aspects of the novel.

Methodology

The study analyzes stylistic devices in novel *Saman.* Specifically, the study identified the types of stylistic devices used by the author and evaluates the use of language in the stylistic devices in *Saman*. Furthermore, it assesed the usefulness of stylistic devices in the novel. The study adopted a qualitative research design. The primary data is Ayu Utami's *Saman* while secondary data includes books, journals, and relevant sources. Both types of data are collected through literature studies and analyzed based on the stylistic analysis framework.

Results

In *Saman* the author uses vocabulary that is generally taboo because aspects of sexuality stand out, for example: seks (sex), pelacuran (prostitution), masturbasi (masturbation), penis (penis), kondom (condom), groin, and bitch. The use of this vocabulary is related to aspects of sexuality which is one of the themes of the novel.

Table 1: Description of Vocabulary with Sexuality, Religion and Resistance Context in *Saman*

Vocabulary		
Sexuality	**Religion**	**Resistance**
perawan	salawat	teologi pembebasan
penis	misa arwah	aktivis
telanjang	sakramen presbiterat	HRW
kontol	altar	rezim
masturbasi	requiem	komunis
perkosa	pastor	
kondom	keuskupan	
selangkangan	rosario	
seks	doa litani	
sundal	salat	
persetubuhan	Allahu Akbar	
persanggamaan	gereja	
orgasme	ulama	
payudara	Tuhan	
vagina	Gusti Yesus	
telanjang	Kristus	
	salib	
	paroki	
	pater	
	uskup	

Table 2: Description of the name of the character / event in the *Saman* novel and the context of its meaning

Figures / Events	**Meaning Context**
Stalin, Lenin, Nyoto, Nyono, Aidit	These communist figures were associated with Saman to show that Saman was a communist.
Marsinah	To describe a woman who was killed by the ruling regime while fighting for her rights. (Marsinah is a female laborer in Sidoarjo who was killed in 1994)
Peristiwa Malari (January 1974 riots in Jakarta)	To show the destructive impact of actions that incite the masses.

Discussion

The novel's first sub-theme is a lawsuit against the public view of female sexuality. According to Ayu, this view tends to be patriarchal. Through *Saman*, Ayu tries to show a female sexuality that is more egalitarian, open and honest. With this principle, she uses a lot of vocabulary that is considered obscene and taboo, such as *penis (*penis), *vagina* (vagina), and *masturbasi* (masturbation). Another sub-theme in the novel is rebellion against the standard interpretation of religious doctrines. The main character of the novel, Wisanggeni, at the end doubts the existence of God. He left the pastoral assignment and became an atheist. The next sub-theme is social resistance to the ruling regime. The main character of the novel sided with the community who was intimidated by the authorities. They were forced to turn rubber plantations into oil palm plantations.

The main themes and sub-themes of the novel are closely related to the background developed by the author. The setting of the place in the novel consists of a number of cities, both inside and outside of Indonesia. Cities in Indonesia include Jakarta, Yogyakarta (Java island); Perabumulih, Palembang, Lubukrantau, Sei Kumbang (Sumatra island); overseas is New York (United States). The relevant aspects of literary sociology are discussed in an effort to analyze the stylistic aspects of Ayu Utami's *Saman.* Literary sociology is related to the social background of the author and the social environment of the reader. That is, to better understand the contents of the novel, it is also necessary to discuss the origin of the author and the social background of the reading community. This, among others, is indicated by the use of abbreviations of the name of the organization/institution in the novel. Abbreviations of the name of institutions are written without an explanation. For example: LSM (*lembaga swadaya masyarakat-* non-governmental organizations), BRI (*Bank Rakyat Indonesia*-Indonesia People's Banks), PTP (*perseroan terbatas perkebunan-* plantation limited companies), KUD (*koperasi unit desa-* village unit cooperatives), PIR (*perkebunan inti rakyat-* nucleus plantation), SK (*surat keputusan-* decree), DPU (*dinas pekerjaan umum*-public works service), puspen ABRI (*pusat penerangan Angkatan Bersenjata Republik Indonesia-* Information Center of the Armed Forces of the Republic of Indonesia). The name of police/military positions was written in acronym without an explanation, for example *pangdam* (*panglima daerah militer-* military regional commander), *kapolda Sumbagsel* (*kepala kepolisian daerah Sumatra Bagian Selatan-* head of the southern Sumatra regional police). This can be understood if it is associated with Ayu Utami's profession as a journalist who is accustomed to using a journalistic language style. This style is usually straightforward, directly refers to the core problem, and is efficient in the use of words. The absence of additional information of the abbreviations in this novel is somewhat motivated by this factor.

Conclusion

This novel has a main theme and several sub-themes. The main theme is friendship, while the sub-themes are female sexuality, a critical attitude towards religious doctrine, and social resistance to the ruling regime. This study also revealed that Ayu Utami's novel has utilized literary device such as imagery, exclamation, dialogue, repetition, symbolism, and personification. Also the writer has employed various kind of plots to convey her message effectively.

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Varieties of Indonesian Negation in Indonesian Children's Speech

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Introduction

Negation is an important concept that has to be learned by children, even in the first years of their life. There are several categories of meaning in negation. In child language studies, there are three main semantic categories of negation. The order of the types indicates the stage of language acquisition: a) REJECTION/REFUSAL; b) DISAPPEARANCE / NONEXISTENCE /UNFULFILLED EXPECTATION; c) DENIAL (Pea, 1980).

In Indonesian, there are four standard negative particles: *tidak* that negates actions and states; *belum* expressing undone or unifinished certain activities or states; *bukan* negating objects or things; and *jangan* for imperatives. There are also nonstandard Indonesian negative particles, used generally in informal situations, namely *nggak* that has the equivalent meaning to *tidak* and *belom/blom* that equals to *belum.* To produce negative constructions, Indonesian speakers only have to put certain negative markers preceding certain words, for example *jangan* 'do not' + *bergerak* 'move', or *tidak* 'not' + *sakit* 'sick'. This is why the production of negation is acquired earlier by Indonesian-speaking children, compared with their Indo-European-speaking counterparts. When they reach the age of two, children already use the four Indonesian negative particles: *nggak* 'no, not', *belum* 'not yet', *jangan* 'don't', and *bukan* 'not' (see Dardjowidjojo, 2000; Raja, 2006).

In this study, we examine the use of Indonesian negation by Indonesian young children in Jakarta who acquire at least two Indonesian varieties: the standard Bahasa Indonesia (BI) which is used mainly in formal situations, and its nonstandard counterpart, Colloquial Jakarta Indonesian (CJI) which is used mainly in informal situations. The focus in this study is on the use of *tidak* (formal variety) and its colloquial counterpart, *nggak*. Both *tidak* and *nggak* are categorized as adverbs (Kridalaksana, 2014). In Indonesian languages, which are mainly SVO languages, both precede the verb functioning as predicate (for BI, see Sudaryono, 1993; and for CJI, see Sneddon, 2006).

The question to be addressed in this paper is: to what extent do Jakarta Indonesian children use these negation markers in the appropriate context? This study has two aims: to explain the varieties of Indonesian negation by the children, and the extent children use the verbal negation markers. First we examine whether children use these negative markers in social contexts—formal and informal situations. Further, we examine how children use these negative markers and their various collocates with other words—especially verbs and adjectives.

Methodology

The main data of this research is children's utterances, obtained from interviews. The participants are preschoolers (aged 4 to 5 years old; N= 89), who come from middle-class families in Depok and Tangerang. To analyze the occurence of *tidak, nggak,* and their variants, we use *AntConc* software. *AntConc* is a freeware analysis toolkit for word concordance and text analysis (Anthony, 2019). In the next step, we classified the negation found in high frequency occurrences. Further, we investigated the collocations of negations to examine how they are used in sentences. Then, we examine the collocation of the negative markers.

Results

The result shows that the negation used by children are deliberately more frequent for the informal variant, compared to its formal counterpart. The informal variant has 160 hits and the formal variant has around 63 hits, as presented in Table 1.

Table 1: Frequency of negative markers in formal and informal situations

	Formal (freq.)	Non-formal (freq.)
ga	44	4
tidak	9	26
nggak	6	88
gak	1	95
enggak	3	16
engga	11	2

Table 1 shows that there are six different variants of negation in both situations. One of the interesting aspects from the data is that both situations indicate low occurences of formal variant *tidak*. In the data, negation *tidak* appears 9 times in formal situations, while in the non-formal situation it is more frequent, 26 times. We also investigate the N-grams for each negation that we found in the data. N-gram is a contiguous sequence of n items from a given sample of text and its typically collected from a corpus**.**
In the following tables (Table 2, Table 3, and Table 4), we present the N-grams of *ga, engga, tidak* in formal situation.

Table 2: N-grams *ga* in Formal Situation

Rank	Frequency	Cluster
1	33	ga tau
2	2	ga ada
3	2	ga mau
4	1	ga inget
5	1	ga laku
6	1	ga main
7	1	ga masuk

8	1	ga sekolah
9	1	ga suka
10	1	ga tulis

Table 3: N-grams *engga* in Formal Situation

Rank	Frequency	Cluster
1	6	engga ø
2	1	engga ada
3	1	engga karna
4	1	engga matahari
5	1	engga nangis
6	1	engga rumah

Table 4: N-grams *tidak* in Formal Situation

Rank	Frequency	Cluster
1	7	tidak ø
2	1	tidak tahu

After we configure the N-gram corpus description for formal situations, we also describe the N-grams tables for informal situations. From the data, we found out that in informal situations, children use negation more often than in formal situations. Below are the tables of N-gram occurences, Table 5, Table 6, Table 7, and Table 8 present N-grams *gak, nggak, tidak,* and *enggak* respectively.

Table 5: N-grams *gak* in Informal Situation

Rank	Frequency	Cluster
1	23	gak tau
2	10	gak bisa
3	11	gak ø
4	7	gak ada
5	5	gak sekolah
6	4	gak enak
7	4	gak joget
8	3	gak nangis
9	3	gak pernah
10	3	gak sakit
11	2	gak ### itu
12	2	gak cukup
13	2	gak di
14	2	gak... sam
15	1	gak berebutan
16	1	gak bilang
17	1	gak boleh

18	1	gak ikut
19	1	gak main
20	1	gak makan
21	1	gak mau
22	1	gak pa
23	1	gak pada
24	1	gak parah
25	1	gak pulang
26	1	gak sembuh
27	1	gak tahu
28	1	gak ulang

Table 6: N-grams *nggak* in Informal Situation

Rank	Frequency	Cluster
1	55	nggak ø
2	5	nggak tau
3	3	nggak bisa
4	3	nggak enak
5	2	nggak ada
6	2	nggak segini
7	2	nggak, udah
8	1	nggak cerita
9	1	nggak disuntik
10	1	nggak gak
11	1	nggak masuk
12	1	nggak nangis
13	1	nggak nggak
14	1	nggak pernah
15	1	nggak sekolah
16	2	nggak, gak
17	1	nggak, tapi
18	1	nggak. aku
19	1	nggak. minum
20	1	nggak... ayu
21	1	nggak
22	1	nggak... dia
23	1	nggak... tapi

Table 7: N-grams *tidak* in Informal Situation

Rank	Frequency	Cluster
1	4	tidak mau
2	3	tidak bawel
3	3	tidak bisa
4	2	tidak boleh

5	2	tidak cerewet
6	2	tidak suka
7	1	tidak baris
8	1	tidak cuci
9	1	tidak fokus
10	1	tidak kebagian
11	1	tidak malu
12	1	tidak masuk
13	1	tidak pendiam
14	1	tidak salah
15	1	tidak sekolah
16	1	tidak terlalu

Table 8: N-grams *enggak* in Informal Situation

Rank	Frequency	Cluster
1	14	enggak
2	1	enggak ke
3	1	enggak tapi

From the data, we also find that children used these negative markers to express denial and rejection/refusal. Children also showed that they can use the negative markers grammatically.

Discussion

From the result, children have their own strategy in producing negation. In accordance to what Dimroth (2010) mentioned in her article, words for negation are typically one of the first words that children learn. She also argued that children's early negation gestures and words do not yet cover the entire array of negative meanings available in adult language (Dimroth 2010, 42). For Indonesian children, this is not the case. The children in our study use negative markers to convey denial and rejection/refusal categories. The negations are also mainly used to answer *yes/no* questions. From this research, we find that the formal negation *tidak* is rarely used in denial and rejection/refusal categories, while the informal negation *nggak* is more frequent in these two categories. We also find that the use of informal forms of negation tend to have more variety than their formal counterparts.

The negative marker *tidak* occurred more frequently in informal situations. It is quite ironic, because *tidak* is basically part of the formal negation, but it doesn't appear that much in formal situations. As Sneddon (2006) mentions, the occurrence of *tidak* tends to mark formality.

In this study, *tidak* and *enggak* are used to mostly answer *yes/no* question, while the other negtion words are used to negate subsequent words. From the data, we can also see that *tidak*, known as the standard form of negation in Indonesian, has low frequency in our data. Meanwhile, the highest occurences of Indonesian negation among children are the informal variants *gak* and *nggak*.

It is shown that children use the standard *tidak* in both formal and informal stuations. The findings show that children have not fully acquired the social rules of negation *tidak*.

However, they can place negative markers correctly, as found in the analysis of clusters. In other words, these children already acquire the grammatical rules of negation in Indonesian.

Conclusion

The aim of this study is to explain the varieties of Indonesian negation by Indonesian-speaking children and the extent the children use negation markers. We found that children already use *tidak* and *nggak*, which are formal and informal negative markers. They also use the variants of *nggak,* such as *enggak, engga,* and *gak.* In both formal and informal situations, the negative markers are used, but the most frequent occurence is *gak.* Children used these negation markers to express denial and rejections. We can also conclude that children can use negative markers grammatically. Yet, they still need to learn the use of these negative markers in appropriate situations.

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Reflection of Etymon Proto-Austronesian Bilabial [p] in Nias Language

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Introduction

Historical compositional linguistics or diachronic linguistics is a branch of language science that deals with the kinship relations and line of language. The kinship and historicity of the language is one certain region. The kinship or foundation relationship is abstracted in terms of the term. It is also an implied linguistics fact which is used as the basis of determination and proof of kinship relationship. These linguistics facts illustrate the historical process of the relative languages in the course of time. The tracking and interpretation of the phenomenon on evolution of language in the past is the features of diachronic linguistics.

The object of research is the relative languages found in Nias Island, namely North Nias Language (NNL), West Nias Language (WNL) and South Nias Language (SNL). The researcher is interested in knowing the kinship lineage, the separating timing of these three languages, and the approximate age of these languages. Furthermore, it is seen from the reflection of Proto-Austronesian etymon in Nias language that occurs both reflected linearly and reflected in innovation with the sound changes that occur in the sound environment with phonological rules which occur in the changed environment of sound. Below is a sample of Proto Autonesian language (PAN) that reflected linearly (retention) and innovatively (change) in Nias language (NL) categorized in the type of nouns that are still inherited in the Nias language:

Position	PAN	NNL	WNL	SNL	Meaning
Initial	*/pig'a'/	/hauga/	/hauga/	/hauga/	/how much/
	*/pəñu/	/fənu/	/fənu/	/fənu/	/turtle/
Middle	*/lipan/	/alifa/	/alifa/	/alifa/	/centipede/
Final	-	-	-	-	-

The existence of this uniqueness in terms of language and genetics leads to a larger question about the identity of the people and Nias language. It is interesting to know the extent to which the Nias language has been formed leaving the prestige of Austronesia by examining the Austronesia etymons reflected in the vocabulary of Nias. This research on etymon reflection describes the track record of inheritance, development, and change of Proto-Austronesian language in Nias language as an effort to reveal Nias language identity as well as effort to preserve Nias language. The question is, how does the reflection of Proto-Austronesian consonant in Nias language? The objective of this research is to expose the reflection of consonant sounds of Proto-Austronesian language in Nias.

There are several previous studies related to Comparative Historical Linguistics (LHK) that are relevant to this research, among others; Mandala's (2010) dissertation entitled "The Phonological Evolution of Oirata and its Kinship with Non-Austronesia Languages in Timor Leste", Ardana's research entitled "The Phoneme correspondence of Proto-Austronesian in Kaili and Uma Language in Central Sulawesi" and Nurmaida's (2016) "Inheritance of Proto – Austronesian etymon In Aceh". Language kinship (genetic relationship) in a particular

geography can be traced and proven through the cognate set that is studied quantitatively and qualitatively. The kin's word tool can be found in all kin languages because the kin languages are assumed to derive and have the same certain verbal genetically features. The meaning by the kin's word tool is the basic words of the same or similar form and meaning. The kin's word tool is a common heritage derived from the same language ancestor. The genetic heritage of the Austronesia which is 2215 etymons as an ancient lexicon is the work of Dempwolff (1934-1938).

The kinship relation of cognate inter-language in comparative study can be proven based on the inherited elements from origin of language or proto language (Hock, 1988). The concept of the original language or proto is not really a real form of language, but a form that is built up or re-assembled as a picture of a language's past. In other words, this concept is a theoretical idea that is designed in a very simple way to connect the systems of a common language by using a number of rules (Jeffers and Lehiste, 1979; Bynon, 1979). Linguistics facts in the form of order and correspondence found in the kin languages show the evidence of mutual consciousness that inherited from the same ancestor (Bynon 1979: 47).

Methodology

The research was conducted in Nias District by taking the location in three districts of North Nias District in Afulu and Alasa Sub districts, and West Nias District in Mandrehe and North Mandrehe Sub districts, and South Nias District in Gomo and Bawomataluo Sub districts. One village each from the three districts were taken as the object of research. The reason why this research was conducted in three locations of the district is because the three districts consists of different dialect of Nias language. From each district chosen for research, 4 informants aged 25 to 60 years were selected. The method for data collection in this research is the interview method with spoken, note, and record technique (Sudaryanto, 1988). This method is implemented in the form of spoken face to face.

Result

Based on Zagoto (1980), Nias language is without the consonant bilabial [p], but it has a consonant labio-dental [f].

Position	PAN	NNL	WNL	SNL	Meaning
Initial	*/pig'a/'	/hauga/	/hauga/	/hauga/	/how much/
	*/panau/	/mofanə/	/mofanə/	/mofanə/	/go/
	*/pəñu/	/fənu/	/fənu/	/fənu/	/turtle/
	*/pilih/	/mamili/	/wufili/	/mufili/	/choose/
	*/panua/	/niha/	/niha/	/niha/	/person/
	*/pinang/	/fino/	/fino/	/fino/	/areca nut/
Middle	*/dompat/	/kofe/	/kofe/	/kofe/	/wallet/
	*/la(m)pat/	/əfa/	/əfa/	/əfa/	/four/
	*/lipan/	/alifa/	/alifa/	/alifa/	/centipede/
	*/lupah/	/olifu/	/olifu/	/olifu/	/forget/
	*/nipis/	/anifi/	/anifi/	/anifi/	/thin/
	*/kapak/	/afi/	/afi/	/afi/	/ax/

*/impi/	/ifi/	/ifi/	/ifi/	/dream/
*/ipən/	/ifə/	/nifə/	/nifə/	/tooth/
*/panua/	/niha/	/niha/	/niha/	/person/
*/tupay/	/katufe/	/katufe/	/katufe/	/squirrel/

Final   -   -   -   -   -

Discussion

*PAN Consonant */p/*
1. Phoneme of PAN */p/ reflected becomes NL /h/, /n/, /f/,/ m/ at the initial
   /p/ > /h/ / # ___
   /p/ > /n/ / # ___
   Example:

Position	PAN	NNL	WNL	SNL	Meaning
Initial	*/pig'a'/	/hauga/	/hauga/	/hauga/	/how much/
	*/panua/	/niha/	/niha/	/niha/	/person/

2. Phoneme of PAN */p/ reflected becomes NL /f/ at the initial and at the middle
   /p/ > /f/ / # ___ #
   /p/ > /f/ / # ___
   Example:

Position	PAN	NNL	WNL	SNL	Meaning
Initial	* /pinang/	/fino/	/fino/	/fino/	/arecanut/
Middle	*/impi/	/ifi/	/ifi/	/ifi/	/dream/
	*/ipən/	/ifə/	/nifə/	/nifə/	/tooth/
	*/tupay/	/katufe/	/katufe/	/katufe/	/squirrel/

Fortition / Stronger
Fortition (or stronger) is the change of a phoneme or more into a different phoneme whose position is more powerful, as weak consonants become strong or low vowels become high (Crowley, 1992). Innovation of Fortis can be found in below which is change from *p>n. Exemple:

Position	PAN	NNL	WNL	SNL	Meaning
Initial	*/pilih/	/mamili/	/wufili/	/mufili/	/choose/
	*/panua/	/niha/	/niha/	/niha/	/person/

Lenition / Weaker
Lenition (or weaker) is the change of a phoneme or more into a different phoneme whose position is weaker such as / b /> / w / or / p> / f / (Crowley, 1992). The most extreme lenition is the loss of one or more sounds (Crowley, 1992). Examples of lenition innovations are listed below:

Position	PAN	NNL	WNL	SNL	Meaning
Initial	*/pinang/	/fino/	/fino/	/fino/	/areca nut/
Middle	*/impi/	/ifi/	/ifi/	/ifi/	/dream/
	*/ipən/	/ifə/	/nifə/	/nifə/	/tooth/
	*/tupay/	/katufe/	/katufe/	/katufe/	/squirrel/
	*/la(m)pat/	/əfa/	/əfa/	/əfa/	/four/

Conclusion

Based on the analysis and discussion of data, the conclusions are: From 16 cognates, reflections of PAN phonemes *[p] in NL are:

a. PAN consonant phonemes *[p] reflected linearly in NL are: *[ø]

b. PAN consonant phonemes *[p] reflected with innovation in NL are:

*/ p /> / h /,

*/pig'a'/	/hauga/	/hauga/	/hauga/	/how much/

*/ p /> / n /,

*/panua/	/niha/	/niha/	/niha/	/person/

*/ p /> / m /,

*/pilih/	/mamili/	/wufili/	/mufili/	/choose/

* / p /> / f /,

*/tupay/	/katufe/	/katufe/	/katufe/	/squirrel/

Changes in the form of PAN etymon in NL are found in several innovative changes: fortition or stronger like */ p / > / n /, */ p / > / m /,   and lenition or weaker like * /p /> /f /, */p/ > /h/.

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Particle *Euy* and *Yeuh* as Less Social Distance in Sundanesse Society's Communication

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Introduction

Sundanesse language reflects Sundanesse culture, and used by Sundanesse ethnic. Oral and written are considered as medium of verbal communication used by Sundanesse community as language variation in their daily lives. This article is only focusing on oral-verbal communication. Sundanesse language is one of Austronesian clump uttered by Sundanesse ethnic in West Java Province, Banten Province, and other Provinces in Indonesia. Oral-verbal communication in this Sundanesse ethnic is being practiced in every life aspect of Sundanesse people. In this article, the usage of oral-verbal communication observed from the utterance of characters emerged in Sundanesse fiction books. The utterances which were derived from Sundanesse fiction books are in the transcription form not as oral utterances.

All languages have certain language element which can be used by speakers for certain purposes. This language element is used in order to emphasize certain aspect of sentences so the conversation will conduct a mutual understanding between speakers and hearers. In Sundanesse language, the element of language which has mutual understanding is namely phatic particle (Wahya, 2019: 39). Those phatic particles are *euy* and *yeuh*, and can be used to alter the addressee (Wahya, 2015c: 5), it has sociolinguistic dimension (Wahya, 2015a: 5-6) and also pragmatics (Wahya, 2015b: 5-6).

The sentences which have *euy* and *yeuh* particles in sociolinguistics are usually used by speakers in order to build social relationship in an intimate and less social distance, in informal situation such as in a friendship (Wahya, 20.15a: 5-6) see also (Chaer and Agustina, 2010: 71), for example *Ceuk uing mah, asa beda*, **euy**. 'I think it is different.' *Mangga* **yeuh***, nu abdi mah dipasihkeun lima rebu.* 'Go ahead [Please], I give you five thousand'.

Particle *euy* can be used to call someone as alternation (Coolsma, 1985: 233), usually used by high level to the low-level speaker (Satjadibrata, 2008: 124), for example, *Ka dieu euy*! '[You] come here!'. Particles *euy* and *yeuh* can be used to greet someone such in *Hey, harayang,* **euy?** 'Hi, do you want some?' *Sabaraha* **yeuh** *meuli domba?* 'How much for the sheep?' Based on the examples, particles *euy* and *yeuh* are considered as vocative since they have function to greet or call someone (Sudaryat dkk. 2013: 152, Richards dkk., 1989: 308, Crystal, 1989: 433).

The position of *euy* and *yeuh* as vocative are varied. They can be positioned as initiate, in the middle, or in the end of the utterance, since it is based on the purpose of the utterance. Both particles for some points have similar behaviour both intralinguistics and extralinguistics. Based on sociolinguistic perspective, it is found that there is a different usage in both of particles. Particles *yeuh* can be used in polite utterances in a certain social relationship, however the usage of *euy* is on the other hand. For example, **Mangga* **euy***, nu abdi mah dipasihkeun lima rebu.* 'Go ahead, mine will be given to you for five thousand.' Particle *euy* is likewise, it can be used to reply a greeting as politeness strategy such *kulan* or *kah* (*Panitia Kamus*

Lembaga Basa jeung Sastra Sunda, 2007: 125). In addition, particle *euy* as addressee for personal pronoun or singular second person, it has equivalence as *silaing* 'you' (*Panitia Kamus Lembaga Basa jeung Sastra Sunda*, 2007: 125).

Those examples discussed above inspired the writers to observe and analyze deeper. As far as it is known, the article discussed particles *euy* and *yeuh* derived from Sundanesse fiction books is still rarely to be found. This article is limited into the usage of particles *euy* and *yeuh* as less social distance in Sundanesse society as communication strategy especially in Sundanesse fiction book.

The Sundanesse language usage concerns very much with the social behaviour of the speakers. According to Kats and Soeriadiradja (1982:1), speakers behaviour is included social level, hirarchical status, and age. Other scholar (Coolsma, 1985:14) also has the same believed as Kats and Soeriadiradja (1982); Sudaryat et al. (2013:4) made some additional of social factors such power, rank, scale of intimacy between speakers and hearers; and Tamsyah (2015:9) has similarity with previous scholars, however he added age, rank, speech event and the object of what the speaker discuss about. The language usage which concerns about what has been mentioned is namely *undak usuk*, according to Tamsyah (2015:9) speech level is a code system in society under certain circumstances such the relation between speaker and hearer. According to Sudaryat et al. (2013:4) speech level as language variation is based on speaker's act and to be considered as language ethic or politeness speech act. Furthermore, Sudaryat et al. stated that in Sundanesse language there are two speech level variations, such honorific speech act and casual or intimate speech act; this honorific speech act is divided into honorific language for others and honorific language for themselves (Sudaryat et al. 2013: 4).

The usage of honorific speech act variation affects to speaker's social distance, while the usage of casual or intimate speech act creates no social distance between speakers and hearers. In honorific speech act, addresser should consider social distance to the addressee. What does it mean by social distance? It means that addresser should take into consideration the social status of the addressee (Richards et al., 1987: 261). This article is focusing on speech act which has less social distance, it means that this article discusses casual or intimate speech act using particles *euy* and *yeuh* emerged in Sundanesse fiction books.

Casual speech act is one of language variation which is used by family or friends and it doesn't need a complete utterance with clear articulation, on the other hand it just needs a short utterance (Nababan, 1986: 22-23).

Methodology

This research uses descriptive qualitative method. Data contained particles *euy* and *yeuh* emerged in Sundanesse fiction books were observed, collected, and analyzed. The method of analysis is used distributional method in pragmatic approach. The indicator is speaker and hearer in a certain speech event. In this research, sociolinguistic theory is used as microlinguistics since the data was the utterance between person to person and person to the group of society.

The researchers used several data sources of Sundanesse fictions such (1) *Sabayan/SK* (1991) author Min Resmana; (2) *Mercedes 190/M* (1993) author Muh. Rustandi Kartakusuma, (3) *Oleh-Oleh Pertempuran/OOP* (2006) author Rukmana Hs., (4) *Numbuk di Sue/*NDS (2012) author Moh. Ambri, (5) *Laler Bodas/LB* (2014) author Samsu, (6) *Kolebat Kuwung-Kuwung Kinasih Katumbirian/KKKK* (2013) author Tatang Sumarsono, (7) *Kanyaah Kolot/KK* (2014) author Karna Yudibrata, (8) *Kasambet/K* (2014) author Ahmad Bakri, (9) *Ki Marebot/KM* (2016) author Ahmad Bakri, and (10) *Budak Teuneung/BT* (2018) author Samsoedi. Those data sources were used because they fulfilled the purpose of the research as data samples.

All the data which contained particle *euy* and *yeuh* in which they were indicated as not polite utterances were collected. The observation will show the results of the function of particle *euy* and *yeuh* uttered by the characters and it will also show the result of the social relation between speaker and hearer.

The steps in conducting this research were (a) do a literature research, by reading the previous study and reading some references related with phatic particles *euy* and *yeuh*, after that the researchers decided the theory that was going to be used which is in line with the purposes of this research. In this research, the definition of particles *euy* and *yeuh* referred to Kridalaksana (1999) and Wahya (2015), while the understanding of Sociolinguistics referred to Sumarsononn (2000) and Haimes (.......); (b) collecting the data contain particles *euy* and *yeuh* derived from Sundanesse fiction books; (c) selected the purposive data; (d) classified the data of particles *euy* and *yeuh* into the detail; (e) analysed the data in line with the research questions; (f) drew a conclusion.

Results

Table 1: The usage of particle *Euy*

No.	Data	Locutor-Interlocutor
1	*"Naha euy asa lieur ieuh?" cek Emang* (NDS, 2012: 69) "Why do I feel headache?" said Emang.	Emang-Momo
2	.*"Heug euy didoakeun sing salamet di jalan."* (NDS, 2012: 69) "Alright then, I'll pray for you to have safe journey".	Dace-Emang, Momo, Marhum
3	*Ari geus tetela pok ngomong deui, "Bener euy pinter silaing."* (LB, 2014: 37) "Until all were obvious", then he said again, "You're right, you're such smart person, aren't you?"'	Subita (the boss) - Gapur
4	*"Geuning jeung salakina, Dung, euy!"* (M, 1993: 16) "Oh no, she is with her husband, Dung!"	Jaja-Dadang
5	*"Kumaha, Ja, euy!"* (M, 1993: 17) "How is it, Ja!"	Dudung-Jaja
6	*"Dung, moal kuliah, euy?" Nandang nanya*. (M, 1993: 43) "Dung, aren't you going to the campus?", Nandang asked.	Nandang-Dudung
7	"Lain kitu, *euy* Ja! .... (M, 1993: 68). "This is right, isn't it, Ja!"	Dudung-Jaja
8	*"Hi .... hi ... hi .... Sup! Galak euy ilaing*...!" (OOP, 2006: 41) "Hi ... hi ... hi .... Sup! You're so fierce...!"	Wijaya-Supangkat
9	*"Ka mana, euy, ngala suluhna?"* (K, 2014: 40). "Where are we going to find the wood?"	Udin-his friends
10	"*.... Nu saha, euy, Teng*?" (K, 2014: 41). ".... Who possesses this one, Teng?"	Ateng's friend-Ateng
11	. *.... Dewek lapar, euy ngadenge sialing ngaderes rukun gagares tadi.*" (KM, 2016: 24) Si "... I'm starving, I heard you were talking about food."'	Nawawi-Ki Mandor

12	"*Hey, harayang, euy*?" (KM, 2016: 26) "Hi, do you want some?"	Ki Mandor- Ohim and Atun
13	*"Jalu! Dewek teh dipiwarang ku Juragan Lurah, mikeun ieu baju jeung calana lungsuran Aep Onon, lumayan bae **euy**!"omong tua kampung.* (BT, 2018: 12) "Son! I have been ordered by the Boss Lurah to give this old shirt and trousers of Asep Onon, this is still in a good condition!", said the Old man of the village.	The Old man of the village -Warji
14	*Edas, lucu **euy**, budak-budak geus boga pikiran nu sakitu hadena," omong tua kampung. ..."* (BT, 2018: 13) "Wow, you're so georgous, you are still young but you have an excellent idea", said the Old man of village.	The Old man of village-Warji
15	*"**Euy**, geuning euweuh manuk di dieu mah, "ceuk Si Begu ka Si Utun.* (BT, 2018: 25) "There isn't any birds in here", said Begu to Utun.	Begu-Utun
16	*"Ih, ulah pundung, **euy**," cek Si Utun bari seuri ...."* (BT, 2018: 26) "Oh no, don't be so mad", said Utun laughing.	Utun-Begu
17	*'**Euy**, dewek milu tumpak munding, engke silaing dibere uras jeung oncom."* (BT, 2018: 28) "Hi, may I join riding a buffalo, I'll give you *uras* and *oncom* if you allow me to ride on buffalo with you."	Begu-shepperd's boy
18	*Adun! Adun! Adun! Ku naon silaing teh, **euy**, mana ngajoprak dina kotakan?"cek Si Warji.* (BT. 2018: 31) "Adun! Adun! Adun! What happened to you, why are you lying down in this rice field?"	Warji-Adun
19	*"Hayu **euy**, urang ka imah dewek sakeudeung, geura dewek mah boga kueh aneh!"* (BT. 2018: 39) "Please come by to my house for a minute, I have different cookies!"	Asep Omon-Warji
20	*"Tah geuning datang! Naha make terus meuting **euy**? ..."*(BT. 2018: 55) "Ah, here they come! What made you decide to spend the night?..."	Lurah-Warji

The usage of particle *yeuh* is described into Table 2 below.

Table 2: The usage of particle *Yeuh*

No.	Data	Participants (Speaker-Hearer)
21	"*Duaan wae, **yeuh**?" cenah.* (M, 1993: 18). "What are you both doing?" he said.	The unknown person - Jaja, Dudung
22	"*Geningan sorangan wae, **yeuh**! Mana barisan mojangna*?" (M, 1993: 52). "Why are you all alone! Where are the girls?"	Isye-Dudung
23	"*.... Kieu, **yeuh**, ari pi-profesoreun mah! ...."* (M, 1993: 73).	Jaja-his friends

	".... This happened because I'm a candidate of Professor! ...."	
24	"***Yeuh** Pa Kuwu bisi kuring bohong, tuh saksina indung kuring. ....*" (KK, 2014: 78) "Dear, Mr. Kuwu, if I am not telling you the truth, I have my own witness, and my mother is my witness. ...."	Kang Sadira-Kuwu
25	"*Hey... parulungan **yeuh**,*" *cek nu keur naraek.* (K, 2014: 46) "Hi... go and grab it," said the man up on the three."	The man up on the three
26	"*.... **Yeuh**, Gun, ayeuna mah hese neangan nu daekeun buburuh macul teh. ....*" (KKKK, 2013: 74) ".... Listen, Gun, nowadays it is very difficult to find a person who is willing to hoe the field. ...."	Gunadi's Father-Gunadi
27	"*Wijaya ... dek paeh **yeuh**!* (OOP, 2006: 41) "Wijaya ... he is about to die!"	Supangkat-Wijaya

Discussion

This subsection is going to discuss which utterances or sentences contain particles *euy* and *yeuh* indicated as less social distance between speaker and hearer and what social relation influenced the speaker and hearer who use those particles *euy* and *yeuh* in their communication.

Particles Euy and Yeuh in A Sentence as Less Social Distance between Sundanesse Speakers
The sentences contain particle *euy* which were used as less social distance communication between speaker and hearer classified into detail, that is they were classified based on syntactical form and their communicative function. They were 20 of data contain particle *euy* showed there wasn't any social distance which are classified into declarative, interrogative, imperative, and exclamative sentences.

Declarative Sentence
Declarative sentence is a sentence which is used to express something. There are 8 data showed in sentences (2), (3), (11), (13), (14) - (17). Those declarative sentences are classified into the following: (a) expressed a pray, see data (2); (b) expressed compliment, see data (3), (14); (c) expressed the feeling of hungry, see data (11); (d) delivered the message, see data (13); (d) stated the absent of birds, see data (15); (e) expressed the advice, see data (16); (f) stated the promise.

Interrogative Sentence
Interrogative sentence is a sentence which is asking something. This type of sentence appeared as much as 7 data showed in (1), (6), (9), (10), (12), (18), (20). Those interrogative sentences were classified into the following: (a) asking the condition, see data (1) and (18), (b) asking whether there will be a lecture or not, see data (6), (c) asking the place to find the wood, see data (9), (d) asking someone's identity, see data (10), (e) offering something, see data (12), (f) asking for the reason, see data (20).

Imperative and Exclamative Sentences
Imperative sentence is used to order someone to do something. This imperative sentence only appeared as much as 1 data. Imperative sentence contains of asking someone to do something, see data (19). Exclamative sentence is used to express the emotional feeling. This exclamative sentence appeared as much as 4 data, see data (4), (5), (7), (8). The exclamative sentence were

classified in detail into the following: (a) expressing the feeling of shock, see data (4) and (8), (b) expressing the annoying feeling, see data (5), (c) expressing the refusal, see data (7).

The Sentence Containing Particle Yeuh
The sentence containing particle *yeuh* as less social distance appeared as much as 7 data, divided into 2 data as a declarative sentence, 1 data of interrogative sentence, 1 data of imperative sentence, and 3 data of exclamative sentence. Declarative sentences show the following meaning: (a) shows the sincerity, see data (24) and (b) express sympathy, see data (26). Interrogative sentence asking for the exact number, see data (21). Imperative sentences ordering someone who was standing under the tree to pick up the 'gandaria' fruit, see data (25). Exclamative sentences express (a) a shocked feeling, see data (22), (b) praising himself, see data (23), and (c) expresses desperateness, see data (27).

Table 3: Types of sentence contain particles *euy* or *yeuh*

	Types of Sentence				Total
	Declarative	Interrogative	Imperative	Exclamative	
No. Data	2, 3, 11, 13, 14, 15, 16, 17, 24, 26	1, 6, 9, 10, 12, 18, 20, 21	19, 25	4, 5, 7, 8, 22, 23, 27	
Total	10	8	2	7	27

Social Relationship of the Participants
As it has been explained before, there are 27 data were chosen in the form of sentences. Those data can be seen through the utterances of the speakers and hearers which have certain social relationship, such friendship and neighbourhood, which can show the tendency of potential utterance meaning results. The social relationship among all of them and the potential utterance meaning results shown in table 4 below.

Table 4: Social Relationship between Speaker and Hearer in Character's Communication and the Meaning of Utterance Results

No. Data	Social Relationship of the Speakers and Hearers		The Potential Meaning of Sentences using Particles *euy* and *yeuh*
	Name/Character's Identity	Social Relationship	
1	Emang--Momo	friendship	Two way communication
2	Dace--teman-temannya	friendship	Two way communication
3	Sabita--Gapur	friendship	Two way communication
4	Jaja--Dudung	friendship	Two way communication
5	Dudung--Jaja	friendship	Two way communication
6	Nandang--Dudung	friendship	Two way communication
7	Dudung--Jaja	friendship	Two way communication
8	Temannya--Supangkat	friendship	Two way communication
9	Udin--teman-temannya	friendship	Two way communication
10	Teman Ateng--Ateng	friendship	Two way communication
11	Nawawi--Mandor	friendship	Two way communication
12	Mandor--Ohim+Atun	friendship	Two way communication

13	Ketua Kampung--Warji	Neighbor	One way communication
14	Ketua Kampung--Warji	Neighbor	One way communication
15	Begu--Utun	friendship	Two way communication
16	Utun -- Begu	friendship	Two way communication
17	Begu--anak gembala	friendship	Two way communication
18	Warji--Adun	friendship	Two way communication
19	Ujang Onon--Warji	friendship	One way communication
20	Lurah--Warji	Neighbor	One way communication
21	Orang lain--Jaja+Dudung	friendship	Two way communication
22	Isye--Dudung	friendship	Two way communication
23	Jaja--temannya	friendship	Two way communication
24	Sudira--Kuwu	Neighbor	Two way communication
25	Orang di atas pohon--orang di bawah pohon	Neighbor	Two way communication
26	Gunadi's Father--Gunadi	Kinship	Two way communication
27	Supangkat--Wijaya	friendship	Two way communication

Types of Sentence Using Particles Euy and Yeuh

Based on the data collected as shown in Table 1, particles *euy* and *yeuh* appeared in four types of sentence, they are declarative, interrogative, imperative, and exclamative sentences. There are 8 declarative sentences, 1 imperative sentence, and 4 exclamative sentences containing particle *euy*. There are 3 declarative sentences, 2 interrogative sentences, 1 imperative sentence, and 3 exclamative sentences containing particle *yeuh*. Both particles *euy* and *yeuh* could exist in that four of types of sentences, however, those particles tend to be appeared in the declarative sentences frequentatively. It shows the result that the characters in Sundanesse fiction books using particles euy and yeuh tried to express something; ask for something; order someone to do something; or express the feeling. Both particles *euy* and *yeuh* are not the kind of particles that should exist in certain sentences, even though through the data, both particles tend to be appeared in declarative sentence. It is obvious that particles *euy* and *yeuh* appeared in the four types of sentence as explained above have certain communication function.

The usage of particles *euy* and *yeuh* in conversation of the characters are observed in syntactical form. The analysis based on syntactical form is not adequate to describe the reason of emerging those particles *euy* and *yeuh* in the sentence. Why it is not adequate? One way to explain this is that particles *euy* and *yeuh* is optional, the existence of those particles won't change anything to the sentence. That particles are not part of the sentence since they are as an extraposition, they are not part of the syntactic function. As the result, it needs other theory to describe the emergence of particles *euy* and *yeuh*. Macrolinguistic analysis is needed to reveal the meaning of particles *euy* and *yeuh* emerged in the sentence, the theory of Sociolinguistics is applied into this research.

Social Relationship Speaker-Hearer

Sundanesse language is one of languages which has speech level between speaker and hearer as the politeness strategy. In general, this speech level shows intimacy, honorific utterance shows social distance, and politeness strategy of the speaker. The usage of particles *euy* and *yeuh* related to language used shows the social relation between participants (speaker-hearer), especially related to the speech level. Based on the data found in usage of both particles *euy* and *yeuh* in a context, they can be analysed as the following.

The Conversation Using Particle Euy

Particle *euy* is only used in the sentence which shows intimacy and less social distance between the participants. Concerning of speech level, this particle *euy* is not been used to show politeness between participants. To conclude, the usage *euy* in sentence usually without being followed by polite word(s). From the data, it is found that all sentences which contain this particle shows the intimacy. This condition could be observed in data (1) - (20) and Table 2. It can be seen that all participants have friendship and neighbour relationship.

The intimate relationship can be seen from the turn taking in their conversation, in which they consist of two-way communication and one-way communication. By meaning of one-way communication, it can be understood that if the usage of particle *euy* only emerged from the speaker to hearer only, and it doesn't happen on the other way. By meaning of two-way communication, if there isn't any social factor issue appeared between speaker and hearer. The social factors are age, kinship terms, and social status. This can be seen in data (1) - (12) and data (15) - (18). One-way communication may happen if there appeared social factor such age, kinship, and social status. This can be seen in data (13), (14), (19), and (20).

In data (13) and (14), speaker is the Old man of the village; in data (19) and (20) the speakers are Asep Onon, as the son of the Leader of the village and The Leader of the village himself. The hearers of four data are Warji, son of neighbor from ordinary family. The son of the Leader of the village, Asep Onon, dan The Leader of the village himself possess a higher social level than Warji. As the consequences, the usage of particle *euy* only conducted by the speaker with the higher social level to the lower social level. In this case, the usage of particle *euy* only emerged in one-way communication. If this happen on the other way, on the consequences there will be a violation of politeness principles. However, particle *euy* is used in order to be neutralized, and to create the intimacy and less social distance between higher social level to the lower social level.

The Conversation Using Particle Yeuh.

The usage of particle *yeuh* is contradictory to the particle *euy*. Particle *yeuh* emerged in a different sentence environment. This particle is used by the speaker which has no social distance or less social distance in order to show intimacy and politeness between speaker and hearer. This particle also is used in the sentence whether it is followed by polite word(s) or not.

Data (21) - (29) show less social distance conversation between speaker and hearer. From the data, it can be seen the turn taking in the usage of particle yeuh, in which it shows the indication of two-way communication. In data (26) and (28) there appeared different social relationship between speaker and hearer. In data (26) the speaker is kids (nephew), while the hearer is his uncle. In data (28) the speaker is parent (father) to his son (Gunadi). In data (23), (26), and (29), those data show the politeness strategy. This can be seen from the choice words of politeness such *tos* (in a condition that something has already happened) and lapar (hungry) - *tos lapar* 'I am hungry', see data (23); *abdi* 'I' and *ngemutan* 'remind' (I remind you) data (26); *bade* 'will' in data (29). The usage of particle yeuh will be considered awkward since it will violate the speech level. From the data discussed before, the usage of particle *yeuh* is a lot more flexible than the usage of particle *euy*. Also, the usage of particle *yeuh* shows the consistency of intimacy and less social distance.

Conclusion

The particles *euy* and *yeuh* in Sundanesse language has its own important roles in language usage as medium of communication. The usage of those particles cannot be separated from the speech level (undak usuk) in Sundanesse. The particle euy is used to greet the hearer in a close or intimate relationship and less social distance. The same thing happens to the usage of particle *yeuh*. Syntactically, particles *euy* and *yeuh* can be used in declarative, interrogative, imperative, exclamative sentences. Particle *euy* is used in the intimate speech level, and it cannot be used with the polite word(s). Particle *yeuh* is used in the intimate speech level and as politeness strategy followed by polite word(s). Eventhough, both particles are used in the intimate speech level, the usage of particle *euy* and *yeuh* may consist in one way and two-way communication as in turn taking strategy.

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Simpulan Bahasa, Conceptual Metaphors and Malay Knowledge

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Introduction

This study will be focusing on Malay proverbs. To be exact, it deals with Malay *Simpulan Bahasa*. Za'ba (2002: 157) states that the "idiom" is also referred to as an 'expression', and the meaning of each idiom is conveyed by the combination of the two or more words that are fixed and structurally place in a special arrangement. The data in this study is taken from only one secondary source which is *Kamus Bunga Bahasa* (1961). The *Simpulan Bahasa* (SB) chosen for this study consist of only two-word figurative fixed formations. The objective of this study is to show how the meaning of the selected SB can be disambiguated using the Interactive Metaphorical Theory by Black (1962) and Cognitive Semantic Theory by Lakoff and Johnson (1980; 2003). According to Tenas Effendy (2003), many among the Malays today do not understand Malay proverbs. Nor Hashimah and Junaini (2010) also state that almost 60 percent of teens in Malaysia are unable to understand and master the SB well.

The study on Malay *Simpulan Bahasa* has never lacked the attentions of researchers. Charteris-Black (2000) looks at selected Malay figures and disambiguates the lexical items in the figures by attempting to relate Malay cognition and culture. His corpus-based study attempts to uncover Malay cognition by looking at *mata*, and *kaki* as components lexical items in SB. It is of some significance to note that he did not classify them as idioms but as figurations. His study shows that Malay cultural resonance appears in SB with human body parts and these parts of the human body are attuned to spatial conceptual metaphors. The word *kaki* referring to 'leg', the lower part of the human anatomy has a negative connotation. Thus, although the 'hand' is the active limb in gambling, a sinful activity for the Malay Muslims, it is the 'leg', i.e. *kaki* is the metaphorical construct for *kaki judi*, a person addicted to gambling, literally 'leg gamble/gambling'. Hassan Ahmad (2003) elaborated that *kaki* is used in Malay metaphorically as a symbol for 'strength'. For example, *kaki botol* [*botol* = bottle], *kaki perempuan* [*perempuan* = woman/women], and *kaki judi* [*judi* = gamble/gambling] carry negative meanings for someone who always drink alcohol, a serial womaniser and always gambling respectively.

Lia Mohaini's study (2006) is based on conventional metaphorical. This study uses cognitive metaphorical theory suggested by Lakoff and Johnson (1980; 2003). The results of the study found that the words *bulan* and *bintang* have been expanding in meanings. She shows that the two lexical items are also referents that are not limited to the satellite of our planet, i.e. *bulan* 'moon', and celestial bodies, *bintang* 'stars' respectively.

A further discussion on SB looks at the cognitive processes that occur in the formation of the idioms containing the word *makan*. Anida Sarudin (2012) applies one of the principles in the cognitive semantic theory introduced by Lakoff and Johnson (1980) specifically on metaphorical conceptions. The study highlights that *makan* has developed metaphorical meanings. This is because the word *makan* has been used to convey other meanings that are not physically restricted to the literal consumption of food via the mouth, for example, *makan hati* as in 'sad; saddened and hurt by the action of another' (the authors' translation of

Abdullah). The study found that cognitive semantics is a very effective framework in explaining the formation of the SB created by the Malay speech community.

Nor Hashimah (2014) readdressed questions that she felt were not dealt adequately by Charteris-Black (2000). This was in relation to how the metaphorical lexical items in the SB convey its metaphorical meaning. Both Nor Hashimah (2014) and Hassan Ahmad (2003) claim that inquisitve semantics (Ciardelli, Goenenjik & Roelofsen, 2013) is an appropriate theory in disambiguating non-literal meaning. They have separately carried out detailed analysis of selected SB surreptitiously based on inquisitive semantics, but they did not provide detailed analytical framework of their methodology.

To date, it appears that conceptual metaphors provide a simple yet rigorous cognitive process that any language user can consciously or unconsciously utilise in working out the non-literal meaning of SB.

Methodology

This qualitative research involves secondary data which consists of SB taken from Abdullah Sidek's (1961) *Kamus Bunga Bahasa* (KBB). A total of 91 SB is identified which contain lexical items relating to animals. In total there are 36 types of animal. The 36 types of the animals are further classified into 19 different domains. These domains are treacherous or dishonest (*buaya darat* and *lintah darat*), vain (*membabi buta* dan *kutu embun*), activity (*kelawar malam* and *kaki kuda*), intelligent or efficient (*akal kancil* and *lipas kudung*), and the physicality of the animal (*pekak badak* and *bunting kerbau*). This paper will only look at the five domains mentioned above. These domains were chosen based on the frequency of related animal collocate, i.e. the domain with more than two instances of animal collocate. Only one SB with animal collocation randomly chosen from the five domains will be analysed in this abstract. All SB chosen are two-word collocations, such as *buaya darat* [crocodile + land]. The analysis adopts Aniswal's (2000: 229) diagrammatic representation of Black's (1962) interactive metaphorical theory. The researchers also apply the cognitive theory of Lakoff and Johnson's (1980: 2003) conceptual ontological metaphor in the analysis of the animal collocates. Using the two theories adopted, the researchers will show (1) how Malay *Simpulan Bahasa* (SB) are formed and conversely, (2) how to analyse the meaning of SB based on the framework in (1).

Results

The Interactive Metaphorical Theory (1962) by Black and Cognitive Semantic Theory (1980; 2003) by Lakoff and Johnson provides a useful tool in disambiguating the overall meaning of the SB in depth. The people who created the SB are wise and knowledgeable in bringing together two elements of nature present in every SB e.g. *buaya*/crocodile [animal] + *darat*/land [environment] to form a collocatively different meaning to the individual lexical items in the collocation. In order to understand the meaning of the SB, the language user needs to perceive or express (vehicle 1) and (vehicle 2) and matched them together cognitively to concepts relating to the lexical items.

In addition, this study also found that the application of the two theories unwittingly highlights Malay common sense and encyclopaedic knowledge of its world. These aspects of Malayness and Malay knowledge are reflected in the SB. The concerns of Tenas Effendy (2003) and Nor Hashimah and Junaidi (2010) may be addressed and aided by utilizing our

methodological framework above. Aniswal's (2000: 229) diagrammatic representation of Black (1962) provides a schematic cognitive process which can be adopted in the teaching and learning of Malay figurative language in primary and secondary schools. Teachers may find it suitable in helping students to locate the environmental and encyclopaedic knowledge already culturally inherent in their learners.

Discussion

This section discusses two data, the first is from the domain of dishonesty or treacherousness (*lintah darat*) and the second is from the domain of activity (*kelawar malam*). Analysis of data using Black's (1962) Interactive Metaphorical Theory.

Data 1: *Lintah Darat*
Data 2: *Kelawar Malam*

Data Analysis based on Ontological Conceptual Metaphor
This theory is Lakoff and Johnson's conceptual metaphors (1980; 2003). Black (1962) is not seen as a study on this metaphor which is cognitive in nature although there are similarities in identifying vehicle and grounds in that conceptual nature of both are interacted as with Lakoff and Johnson's conceptuality of domains. The following will show Lakoff and Johnson's disambiguations of metaphors. The data above are analysed below using their cognitive theory of metaphors.

Data 1: *Lintah Darat* (Domain of Dishonesty or Treacherousness)
The cognitive description of Black (1962) has summarized the characteristics of the leeches. The researchers will explain why *lintah darat* refers to people who like to take excessive or extreme profits (Abdullah Hassan and Ainon, 2002). Firstly, *lintah* will be elaborated encyclopaedically and this will show the co-relation to the meaning of 'land'.

In the Malay environment, leeches are easily found in the fields, water strips, and marshes, and a parasitic. This animal has a suction at the anterior ends of the body around the mouth and another suction at the posterior end. The leeches from the gnathobdellidae group are those that suck human blood. The blood sucking leech will stay on the body until it is full, then it goes down to digest food. Leeches produce and inject an anticoagulin material into the blood of the body. Anticoagulin works to delay blood clots to ensure the leeches get enough blood (Abdul Wahab, 1998: 135).

Meanwhile, 'land' means an area that is not flooded by water. This is significant as leeches are animals which live in the water as opposed to *pacat*, largely a land-based animal. Thus, *lintah datar* metaphorically refers to humans. The attitude of the greedy man who takes excessive profits is not good and is liken to the nature of the leeches when sucking the blood of the populace. The animal will suck the blood of its victim as much as possible until it is full. So, it is precisely this juxtaposition of concepts: blood sucking leeches at the expense of its victim and the man who likes to oppress the weak.

Data 2: *Kelawar Malam* (Domain Activity)
Bats fly at night and awake at dusk. This may be due to avoid more activities in the daytime, in order to prevent excessive heat generated when the bats fly in the heat of sunlight and avoid dryness due to their skin surface area exposed to heat and light (Jackie, 1994: 22).

One of the characteristics of a bat is that it sleeps during the day and wakes up at dusk. The use of the 'bat' here refers to a prostitute that works at night in the dark alleys. Prostitution

activities are legally wrongful and that why these activities need to be 'hidden'. This is another metaphor of 'night'. Surreptitiously prostitutions do not operate during the day to avoid detections by the authorities. If we observe the bat carefully: bats living in urban areas are particularly synonymous with the dark areas, especially the hallways of buildings that are rarely 'trafficked' by humans.

Therefore, it is not surprising that the Malay SB matches the whore to a bat as is active, goes out or is engaged in the evening. Thus, based on these simple observations of the characteristics of the bat, the researchers are inclined to conclude that the Malay speech community are aware of these characteristics thus equate *kelawar malam* to a woman who works as a prostitute.

Conclusion

In conclusion, *simpulan bahasa* is a legacy for the Malay speech community to be admired, studied and understood by every generation. The study found that human beings and the environment in the Malay world are intertwined. That the Malays of old have access to scientific knowledge of fauna and conceptually capitalized them in their everyday idiomatic language is to be acknowledged. This intimacy with the world around allows the Malay speech community to associate and juxtapose an element with another element and then translate it into the form of *Simpulan Bahasa*.

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Rhetorical Strategies in L2 Writing: An Exploration of Hedging and Boosting in Applied Linguistics Research Articles

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Introduction

It has been generally attested that academic writing does not only involve propositional content but has also been established as interactional and persuasive (Ho & Li, 2018; Hyland, 2005; Lee & Deakin, 2016; Swales, 1990). Hedges and boosters are interactional metadiscourse (MD) strategies which are considered to play a significant interactional role in academic genre. While hedges are used to reduce epistemic authorial commitment, the use of boosters indicate the writer's full commitment about the propositional content put forth. Nevertheless, hedges and boosters are not simply used to comment on the truth value of propositions but they are also deployed to reflect the writer's relationship with members of discourse community (Hyland, 2005; Vassileva, 2001). They are conceived as epistemic expressions that help writers modulate claims by anticipating readers' responses to the writer's statements and so their manipulation is considered essential in academic writing (Hyland, 2017). Hedges are linguistically realized by expressions such as *might, perhaps, possible, generally, to a certain extent,* etc. whereas boosters include such expressions as *definitely, demonstrate, in fact, it is clear that,* etc.

Nevertheless, there exists some cultural rhetorical variation of hedging preferences across cultures since hedging and culture are interrelated (Bloor & Bloor, 1991). Hedging, for instance, is perceived as persuasive in Anglo-American context (Hinkel, 2003) and thereby its use may be considered essential in this context. However, it may or may not be viewed to have such a rhetorical impact in other cultural-rhetorical contexts. In classical Arabic, for instance, persuasion may not be generally pursued by hedging but rather by amplification (Hyland, 2005). Hinkel (2005) also suggests that exaggeration and assertion are characteristics of Arabic rhetoric. According to this view, Arab L2 writers generally attempt to persuade audience utilizing less hedges and more boosters (Connor, 1996), and this could lead to "cross-cultural misunderstanding" (Vassileva, 2001, p.84). This paper investigates this claim and examines the use of hedging and boosting in advanced Arab L2 writing.

Due to their importance, hedges and boosters have attracted a widely remarkable interest in the literature such as the use of hedges and boosters across cultures (Mu, Zhang, Ehrich, & Hong, 2015; Mur-Dueñas, 2011), academic disciplines (Ken Hyland, 1998), undergraduate students' essays (Ho & Li, 2018; Lee & Deakin, 2016), post-graduate writing (Hyland, 2004, 2010; Risda et al., 2018) non-native writing (Abdollahzadeh, 2011; Loi, Lim, & Wharton, 2016; Vassileva, 2001; Yagız & Demir, 2014). However, the study of hedging and boosting in Arab L2 advanced writing is relatively scarce and so research on these features in this context could yield fruitful pedagogical implications (Yagız & Demir, 2014). Therefore, it is anticipated that the findings of this study could be of usefulness to academic writing instruction especially in the Arabic context. The purpose of the study is to explore the extent to which Arab L2 writers modulate their claims through the use of hedges and boosters in academic writing. Accordingly, two questions are posed: 1) what are the hedging and boosting

strategies employed in RAs by Yemeni Arab L2 writers 2) What is the distribution pattern of hedging and boosting strategies across the major sections of RAs?

Methodology

In this paper, we take a corpus-based analysis approach to examine the use of hedges and boosters in a text of research articles. The corpus consists of 34 research articles written in English by Yemeni applied linguistics writers. The corpus analysis was conducted based on Hyland's (2005) model. What distinguishes Hyland's from the other models is that it is explicit and genre-based (Ho & Li, 2018). Moreover, Hyland's model includes a set some principles which generally draws a borderline between propositional and metadiscoursal features. Based on Hyland's (2005) list of potential hedging and boosting expressions, we used Antconc, a software analytical tool to search for the instances of hedges and boosters in the corpus. However, we do not totally depend on this list as it is by no means complete. We extracted all the features and examined all the occurrences in context.

Results

The overall findings indicate that Arab L2 writers tend to focus more on the subject matter than the interactional strategies in writing. Table 1 overviews the normalized frequencies of hedges and boosters. It is found that writers deploy fairly limited proportions of hedges and boosters.

Table 1: overall frequency of hedges and boosters

Categories	No of tokens	Freq per 1000 words	Percentage %
Hedges	738	5.64	76.96
Boosters	221	1.69	23.04
Total	959	7.33	100

Nevertheless, hedges are found to be slightly more frequent than boosters (See table 1) although there are no statistically significant differences (0.5416, P > 0.05). Having overviewed the overall frequency of both hedges and boosters, let us now consider their distribution across the introduction and conclusion sections of RAs.

The results indicate that L2 writers tend to show doubt than marking conviction as they introduce one's claims in the introduction. As table 2 shows, hedges were used about four times more than boosters in the introduction. Hedges are even more significantly used than boosters in the conclusion section. While the normalized frequency of hedges in the conclusion accounts for 8.65, they only amount to 1.75 per thousand words in the introduction (See table 2).

Table 2. Distribution of hedges and boosters across RAs sections

Interactional MD	Introduction		Conclusion	
	Freq.	Freq. per 1000 words	Freq.	Freq. per 1000 words
Hedges	360	5.04	104	8.65
Boosters	93	1.30	21	1.75

Comparing the two features across RAs sections, the conclusion has considerably higher frequency of hedges and slightly more boosters. While the frequency of hedges in the introduction accounts for 5.04, it has a considerably higher frequency (8.65 per thousand words). However, the normalized frequency of boosters is only slightly higher in the conclusion section. This could generally imply that L2 writers tend to prefer concluding their findings with caution attempting to detach themselves from expressing commitment as they conclude the argument.

Discussion

The findings indicate that Arab L2 writers tend to pay more attention to content than interaction in writing. Both hedges and boosters were employed in limited proportions though hedges were found slightly used more than boosters. The limited use of hedges and boosters might indicate lack of authorial voice and stance in discourse. According to Hyland (2019), scarce use of these feature in writing may diminish authorial stance to evaluate the content and appeal to audience. Even though hedges were found slightly more frequent than boosters, both hedges and boosters do not seem to be frequent compared to the use of these features in previous research carried out in research articles. Take the use of hedges as an example. While normalized frequency of hedges in the present study is 5.64 per thousand words, Hyland (1998), found that the frequency of hedges accounts for 15.1 per thousand words i.e. three times higher than the frequency of hedges in the present study. As another example, in their comparison of interactional MD in English by American and another two groups of Chines ESL learners, Le and Deaken (1998) show that the frequency of hedges were (11.70, 10.63 and 8.37 per thousand words) respectively. Given the limited range of hedges and boosters, the present study provides an empirical evidence that even advanced Arab L2 writers tend to pay more attention to content than interaction in writing. Further, the use of booster was found infrequent in the present study compared to previous research. This relatively resonate with previous research on the use of hedges in native and non-native writing (Abdollahzadeh, 2011; Yagız & Demir, 2014). Nevertheless, it was also found that Arab L2 writers oftentimes tend to present argument like established fact using neither hedges nor boosters. This is also collaborative with the research by (Lee & Deakin, 2016) who reported that undergraduate students writers tend to use such an impersonal style presenting argument like facts. The findings also indicate that Arab L2 writers use hedges quite more frequently in the conclusion sections. Although the conclusion section involves higher frequency of hedges than the conclusion, the differences are not significant. This quite concurs with (Yagız & Demir, 2014) who report that Turkish L2 writers used hedges slightly more frequently than American writers in the conclusion section.

Conclusion

This paper endeavoured to explore the extent to which Yemeni L2 writers mark one's authorial stance in the genre of research articles. Given the limited proportions of hedging and boosting strategies used, it seems pretty clear that there is a lack of authorial voice in Yemeni L2 academic writing. The study has some useful implications for the teaching of academic writing in EFL context. Given that Arab advanced L2 writers relatively lack the familiarity with hedges and boosters, this could be generalizable to most Arab L2 writers. Thus, syllabus designers and university writing instructors should work together to reconsider the goals and content of EFL academic writing syllabus and highlight the role of hedges and boosters as essential interactional MD strategies in wiring.

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What has Changed? Stance and Engagement in Mahathir Mohamad's UNGA Speeches

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Introduction

The analysis of language in communication is not only the analysis of propositional information, but also the analysis of how speakers and writers express their ideas (Hyland, 2008). The speaker/writer-audience interaction becomes an important site for language analysts as this interaction reflects the speakers and writers' purposes and provides a tool in understanding language use. As Hyland (2001a) proposes that the success of a dialogue with the audience depends largely on a balance between the language users' claims and their assumptions of the audiences. Stance and engagement commonly addressing to the audiences explicitly are rhetorical ways to achieve this interaction. These rhetorical strategies allow language users to invoke the readers and to include them as participants by assuming their possible reactions and knowledge. Past studies on stance and engagement have mainly focused on written discourse (e.g., Crosthwaite, Cheung, & Jiang, 2017; Hyland, 2001b; Hyland & Jiang, 2016; Jiang & Ma, 2018). These studies suggest something of writers' senses to imagine the potential audiences. Despite the current massive interest in stance and engagement, spoken discourse is a disregarded discourse which has largely escaped the notice of language analysts. This study thus addresses this research gap, offering an account of Mahathir Mohamad's two public speeches at United Nations General Assembly (UNGA) in the years of 1999 and 2018, respectively. This account will seek to establish if there exist certain interaction achieved by stance and engagement in his UNGA speeches. In addition, this study will try to determine whether there is any change of using these rhetorical strategies in the years of 1999 and 2018. Scholars concern the changes in written discourse. For instance, Hyland and Jiang (2017) investigate the changes of academic writing and find that academic writing has become more informal in recent years. We know little of the changes in the use of rhetorical strategies in spoken discourse. The interest in Mahathir Mohamad's speeches lies in that his speeches gain attention from scholars, such as in the field of Critical Discourse Analaysis (CDA) (David & Dumanig, 2011; Mohammed Shukry, 2013), and politics (Milne & Mauzy, 1999; Hwang, 2003). Few studies have been found in examining rhetorical resources. Speeches at UNGA have enormous global significance. Does Mahathir Mohamad construct engagement with audiences in the years of 1999 and 2018 the same way? Are there similarities and differences in the use of stance and engagement between the two speeches? This study aims to address these questions. The following section discusses the methodology in this study.

Methodology

The study adopts a corpus-based approach to qualitatively analyse the stance and engagement in the two UNGA speeches. Information on the two speeches is provided in Table 1.

Table 1. Description of Mahathir Mohamad's two UNGA speeches

	Speech in the UNGA's 54th session in 1999	Speech in the UNGA's 73rd session in 2018
Word tokens	3622	2346

First, the two speeches were downloaded from the websites:
(i)   http://www.un.org/ga/search/view_doc.asp?symbol=A/54/PV.16
(ii)   http://www.un.org/ga/search/view_doc.asp?symbol=A/73/PV.12
The speeches were then converted into plain texts. *AntConc* (Anthony, 2018) was used to manually and automatically search for the potential stance and engagement markers. Stance and engagement construct interaction in the discourse. As Hyland (2005) states that, these rhetorical strategies "contribute to the interpersonal dimension of discourse" (p. 176). Based on Hyland (2005), the key resources in realising stance are hedges, boosters, attitude markers and self-mention, and the key features of engagement are reader pronouns, directives, questions, shared knowledge and personal asides. The analytical framework in this study is shown in Table 2.

Table 2. The analytical framework in this study adopted from Hyland (2005)

	Features	**Explanations**
Stance	Hedges	to mitigate the degree of commitment and open dialogue (e.g., may; might; perhaps; suggest)
	Boosters	to emphasise certainty or close dialogue (e.g., must; will; need to)
	Attitude markers	to express writer's attitudes or emotions (e.g., interesting; unfortunately)
	Self-mention	to express explicit reference to the writer (e.g., I; me; us; the author; our)
Engagement	Reader pronouns	the most explicit acknowledgement of the readers; take readers into a discourse, realised through second person pronouns, particularly inclusive we which identifies the reader as someone who shares similar ways of seeing to the writer (e.g., you; your; reader; one)
	Directives	initiate reader participation; realised through imperatives and obligation modals, which direct readers a) to another part of the text or to another text, b) how to carry out some action in the real-world, or c) how to interpret an argument (e.g., assume that; remember; let us)
	Questions	capture readers' attention and invite readers to take part in the argument; writers use questions by assuming that readers are interested in the issue and are likely to follow the writer's response to it. (e.g., ?)
	Shared knowledge	construct readerships by presuming readers hold such knowledge; less imposing than reader mentions; explicit signals asking readers to recognise something as familiar or accepted (e.g., it is true that; it is well-known that)
	Personal asides	writers' interruptions of the ongoing discourse by offering comments on the discussion; the comments are writer-reader

		interaction rather than the interpretation of the propositional content (e.g., parentheses; dashes)

For analysis of frequencies, due to differences in the word tokens of the two speeches, the raw frequencies of the annotated items were converted into a normalised frequency per 100 words.

Results

This study identifies 157 stance and engagement in 1999's speech, averaging 4.33 cases per 100 words, compared with 123 in 2018's speech on the average of 5.24 cases per 100 words. Table 3 shows the details.

Table 3. Stance and engagement in Mahathir's UNGA speeches in the years of 1999 and 2018

Features of stance and engagement	Speech in the UNGA's 54th session in 1999		Speech in the UNGA's 73rd session in 2018	
	Raw F.	F.%	Raw F.	F.%
Hedges	43	1.19	8	0.34
Boosters	33	0.91	18	0.77
Attitude markers	10	0.28	3	0.13
Self-mention	30	0.83	57	2.43
Engagement	41	1.13	37	1.58
Total	157	4.33	123	5.24

Note: Raw F.=Raw frequency; F%=Frequency per 100 words

Table 3 indicates that Mahathir uses stance and engagement features to interact with audiences and bring the audiences into his two speeches. Notwithstanding this, the stance and engagement features in the year of 2018 are more than those in the year of 1999 (4.33 versus 5.24 per 100 words). Remarkably, much more self-mention is found in the speech of 2018 (0.83 versus 2.43 per 100 words).

The hedges in 1999's speech are *would*, *may*, *could*, *apparently*, *seem*, *often*, *possible* and *sometimes*, while Mahathir is likely to reduce the use of hedges in 2018. The hedges in 2018's speech include *would*, *may* and *often*. In 1999, Mahathir tends to reinforce certainty through the use of the boosters such as *actually*, *always*, *apparent*, *even if*, *in fact*, *indeed*, *must*, *never*, *should*, and *the fact that*. In 2018, Mahathir uses the boosters of *must*, *believe*, *even if*, *indeed*, *never*, *should*, *to be sure*, and *the fact that*. The attitude markers are *unfortunately*, *important*, *have to*, *hopefully*, *touching*, and *important*, *importantly* and *have to* in 1999 and 2018 respectively. The common self-mention in the two years' speeches is *I*, *me*, *us*, *our*, *we* (exclusive), *Malaysia,* and *Malaysian*. *Allow*, *consider* and *ensure* are the common directives in Mahathir's speeches. *We* (inclusive), *you* and *your* signal Mahathir's attempt to involve audiences in 1999, while Mahathir does not use *you* and *your* in 2018, but only *we* (inclusive). Personal asides are not found in Mahathir's speeches. This is perhaps due to that personal asides are typical characteristics in written discourse. Questions are less used in the year of 1999 than 2018 (0.06 versus 0.17 per 100 words). Shared knowledge is not common in Mahathir's speeches. There is only one occurrence in 1999's speech.

Discussion

The use of hedges conveys less authorial certainty. Mahathir hedges a little on the consequences of the world development. For instance, the hedge *would* in the examples 1 and 2 "The world *would* actually become poorer because of free trade (example 1 in the speech of 1999)", and "A nuclear war *would* destroy the world (example 2 in the speech of 2018)" reflects Mahathir's personal views towards the future situation of the world. The booster *must* in the examples "Everyone *must* accept whatever happens because it is free trade (example 3 in the speech of 1999)", and "They *must* abandon tariff restrictions and open their countries to invasion by the products of the rich and powerful (example 4 in the speech of 2018)" expresses Mahathir's assertiveness of the importance of free trade in the world. In the same vein, the attitude marker *unfortunately* in the example 5 "*Unfortunately*, some in the United Nations have rather unusual principles" signals Mahathir's unhappiness of some countries' performance in the United Nations. The use of self-mention stands out in comparison. Mahathir makes frequently more use of self-mention in 2018 than in 1999, especially much higher use of *Malaysia*. Mahathir keeps mention "the new Malaysia" and "the new Government of Malaysia" in 2018's speech. This may be due to the new government constructed after the 14th Malaysian general election in year 2018. It is the second time that Mahathir became the Prime Minister of Malaysia. He uses self-mention to emphasise the new democratic government in the UNGA. Compared with reader pronouns, directives and questions occur less frequently in the two speeches. Among reader pronouns, *we (inclusive)* has the highest occurrences in the two speeches. This is in line with Jiang and Ma's (2018) study, which indicates that the inclusive first person *we* is the most common device of reader pronouns. The use of inclusive first person in Mahathir's speeches may be explained by that inclusive first person can be used to invite the audiences to pursue the argument with the speaker (Jiang & Ma, 2018).

Conclusion

This study has identified the stance and engagement features in Mahathir's UNGA speeches in the years of 1999 and 2018. Stance and engagement are powerful linguistic resources. The individual can use these features to state opinions and create interactions in various ways. The identified stance and engagement markers have not only addressed a gap the knowledge of spoken discourse but also have important implications for instructors who are involved in teaching courses of public speaking. The speakers can be taught to understand their audiences, thus enable them to establish appropriate interactions with their audiences.

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Language Attitude and Language Choice among Students in Yogyakarta

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Introduction

Living in Yogyakarta, a multicultural city in Indonesia, enables people to meet and communicate with those whose different language and cultural backgrounds. Moreover, the existence of Yogyakarta as an international tourist destination, provides more opportunity for the society to mingle with others from different countries. This situation influences the use of the language. It is necessary to choose the most appropriate language to use. In general, people use Javanese language (one of the local languages in Indonesia) to communicate with those who are Javanese and Indonesian to communicate with those from different regions in Indonesia and English when they communicate with foreigners. Nowadays, there is a tendency that the use of Indonesian and English is getting more intense, while the use of Javanese or other local language is fading.

This phenomenon attracts the attention of the writers of this paper to conduct a research related to the ethnolinguistic vitality of the languages spoken by people in Yogyakarta i.e. local languages, Indonesian, and English. Holmes stated there are three components that influence the ethnolinguistic vitality of a language: the status of the language which is indicated by the attitude of the people toward the language, the size of the group who uses the language and their distribution, and the institutional support (Holmes, 2013, p. 66). This paper is intended to explore the possible language shift which occurs in Yogyakarta by investigating the language attitude and language choice among students in Yogyakarta.

Language attitude and language choice are closely related as explained by Holmes.

> *"People generally do not hold opinions about languages in a vacuum. They develop attitudes towards languages which indicate their views about those who speak the languages, and the contexts and functions with which they are associated. When people listen to accents or languages they have never heard before, their assessments are totally random. There is no pattern to them. In other words, there is no universal consensus about which languages sound most beautiful and which most ugly, despite people's beliefs that some languages are just inherently more beautiful than others"* (Holmes, 2013, p. 401).

Furthermore, he states that there are some factors that may influence the language attitude of a speaker.

> *"Attitudes to language are strongly influenced by social and political factors, as was evident in the discussion in many earlier chapters. Language varieties have indexing properties which all members of the community are aware of. Language planners must take account of attitudes when they select a suitable language for development as an official or national language"* (Holmes, 2013, p. 410).

Language attitude may also be determined based on how the community identifies and labels the language. When they have positive attitudes towards the language, they will select the language in most interactions. Meanwhile, they may be resistant in using the language when they have negative attitudes (Dweik & Qawar, 2015, p. 6).

In terms of the language choice, Sumarsono argues that the language choice of a speaker can be influenced by some factors such as participants, settings, and topics (Sumarsono, 2013, pp. 199-200). Another researcher, Meyerhoff, highlights the relation between language choice and ethnolinguistic vitality. He said, in multilingual communities, different languages may have different vitality in different domains, and that the choice of the language may affect interactional force and may imply something about the situations or the speakers (Meyerhoff, 2006, p. 103).

Methodology

This research was a descriptive quantitative research which was designed to answer the following research questions: (1) what the language attitude of the students towards the local language, Indonesian, and English is; and (2) what language choice selected by the students when they communicate in a particular domain. To obtain the data, a questionnaire was designed. This questionnaire includes closed questions related to the respondents' cultural background, language attitude, and language choice in particular domains. The respondents' direct self-reports based on their metalinguistic ability were applied. This is in line with what Milroy and Gordon said. "They are fundamentally metalinguistic tasks in that they rely on the respondents' ability to consider their own linguistic behaviour" (Milroy & Gordon, 2003, p. 54). The respondents of this research are 100 randomly selected students of Universitas Sanata Dharma. Those students study in various departments and have different language, ethnicity, and cultural backgrounds.

Results

The results of this research are as follows.

Table 1: Demographic Distribution of the Survey

		Frequency (N = 100)
Gender	Male	27
	Female	73
Regions	Bali	7
	Banten	7
	DKI Jakarta	3
	DI Yogyakarta	22
	Jawa Barat	5
	Jawa Tengah	21
	Jawa Timur	4
	Kalimantan	12
	Maluku	1
	Nusa Tenggara Timur	7
	Papua	3
	Riau	`

	Sulawesi		4
	Sumatera		3
Mother tongue	Local Language		30
	Indonesian		70
	English		0
Local language mastery	Yes		97
	No		3
Ethnicity background	Mono-ethnic		73
	Multi-ethnic		27
Language background of the parents	Monolingual (the mother and the father have the mother tongue)	Local Language	52
		Indonesian	27
	Multilingual (the parents have different mother tongue)		21
Where to live in Yogyakarta	Boarding house with friends from different regions		67
	Boarding house with friends from the same region		3
	Living with parents		22
	Living with relatives		7

Table 2: Language Attitude

No	Statement	Strongly Disagree	Disagree	Agree	Strongly Agree
1	Indonesian is very important for my life because it supports my study	0	1	21	88
2	Indonesian is very important for my life because it is necessary for my daily communication	0	2	25	73
3	Indonesian is very important for my life because I need it to reach my dream	0	8	30	62
4	Indonesian is very important because it is needed for international communication	6	28	40	26
5	Indonesian is very important because it can increase my prestige	17	41	32	10
6	English is very important for my life because it supports my study	0	4	37	59
7	English is very important for my life because it is necessary for my daily communication	3	22	44	21
8	English is very important for my life because I need it to reach my dream	1	5	31	63
9	English is very important because it is needed for international communication	0	3	17	80

10	English is very important because it can increase my prestige	16	31	35	18
11	Local language is very important for my life because it supports my study	8	47	32	13
12	Local language is very important for my life because it is necessary for my daily communication	3	21	47	29
13	Local language is very important for my life because I need it to reach my dream	7	53	30	10
14	Local language is very important because it can increase my prestige	15	50	27	8
15	Indonesian, as the national language, should be prioritized	0	4	28	68
16	English, as an international language, should be learned	0	5	23	73
17	Local languages should be preserved by using it in daily conversations	0	4	14	82

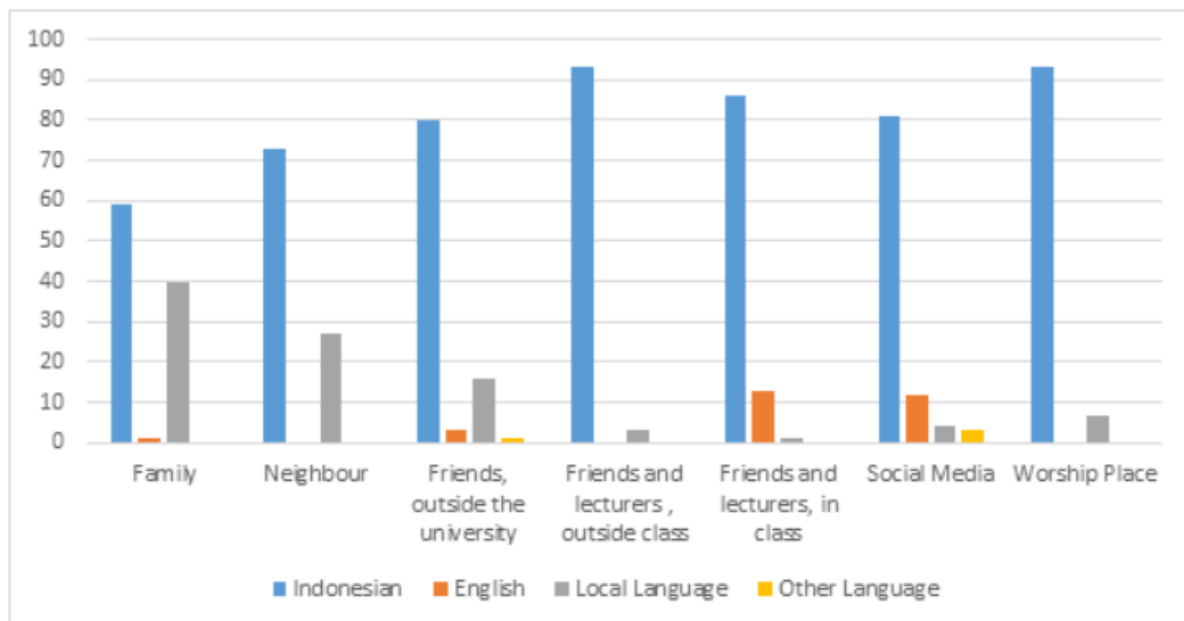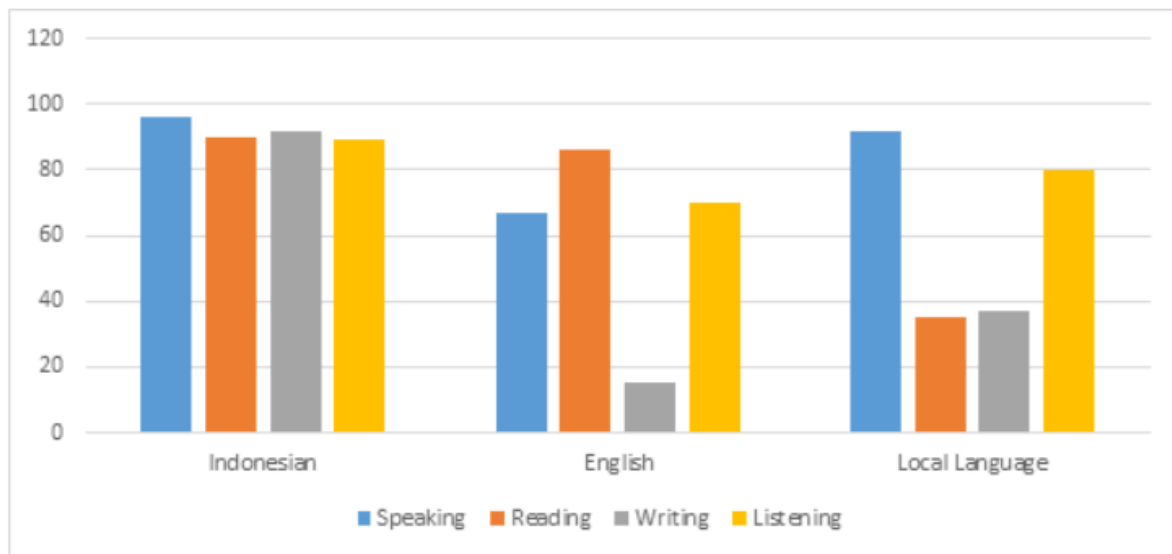Chart 1: Language Choice in Particular Domains

Chart 2: Language Use Based on the Functions

Discussion

The first part of the questionnaire deals with the identification of the demographic factors that may influence the language attitude and language choice of the students. The results show that the respondents come from different regions in Indonesia. It can be seen that the respondents acquire different mother tongues. The dominant one is Indonesian (70%). This fact is interesting since when it is compared to the mother tongues of their parents, the number of the students whose parents' mother tongue is Indonesian is only 27%. It implies that more families chose to introduce Indonesian as the first language to their children although the parents speak in local languages and come from the same ethnic groups. It happens because they think that by acquiring Indonesian their children may have more opportunities related their future education and jobs and that they may have easier life since Indonesia is the most frequent language spoken by the society.

In Indonesia, the language policy is regulated under the Law of 2009 which enforces the use of Indonesian as the official national language used in state official documents, education institutions, international and national forums, working environments, company reports, names, and mass media. Therefore, it is very reasonable that Indonesian language gains more vitality since it is used almost in all matters in Indonesia. This is in line with Milroy's statement that "all standard languages have to be given some form of legitimacy, and have to be maintained and protected through authority and doctrine of correctness" (Milroy J. , 2007, p. 138). Moreover, Benedict Anderson, as cited by Gal (Gal, 2007, p. 152), explains that centralized education, general conscription, press capitalism, and national labour markets influenced the creation of standard languages that may lead to homogeneity across national territory. This opinion is true regarding the fact that 70% of the respondents use Indonesian as their mother tongue.

The second part of the questionnaire shows that the students have positive language attitudes towards Indonesian, English, and local languages though there are some points we need to highlight. The first point is related the importance of Indonesian, English, and local languages toward their daily life, education, and future life. The students consider Indonesian and local languages important for their daily communication, but Indonesian gains more

positive language attitude. The local languages are not really considered important to support the respondents' study and future life, and the mastery of the local languages will not influence their prestige. The language that the students think can increase their prestige is English. Milroy (Milroy, 2007, p. 137) stated that "speakers tend to confer prestige on usages that are considered to be those of higher social classes". In Indonesia, those who can speak in English are regarded more educated than those who cannot.

In terms of preserving the local languages, 96% of the students think it is necessary to preserve local languages by using the language in daily communication. This attitude is also reflected in the fact that 97% of the students also master the local languages spoken in their hometown. This positive attitude is a good sign to preserve local languages in Indonesia since the results of this research show a tendency that parents do not pass their first language to their children. This situation endangers the existence of local languages since the society has started to shift the language to Indonesian. Charts 2 and 3 show that Indonesian is dominant in all domains and functions. English is mostly used in class and social media, whereas local languages are used to communicate with their family, neighbours, and friends. It is in accordance with their language attitude and also their language proficiency.

Conclusion

It can be concluded that the students have positive language attitudes towards Indonesian, English, and local languages because they are needed for their study, daily life, international communication, and future life. Indonesian in more dominant in the language choice since it is the national language and *lingua franca* in Indonesia. This dominance endangers the existence of local languages. This study needs further elaboration since it only applied the direct approach and observed only the students in one university. Further research might be conducted by applying the match-guise technique and observing more respondents.

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The Effect of L2 on L1: An Analysis of Iranian Speakers' English Knowledge Influence on Their Use of Persian Prepositions

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Introduction

While much work on cross-linguistic influence has focused on the effects of L1 on L2 (e.g., Garcia-Mayo, 2009; Gass & Selinker, 2008; Goad & White, 2009; Saville-Troike, 2012; Snape, 2009), there is limited research into the effects of L2 on L1 (Mahmoud, 2013). This includes studies on the various aspects of prepositions which have mostly focused on how L2 affects the use of L1 prepositions. This gap is addressed in the current study on the influence of Iranian speakers' L2 (English) on their L1 (Persian), in particular, the effects of their knowledge of English prepositional phrases and phrasal verbs on their use of Persian prepositions. The study was motivated by a phenomenon that has emerged among advanced Iranian speakers of English who use deviant forms of prepositions in using Persian. A deviant form of Persian preposition use is unusual and resembles the L2 form. For example, the equivalent of 'on' in the English prepositional phrase 'on purpose', in Persian is 'of'. However, there is a tendency among advanced Iranian speakers of English to replace 'of' with 'on' with the word 'purpose' when speaking Persian. Given this the current study set out to answer the following questions: 1) to what extent does advanced Iranian speakers' knowledge of English affect their use of Persian prepositions?, and 2) do the frequency of use of their L2 (English) and L1(Persian), and the length of residence in their L2 environment (Malaysia) affect their use of Persian prepositions?

This study is informed by the multicompetence theory (Cook, 1991) which suggests that the different languages a person speaks may be viewed as one connected system in the mind rather than two or more separate systems (Cook, 2012). The multicompetence theory is often referred to in L2 research as well as studies on the effects of L2 on L1 (Atar, 2018; Liu & Ni, 2016; Wang & Wang, 2014).

Methodology

30 Iranians who were considered advanced speakers of English served as participants in the study. At the time of the study, the participants were postgraduates at four universities in Malaysia, namely Universiti Sains Malaysia, University of Malaya, Universiti Putra Malaysia, and Universiti Teknologi Malaysia (USM, UM, UPM, UTM respectively) where the main language of communication for them was English. The level of English competency of the participants ranged from above average to very competent based on their score in the IELTS (International English Language Testing System). The study adapted the methodology used by Laufer (2003) on the effects of the L2 on the L1 which employed a correctness judgment test and a questionnaire. The correctness judgment test used in the current study consisted of 35 Persian sentences containing prepositions. Of the 35 stimulus items only 18 had correct Persian prepositions. The rest of the stimulus items had wrong or deviant forms of prepositions, i.e. incorrect in terms of use as they follow the L2 structure. The judgement test required participants to respond to each sentence

by noting the prepositions used and stating if they are correctly used. Participants were also required to provide the correct form of a preposition that they considered as a deviant form.

A questionnaire was also employed in the study to obtain information on the Iranian participants' use of their L1 and L2, i.e. Persian and English, and the length of their residence in Malaysia. To gauge the frequency of use of the two languages by the participants in communication, reading, watching television, etc., they were required to select an option as follows:

In a week, I use Persian:
    a. Less than 10 hours
    b. 10- 15 hours
    c. 15- 30 hours
    d. More than 30 hours

In a week, I use English:
    a. Less than 10 hours
    b. 10- 15 hours
    c. 15- 30 hours
    d. More than 30 hours

Results

The results of the correctness judgment test were calculated in terms of the mean (average score), the percentage of the scores, standard deviation, a minimum and a maximum score of correct items. The overall performance of the participants of the study in the correctness judgment test is shown in the Table 1. There were 30 participants and their mean score in terms of correctness judgment test is 20.7. Standard deviation measures the extent to which the score of the members of a group differs from the mean value for the group (Bland & Altman, 1996). The results show that the standard deviation is 8.43 which is more than one third of the mean, suggesting that the scores for the test differ from one another to a large degree.

Table 1. The overall performance of the participants in the correctness judgment test.

	n	Mean	Standard deviation
Participants	30	20.7	8.43

Table 2 below presents the data on the correlation between the participants' use of L1 preposition and the frequency of their L1 and L2 use, as well as the length of their residence in Malaysia. The study used the correlation coefficient to find the correlation between the correctness judgment test score and the three factors. Correlation coefficient (or R) shows the relation between different factors in a study and it ranges from -1.0 to +1.0. The closer R is to +1 or -1, the more closely the two factors are related, but if R is close to 0, there is no relationship between the variables. If R is positive, it means there is a positive relationship between two factors and that as one variable gets larger the other gets larger as well. If R is negative (also referred to as the 'inverse' correlation), it means that as one gets larger, the other gets smaller (often called an "inverse" correlation).

Table 2: Correlation between participants' L1 preposition use and frequency of L1 and L2 use, and length of residence in Malaysia

	R	p
The frequency of use of Persian	0.92	<0.00001
The frequency of use of English	-0.96	<0.00001
Years of residence in Malaysia	-0.95	<0.00001

Values of R shown in Table 2 are either close to +1 or -1, suggesting that the factors are closely related to the participants' ability in identifying and correcting the deviant forms of Persian prepositions. Value of R for the frequency of use of Persian is +0.92, indicating a positive relationship and that the more frequently the participants used Persian, the more successful they were at correcting the deviant forms of L1 prepositions. The frequency of use of English and years of residence in Malaysia however show values that are close to -1 (-0.96 and -0.95 respectively). This indicates a negative relationship between the factors and the participants' ability to identify and correct deviant forms of Persian preposition. In other words, participants who used English more frequently, and have been living in Malaysia for longer periods of time, were less successful in identifying and correcting the deviant forms of L1 prepositions. When the results of an analysis show that the p- value is less than the set value (typically, value of 0.05 is used) the finding can be claimed to be significant and the relationship truly exists (Fenton & Neil, 2012). As evident in Table 2, the p- value for all the factors is significantly less than 0.05, thus confirming that the three factors are related to the participants' use of L1 preposition.

Discussion

The results of the correctness judgment test suggest that the participants were unable to recognize and correct almost 40% of the deviant forms of L1 prepositions. The judgement test required participants to respond to each sentence by noting the prepositions used and stating if they were correctly used. Participants were also required to provide the correct form of preposition when they found a deviant form. The deviant forms of Persian prepositions in the test were traceable to the participants' L2 (English), since they result in a word that resemble L2 in their feature. Figure 1 is an example of a stimulus item in the correctness judgment test in which a deviant form of Persian preposition (underlined) is used.
Figure 1:

Niki came late <u>on purpose</u> to embarrass me in front of the customers.
Note: the correct form in Persian for the above example is 'of purpose'

Figure 2 is another example of an item where the deviant form of a Persian preposition (underlined) is traceable to an English phrasal verb (underlined) is shown.

Figure 2:
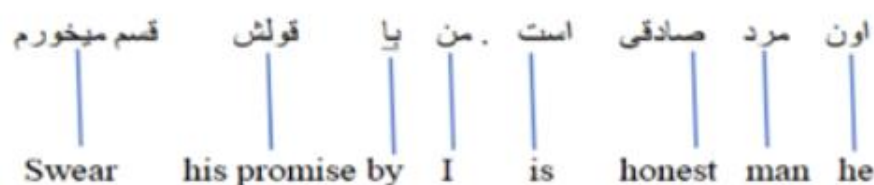
He is an honest man. I <u>swear by</u> his word.
Note: the correct form in Persian for the above example is 'swear on'

The results suggest that Iranian speakers' L2 features that emerged in their L1 were the prepositional phrases and phrasal verbs. For example, 38% of the participants failed to recognize that the preposition 'on' is not used with the word 'purpose' in Persian. The correct preposition used with 'purpose' in Persian is 'of'. Their inability to identify the deviant forms of L1 prepositions suggests that their knowledge of the use of L1 prepositions has undergone changes that seem to be in line with their L2, i.e. English. This seems to echo Laufer's (2003) finding on the effects of L2 on L1 which suggests that when a bilingual is proficient in an L2, the L1 lexical knowledge networks in the mental lexicon experience changes. Cook (2003) also discusses how the change in L1 may eventually start to exhibit characteristics of L2 influence.

Conclusion

The results of the study support previous studies which found that L2 effects are likely to be more significant in speakers who frequently use their L2, use less L1 in everyday communication and with more years of residence in the L2 environment (De Bot, Gommans & Rossing., 1991; Laufer, 2003; Major, 1992; Pavlenko & Jarvis, 2002). These findings do not only provide new knowledge on language transfer in advanced bilinguals but also suggest that there is significant value in research on the effects of L2 on L1. Thus, further research into the influence of L2 on L1 in different linguistic domains such as lexicon, semantics, and morphology is necessary and will contribute new knowledge on bilingualism and L2 influence on L1.

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Development of a Mesolectal Malaysian English Corpus

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Introduction

To date, there are more learner corpora in Malaysia compared to general and specialised corpora. They have undoubtedly assisted in the discovery of various grammatical errors made by Malaysian students. Another relatively popular type of corpus is newspaper/print media, specialised corpus that has been used to analyse grammatical variation. These imply the negligence of general corpora representing Malaysian English with the exception of two ongoing corpora—International Corpus of English-Malaysia (ICE-M'sia) and Malaysian Academic Spoken English Corpus (Siti Aeisha & Hajar, 2014). Davies and Fuchs (2015) stressed that these corpora are created aiming to investigate certain trends by individual researchers which are not able to cater to researchers of varieties of English, in this case Malaysian English.

A paradigm shift from general corpus to big-data-based corpus for linguistic studies was observed since the launch of Corpus of Contemporary American English—COCA (approximately half a billion words) in 1990 (Davies, 2009), followed by GloWbE and the most recent iWeb corpus consisting of 1.9 billion and 14 billion words respectively as stated in English-Corpora.org. Using web data to facilitate the study of language variation has yielded many interesting findings owing to easy accessibility of countless webpages encompassing contemporary formal and informal English texts from any country. Consequently, general corpus like ICE with one-million-word is side-lined as proven by Davies and Fuchs (2015) who asserted that ICE is inadequate for in-depth studies on morphological, lexical, syntactic and semantic variations. Hundt, Nesselhauf, and Biewer (2007) substantiated it by pointing out scarcity of data in standard corpora when linguistic items investigated are rare or too new. To keep up with the evolution of corpus linguistics and the need for big corpora to investigate language variation, Corpus of Malaysian English Forum, Malaysia first corpus using web sources will be built.

This study reviews challenges and chances involved in developing Corpus of Malaysian English Forum (CMEF), a general corpus representing mesolectal Malaysian English to facilitate studies on nativisation of New Englishes. Prior to that, its composition and parameters governing the creation of CMEF are discussed.

The Composition of CMEF

Following the prominence of informal language in general corpora, changes are observable when spoken data or informal language is more prominent in many renowned corpora used to investigate language in New Englishes. One of the possible and suitable sources of informal language is computer-mediated communication (CMC) texts, specifically the Internet forum. Analysing computer-mediated writing is essential in the studies of varieties of English from the sociolinguistics view point (Mair, 2011).

Known as one of the liveliest forums in Malaysia containing discussions about various topics (Goh, 2014), Lowyat.Net is deemed suitable for gathering data to create CMEF. Lowyat.Net consists of 9 main sections. To have a decent selection covering various topics, all

9 sections alongside several sub-forums with various threads are included in the corpus as can be seen in Table 1.0. Following Hundt, et al.'s (2007) claim about having 100 million words as the standard size of modern corpora, CMEF follows suit. The average length of a sub-forum is roughly 1 million words except for threads under LYN community project, and classifieds which recorded fewer amount of words while the real world issues sub-forum under roundtable discussion recorded 30% more words than the average length of other sub-forums. The differing text lengths in CMEF coincides with Meyer (2002) who supported the inclusion of different kinds of text in corpora instead of longer texts (as cited in Clancy, 2010).

Table 1.0 Sub-Forums from Lowyat.Net (LYN) included in Corpus of Malaysian English Forum

Main sections	(%)
Front Desk	0.67
Computers	6.43
Special Interest	6.33
Roundtable Discussions	52.58
Entertainment	5.37
Lifestyle	23.34
LYN Community Projects	0.33
Classifieds	0.93
Trade Zone	4.02
Total	**100, 111, 842 words**

CMEF covers a wide range of topics – from technology to social issues and trading activities. To accommodate researchers of New English, sub-forums which are used as platforms to share images (e.g. photography, digital imaging & video) or to showcase artwork (e.g. arts & design) and containing discussions which are too niche (e.g. games – call of duty) are excluded.

Data of this corpus retrieved from the Internet forum should possess four characteristics of CMC which are interactive, international, interested, and intertextual (Richardson, 2001), except for the second characteristic as Lowyat.Net consists of mainly Malaysians. This is proven when its founder, Vijandren Ramadass claimed Lowyat.Net as a website disseminating information about gadget prices initially and it flourished into a forum focusing on issues happening in Malaysia later on (Goh, 2014). CMEF also meets three parameters of basic corpus highlighted by Claridge (2007) namely interactive (dialogic and polylogic forms), interested (not thematically restricted) and intertextual (evidence of parts or all previous messages quoted repeatedly). Most forums including Lowyat.Net depicts conversational-laden characteristic which can be associated to informal language or the spoken form of Malaysian English. Mair (2011) affirmed that forums contain more vernacular features than face-to-face conversations and that is recognised to promote identity construction. Therefore, texts gathered from Lowyat.Net to create CMEF are expected to represent the mesolectal sub-variety which is also regarded as the best representation of Malaysian English by Richards (1979), Platt and Weber (1980), and Baskaran (2005), ultimately foregrounding the Malaysian identity.

Challenges and Chances of Developing CMEF
Deciding the size of CMEF is quite complex. It is generally believed that the bigger a corpus is the better. Nonetheless, it is crucial to acknowledge Kennedy's (1998) observation that no matter how big a corpus is, it will never be able to capture all the output produced by the users of a language in a day (as cited in Tan, 2013). Despite the size of CMEF which probably

comprises a mere 10% of Lowyat.Net, it is adequate when instances of items investigated exemplifying this sub-variety can be generated. Another challenge in the creation of CMEF is the absence of spoken data. Unlike other forms of CMC like emails and chatrooms which are confined to a few individuals or at most a few thousand subscribed participants, forums according to Claridge are dialogic or polylogic sometimes and they are completely public (2007, p. 87). Because of the conversational nature of forums, they can be associated with oral linguistics features. This leads to another challenge that is the risk of including English language by non-Malaysians in the forum. It is unavoidable because similar to the anonymity of blog authors issue in GloWbE (Davies & Fuchs, 2015), CMEF shares the same risk because there might be non-Malaysians who have posted enquiries or responded in Lowyat.Net.

Undoubtedly, the World Wide Web offers accessibility of countless webpages encompassing both formal and informal English texts which are relatively current from any country in the world. Most formal texts in CMEF can be detected in sub-forums like education essentials, jobs and careers, and property talk under the fourth main section, roundtable discussions while texts in the remaining main sections are relatively informal. Besides easy accessibility, having control over what goes into the corpus and enabling searches which are impossible to run on raw web data is an advantage (Hundt, et al., 2007). For CMEF, as stated earlier, threads from all the sub-forums are included and this according to Claridge (2007) can ensure the representation of speakers from diverse backgrounds (but confined within Malaysia). In addition to the above-mentioned reasons, below are the chances for the creation of Malaysian general corpus using web sources:

i) the size of corpus created using web data will be relatively bigger compared to existing Malaysian corpora in English so that it can offer more examples of constructions which are non-frequent in specialised and general corpora.

ii) the texts gathered online will definitely be more updated and would reflect contemporary culture (Fletcher, 2011). As Lowyat.Net was founded in the early 21st century, the language used in the forum definitely reflects the most current linguistic scenario in Malaysia.

Conclusion

The need for developing CMEF, a general corpus representing Malaysian English and the reasons for extracting texts from Lowyat.Net, a forum which carries Malaysian identity have been described. To reiterate, three challenges encountered during the development of CMEF are: i) deciding its size; ii) countering absence of spoken data and; iii) ensuring its users are Malaysians. On the contrary, the chances are: i) its size is definitely bigger than other English corpora in Malaysia owing to the easy accessibility of the world wide web; ii) a decent selection of topics is included to ensure a balanced representation of mesolectal sub-variety and; iii) the texts retrieved from Lowyat.Net are certainly up-to-date. Supported by Loureiro-Porto, who claimed careful compilation of big data corpora is too attractive a source of material to ignore (2017, p. 468), it has nourished the study of languages in recent years. Although CMEF is not as huge as GloWbE or iWeb, it is believed to be able to yield interesting findings for nativised linguistic items in Malaysian English. Parallel with Claridge's (2007) belief in forum providing more updated linguistic variation compared to language represented in other corpora, the creation of CMEF is timely to allow research on nativisation of Malaysian English particularly grammatical variation to be conducted.

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Context Independence and Context Dependence of the Factuality Verb Function In English and Malay Texts

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Introduction

As we all know, Malay and English are the two most important languages used in Malaysia. Both are seen as equally important simply because they are extensively used by Malaysians in their daily life; in formal and informal settings. Due to the extensive and frequent use of the languages, it is essential for the users to be fully conversant in both languages to ensure that messages are precisely conveyed with less or no communication breakdown occurs. Much has been said about the differences between English and Malay particularly in terms of the structures and that such difference may have contributed to the inability of the languages users particularly the L2 learners to use the target language effectively (Jalaluddin, Mat Awal & Abu Bakar, 2008). Other similar works have supported this claim (Govindasamy, 1994; Maros, Tan & Salehuddin, 2007; Mohd Ali, 1991). Many other studies claimed that students at secondary and tertiary levels still found it hard to master both languages. This has become a growing concern as it might cause communication breakdowns among the language users or might contribute to the inability to convey messages precisely. It is time for more attention to be given on the nature of the language systems or the languages respectively. It was found that learners have difficulty using appropriate verb inflections and modal auxiliaries to convey factuality messages. Perhaps, learners need to be led to notice the differences that exist between the nature of the factual and hypothetical events. Factual events refer to events that truly happen either in the non-past context or past context. Learners may be able to use the verb inflections and modal auxiliaries more appropriately when they are then led to notice the grammatical features i.e. inflections and modal auxiliaries, used to convey these factuality messages. It may also be useful for the language users to know if there are cases in which they may just have to rely on context to communicate the factuality messages (due to the absence of the grammatical features to convey the information). When certain grammatical features (inflections and auxiliaries) are combined with verbs, it helps language users to know how linguistically true an event is; how close an event is to reality or how remote it is from reality.
Examples:

(1) Research in L2 discourse *suggests* that learners of English at every level of proficiency encounter problems in applying tone choice. (EA18)

(2) He argues that these disagreements helped interlocutors construct coherent mutual understandings and that disagreements as well as perspective sharing *should be regarded* as part of activity progression. (EA9)

In EA18, the grammatical feature, inflection –s attached to the verb (*suggest+s*) indicates that the event is 100% true, linguistically. It can be said that the use of the inflections –s (attached to the verb) helps language users to know that the event '*suggest*' is highly factual. In Example (2), the modal auxiliary '*should*' shows that the event has some level of likeliness to occur. Therefore, the event '*should be regarded*' is seen as hypothetical in nature.

This study is meant to discover if the Factuality verb function (i.e. how likely the event is to be) is supported by grammatical features; to see if the language users could just rely on

the grammatical features alone to communicate Factuality information and if they also need to rely on context to communicate the needed information.

There are three objectives of this study:

(1) To find out if the verb function Factuality is supported by grammatical signs in English and Malay.

(2) To examine if the two languages are contextually dependent or contextually dependent in terms of Factuality.

The two guiding research questions are:

(1) To what extent is the verb function Factuality supported by grammatical signs in English and Malay?

(2) Are the Factuality messages in English more contextually-independent than they are in Malay?

(3) Are the Factuality messages in English more contextually-dependent than they are in Malay?

Methodology

To achieve the objectives of this study, which is exploratory and descriptive in nature, a mixed methods approach was adopted. A mixed methods approach is known as an approach that allows researchers to combine some elements from the qualitative with that of the quantitative approach (Hepner & Hepner, 2004; Neuman, 2006; Dornyei, 2007). Some preliminary work was conducted in order to explore the English and Malay verb systems; analyses were done to discover the grammatical features that convey Factuality messages in English and Malay and how much context is needed to in cases where there is no grammatical features found to communicate Factuality messages. The results obtained at this phase were qualitatively-derived. The researcher also intended to make comparisons between the two languages in the deployment of the grammatical features that exist that convey Factuality messages and the amount of context needed in cases where no grammatical features to convey Factuality messages. Therefore, quantitative approach was adopted at this phase.

The aim of the study was to explore the extent to which two languages (English and Malay) can rely on grammatical features to convey Factuality messages. Therefore, actual data were sourced from academic and journalistic articles. For English, data were collected from the *TESOL Quarterly* and *The Economist*; whereas, the *Asia Pacific Journal of Educators and Education* (formerly known as *Jurnal Pendidik dan Pendidikan*) and *Dewan Masyarakat* contributed to the Malay corpus. For this study, 60 English texts and 60 Malay texts were analysed. The distributions of the contextually independent and contextually dependent verb features in both languages were examined. Inferential statistics was used to determine if statistically significant difference exists between the two languages in the use of the contextually independent and contextually dependent verb features.

Results

The first research question explores the extent to which the verb function linguistic trueness/Factuality is supported by grammatical signs in English and Malay. It was found that there are grammatical features to convey Factuality messages in English and Malay. The inflections the inflections –s, -ed, -Ø (in English) and auxiliaries *do, will, would, should, must, can, could, may, might* (in English), *telah, sudah, pernah, sedang, masih* (in Malay) are the grammatical features that can be deployed to communicate Factuality messages. These

grammatical features have been categorised into four categories under the Factuality verb system; Emphatic-Do, High Factuality, High Hypotheticality and Low Hypotheticality. The categorisation can be seen in the table below:

Table 1.0: Classification of Factuality verb features

	FACTUALITY			
	HIGH FACTUALITY		LOW FACTUALITY	
	Emphatic-Do/-lah	High Factuality	High Hypotheticality	Low Hypotheticality
ENGLISH	*do+V*	*–s, -ed, -Ø*	*will,would, shall,should, must,*	*can,could, may, might*
MALAY	*-lah*	*telah,sudah, pernah, sedang, masih*	*akan,mesti, harus, perlu*	*can,could, may might*

Figure 1.0: Distribution of Grammatical Factuality verb features in English and Malay
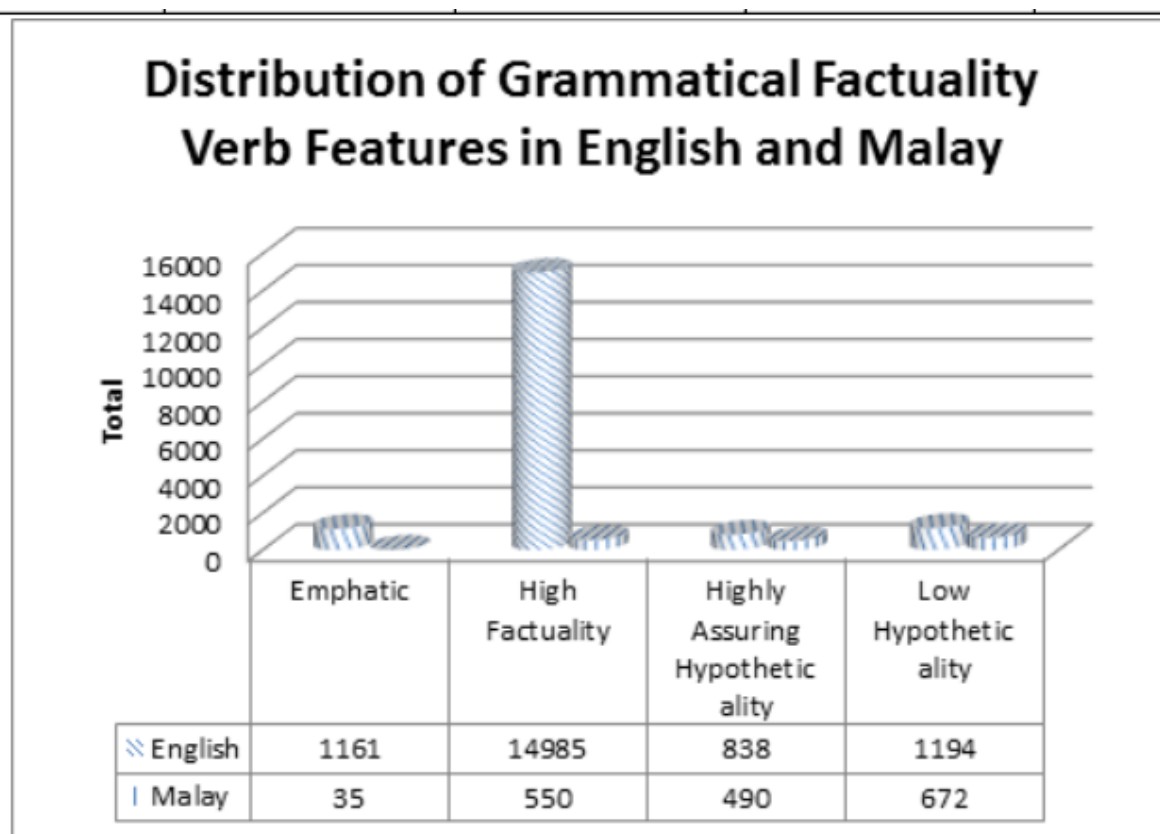
Figure 1.0 shows the distribution of the factuality verb features in English and Malay texts according to classification. It was discovered that the use of the Emphatic feature in English (n=1161) was higher than in Malay (n=35). Similarly, there was a greater use of the High Factuality verb features in English (n=14985) than in Malay texts (n=550). For the third member of the Factuality system, it was discovered that the use of the High Hypotheticality

verb features was relatively low in both languages. However, it can be noticed that the verb features were more widely used in English than in Malay. It was also found that the use the Low Hypotheticality verb features. Thus, it seems to show that English relies on grammatical features to convey Factuality messages more compared to Malay.

In order to find out if English is more contextually-independent than Malay, contextual-independency and contextual-dependency were examined in English and Malay texts. For cross-linguistic comparison, the converted scores (per 10, 000 words) were used. The results are shown in the table below:

Table 1.1: Distribution of the Context Independent and Context Dependent verb features in English and Malay (Factuality)

	Factuality			
	Context Independent (CI)		Context Dependent (CD)	
	English	Malay	English	Malay
Converted Score (per 1000 words)	38491.08	4300.07	14973.42	2031.2
Mean	641.5180	71.6678	249.5570	33.9305
t	17.153		20.773	
df	118		118	
Sig. (2-tailed)	0.000*		0.000*	

significant at 0.05 (p<0.5)

As shown in Table 1.1, there were more contextual independent verb features found in English texts (38491 per 10,000 words) than in Malay texts (4300 per 10, 000 words). Results from the independent samples t-test showed that the difference was statistically significant.

Similarly, it can be seen that there was a greater use of the context dependent verb features in English texts than in Malay texts. There was also a statistically significant difference in use of the context dependent verb features between the two languages.

Discussion

From the analyses and the significance tests conducted, it was discovered that English and Malay rely much on the grammatical features (inflections and auxiliaries) to communicate Factuality messages. There are grammatical features found in both languages that convey Factuality messages. Grammatical features such as the inflections –s, -ed, -Ø (in English) and auxiliaries *do, will, would, should, must, can, could, may, might* (in English), *telah, sudah, pernah, sedang, masih* (in Malay) have been found to convey Factual messages.

When there are grammatical features that can be used to convey Factuality messages, it means that the messages are contextually-independent. In this case, language users do not have to rely on context to communicate the Factuality messages and the messages are known as contextually-independent.
Example:

The participants *were encouraged* to stop the tape whenever they *had* a question or *wanted* to comment on what *was happening* in the interaction (EA10). In EA10, *were* (V+zero inflection), *had* (V+ed), *wanted* (V+ed) and *was* (V+ed) serve as the grammatical features/Factuality markers to convey that all the events are Highly Factual. The results showed

that Factuality markers were deployed more in English than in Malay. Thus, it can be concluded that the Factuality verb function in English texts is supported by grammatical features more than it is in Malay texts.

In cases where there are no grammatical features to indicate Factuality messages, language users will have to rely on context to interpret the messages. The messages which are contextually-derived are known as contextually-dependent (CD). This is illustrated in the following example:

At one prestigious private school, a girl was wearing a burlap vest with the words "Shame Upon me" *written* on it…. (EA1). The verb *written* has no specific grammatical sign that would help language users to interpret Factuality message. Therefore, one has to find some contextual clues in order to know the linguistic trueness of the event. In this case, the verb phrase *was wearing* might be helpful in providing some contextual clues that all the events took place in the past. It was also found that there were more contextual dependent verb features in English texts more than in Malay texts. This shows that English writers rely on context more often than the Malay writers and that they still need to rely on context to communicate Factuality messages despite having grammatical features to convey the information.

Conclusion

The analyses and tests conducted showed that the verb function Factuality is supported by grammatical features in English and partially in Malay. For English, there are grammatical features that can communicate the messages of all the four Factuality classes; Emphatic, High Factual, Highly Assuring Hypotheticality and Low Hypotheticality. Similarly, there are also grammatical features found in Malay texts that convey messages of all these four classes. However, it was noticed that the number of grammatical features found were fewer compared to English. The absence of grammatical features to communicate Past Perfect and Present Perfect messages in Malay texts contributes to the fewer grammatical signs used (compared to English) to convey Factuality messages.

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Marginalization of Native Language: An Effect of English Language Globalization in Bangladesh

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Introduction

Globalization of the world economy with its increasing multinational companies mostly mouthed by English Language (EL) permeates new territories as well as Native languages and cultures across the globe, particularly in the developing countries- the focal point in this study is Bangladesh. Native Language (NL) and culture in the country remain faded and suppressed in the colourful injection of EL as the vehicle of prospective moneyed life that gestures the development of individual and social treasury. Students in the learning environments eye on the safe and solvent future and woo EL which is not their mother tongue. The endeavour of embracing EL gradually leads them far away from NL and culture in Bangladesh. This creates the feelings and figurations that affect social perceptions of grievance and group conflicts (Alexander, 2012). Thus, self-interest afflicts collective identity and social sufferings in terms of NL and culture where a symptom of marginalization of Bangla language (BL) and Bangalee culture is evident with the gradual intervention of English Language Globalization (ELG) along with much-talked economic globalization. This vacillating superdiversity in language use culminates profound effects on speaker subjectivity in Bangladesh. Sociolinguistic scholarship with the concept of superdiversity in recent years undergoes the linguistic impacts of stimulated globalization in late capitalism (Hall, 2014). This research enquires people's perception of BL and EL during ELG in postcolonial era in Bangladesh.

The significance of EL was recognized by the 1972 Bangladesh constitution for "historical reasons" (Hamid, 2011). Thus, English got a break-through to dominate higher education caused by a strong perception that textbooks were written in English that could not be translated into Bangla within a short period of time (Choudhury, 2001). This English promotion in education demoted the blood-blathed Bangla. In addition, the adoption of English course along with a Bangla course for the first-year-undergraduate students by the most universities balanced the spirit of Bangla during pre-independence and post-independence period. The equilibrized adoption of the two languages opened the pathway for linguistic recolonization by EL. Although English is not required for internal or interethnic communication, the functional and instrumental importance of English is realized by the nation, mostly middle and upper classes whose eyes are on employment, material achievement and social mobility (Hamid, 2011). Whereas, Bangla has been put aside for rhetorical demagogy only by stroking worry in the monolingual character of the nation. But a little research was done on people's marginalizational attitude to Bangla and its culture affected by the comparative supremacy of English.

British Council in Bangladesh has been running a good number of programmes by involving EL learning and teaching agents and corporate business personnel to disseminate the importance of English as the language of business in global economy. They have been using catchy and tonus slogans such as "Why English Matters?" ("British Council," 2017), "Learn English to Change Life," a slogan of "Search English" group on Facebook (Ovi, 2018) to convoke native Bangla speaker to submerge them in EL for the financial betterment in life.

Some linguists and researchers criticize the increasing use of EL (Phillipson, 1992), some others deprecate its declining standards because English is used by non-native speakers. Some examples of EL dominance: everyone speaks English because everyone else does; internet connects the world in a single network of which English is the only communicative vehicle; and newspapers reports in 2012 show that nomenclature of new plants replace Latin by English. And as a vehicle of power, prestige, hegemony and global capitalism, EL expansion threatens to obliterate global linguistic diversity (Anam, 2018). In Bangladesh a new trend of using Bangla is observed- Bangla words are pronounced in a western accent; a good number of English words are used in daily Bangla conversation; and Bangla words are composed in English alphabet on almost all activated social media (Mostafa & Jamila, 2012). This mechanical mixture of two languages in oral interaction and on social media is termed as 'Banglish'{Ban(gla)+(Eng)lish}, a new linguistic phenomena in which native Bangla is under serious threat.

Methodology

The research had been adopted through the critical review of the published literature and qualitative content analysis. Information had been collected from interviews given by prominent intellectuals, prominent linguists and researchers. Newspaper reports, newspaper interviews, recent researches, and books were also consulted to portray the situation of Bangla language and its culture in the midst of global economic phenomena. Reference to historical background of Bangla language and its role in the formation of a new country, Bangladesh gave an impetus to research. Data and information have been circumstantially scrutinized to pick up the ELG effects on Bangla language and its culture. Threats to the native tongue has also been analyzed while any potential endangerment was analyzed.

Results

This study examined the attitudinal perception of marginalizing native Bangla language with the ELG stings. The study also explored the use of EL at tertiary level education where constitutional legacy had been quibbled. People are learning EL for power, prestige, employability and solvency in Bangladesh. Hybridization of BL associated with an increasingly influential globalized middle class in developing Bangladesh; valorization of EL by increasing solvency-seeking local people and globalization-injectors; and tendency to prioritize EL over historical Bangla language engender a linguistic shift rooted in neoliberalism. From the comparison between public perception of English and its global phenomena and public perception of Bangla, the research study showed that the spread of EL in the name of globalization with its sugar-coated commodification is marginalizing Bangla and its culture and threatens to gradually erase the beauty of native tongue as well as global linguistic diversity in general.

Discussion

During the decolonization, Asian countries like Indonesia (Bahasa Malay), Philippines (Tagalog), Malaysia (Bahasa Malay) suffered from language conflicts in determining their national/state language (Imam, 2005). The practice of Bangla language in the native context is now panicked and affected by code-mixing where English, and other foreign languages are used with NL (Alam, 2012). In the USA, No Child Left Behind (NCLB) language policy set minority languages and its speakers aside while emphasizing EL in educational institutions (Menken, 2008). Any mixture in language is a threat for the standardization of a language and the extravagant global spread of EL causes serious issues on native BL in Bangladesh, as Tollefson (2000) justified alarming condition, "at a time when English is widely seen as a key to the economic success of nations and the economic well-being of individuals, the spread of English also contributes to significant social, political, and economic inequalities." The decay is so gradual that instant symptoms are hardly recognizable. But these gradual changes ultimately go for the obliteration of a language. In this case, the marketability of the influential language survives it causing a derailment of the less influential one. In a linguistic assessment after the World War II, on 6 September 1943, former British Prime Minister Winston Churchil (www.winstonchurchill.org/learn/speeches-of-winston-churchill/118-the-price-of-greatness) said, the empires of the future are the empires of the mind. The British Cabinet reported in 1956, "English could be a world language," "a universal language in those countries in which it is not already the native or primary tongue" (Phillipson, 1992). On the other hand, whenever the question of language comes to the front, a series of other problems also come to the fore. Ives (2004) further adds that the economic development process and products during 20th century threats the world of ideas, words and language; and political and technological changes also cause "linguistic turns." Earlier researchers have highlighted the use of code-mixing, code-switching between Bangla and English, and the use of foreign languages with native Bangla. They have not focused the marginalization of native Bangla language and culture. This paper has concentrated on marginalization of Bangla, the giving-up tendency of Bangla by the native users.

The congruity of English cannot be evasive in the third world country like Bangladesh where economic development is the foremost priority. Public perception for English proficiency is soaring high, and parents are willing to spend for the improvement of their children's English. The nation follows the direction to reach English-proficiency destination by ignoring native tongue, Bangla. Although, Hindi language (HL) with sky-culture (SC) caused by satellite facility and neighbouring influence (NI) over BL is increasingly mouthed by the native Bangla speakers (NBS), it is EL patronized by the Bangalee community including the government in Bangladesh. In the circumstance, sociolinguistic phenomena such as code-switching, code-mixing, diglossia, bilinguality, and language shift, language threat are evident. Learners, oftentimes, failed to master any of the languages during this transitional period. And a fight between EL and NL gets focused. Our study investigated the downgrading of Bangla language under gigantic EL commodification. This linguistic globalization promotes congeniality and marketability of English for a prospective future with job-hope that has moulded public perception for learning English. Earlier literature has been minutely searched finding the answer of why people are learning EL. People from around 175 million in Bangladesh have been competing for better survival, and they invest, whatever they have, to hunt a job where EL is the most powerful hub. The government also creates a comfortable space for English learning to address competitive job-market. They introduced Communicative English Teaching (CLT) approach conflicting Bangla use. Students also thrive for more marketable EL.

Conclusion

In conclusion, this paper has given a brief glimpse into the processes that English is currently undergoing in the hands of ambitious new speakers in Bangladesh. On the one hand, they can hardly learn the standard EL, and what they learn is a nativized English variety, on the other hand, they are moving beyond the use Bangla that blurs their future. Parents whatever they have are willing to sacrifice for their children's English proficiency. The new generation is kept away from the effortful Bangla learning in institutions. Thus, Bangla has gradually been marginalized. This study encourages further research on eventual cultural impact and identity crisis in Bangladesh.

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The Motivation for Code Switching in Written Context

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Introduction

The act of alternating between different languages within a single discourse is not an unusual practice among multilingual speakers, and this act is commonly known as code-switching. (Gafaranga, 2007; Holmes & Wilson, 2017). In general, code switching is not confined only within the boundaries of oral communication, but they are regularly practiced in written communication as well (Sridhar, 1996; Montes-Alcala, 2015), for instance in blog writing. Blogs are basically personal journals, more often than not, written in a personal and informal manner on various kind of topics, and they are publically accessible online (Herring et al., 2004; Schmidt, 2007). This study is interested in understanding the motivation or the reason as to why writers alternate between two languages (in this case between Malay and English) in written blogs. Accordingly, this study anchors its analysis on the theoretical framework of Rational Choice theory (Myers-Scotton & Bolonyai, 2001). In this theory, language choices can be arranged along a continuum of markedness, and the choices are indexed with particular social roles associated with each language (Myers-Scotton, 1993; 2006). Basically, the unmarked choices are the expected choices of language, while the marked choices are the unexpected choices of language being used. The speaker/writer will be the one to decide rationally on whether to use the marked or the unmarked language within a given discourse. The central idea of this theory argues that speakers/writers consciously make language choices (and switch codes) based on their personal goals, i.e. which language use brings them the maximum rewards and provides them the best outcomes within a given discourse (Myers-Scotton, 1993; 1999). This motivation of switching codes is the main interest of this present study.

Methodology

This study analyses written data obtained through four different Malay/English bilingual blogs. The blogs belong to different individuals, all with Malay as their first language and English as their second language. All four blogs are publically accessible online; *muzsweetheart.blogspot.com, bamboo3.blogspot.com, ummuhurayrah.blogspot.com, and zaatiliffah.blogspot.com*. The content of the posts ranges for instance from casual everyday experiences to serious political issues in the current media. In general, the styles of writing are personal and informal, mirroring the more natural speech-like form of discourse. The frequency of posting varies but in general there will be a minimum of at least 1 post (and up to as many as 15 posts) monthly on each blog. As such, the writers are considered as active bloggers. Posts with no evidence of code switching were discarded, i.e. only posts with instances of code switching were compiled into a corpus for the analysis of this study. The final corpus amounts to approximately 45,500 words in total from 42 posts (ranging between 60 words to 1300 words in a single post).

Discussion

The choices of language used in the blogs are very important as they serve as outlets for the writers not only to express themselves but also to create a link with their readers. In other words, writers (consciously or otherwise) will take into account the fact that their writings are intended for an audience. Here, the audience are assumed to be Malay/English bilinguals given the fact that all of the blogs demonstrates Malay/English code switching occurrence. This implies that the writers are aware that switching between these two languages will not hamper their intended messages. Below are two extracts taken from the corpus to illustrate the motivation behind the use of code switching as an unmarked and a marked choice in written context.

Code switching as unmarked choice
Extract A below demonstrates how switching between both languages can be considered as an unmarked choice.

Extract A:
Last night about 10 minutes to 1 am *aku* experienced *gegaran paling kuat penah aku rasa*...BUZZZZ!!...huhuhu…*konpius gak sebab katil* started shaking... *KUAT!! pastu dinding pun leh rasa gegar* and my ceiling makes some funny sound, the roof maybe *(sebbaik tak collapse)... Masa tu* i was watching series *sambil* chatting. *Memang panik* for a minute…*Tapi* my flatmates *suma dah tido mati kan* so *takde sape nak panik sekali*.

Translation:
Last night about 10 minutes to 1 am, I felt the strongest tremor that I have ever experienced. [BUZZZZ!! ...huhuhu…] I was a bit confused when my bed started shaking...strongly!! Then the walls started to shake and my ceiling made some funny sounds, the roof maybe (luckily it did not collapse). At that time I was watching a (television) series while chatting. I was panicking for a minute...but my flatmates were all fast asleep so there was no one for me to get panicked with.

The extract above illustrates how the act of code switching itself is utilized as an unmarked choice. Here, switches between Malay and English occurs regularly and it can be difficult to identify the precise significance of each switch. In this case, readers must take into account the overall patterning of the two languages within the message. The fact that the writer is able to utilise both languages greatly becomes one of the main reasons for the constant switching throughout. Furthermore, it is only natural to switch between languages in this particular context given the fact that the post was written in an informal manner about a personal experience. The intended audience or readers (presumably consist of Malay/English bilinguals who are also capable of code switching) can therefore relate to the experience more intimately. If for instance the writer had written exclusively in either Malay or English (without switching codes), the readers might lose the sense of the authentic experience upon reading the story. Rationalising that alternating between both languages can bring her positive rewards, the act of code switching itself consequently becomes the unmarked choice. In other words, the writer is aware that using code switching as an unmarked choice here would bring her the most profit in delivering her message.

Code-switching as a marked choice
Extract B below demonstrates how switching from one language to the other can be considered as a marked choice.

<u>Extract B:</u>

Selama ini, terlalu banyak aku berfikir agaknya. aku selalu risau tentang apa pandangan orang terhadapku. terlalu bimbang apa kata orang lain tentang diriku. hinggalah sekarang. But please, I am tired of it!! I hate to be judged by people just by my appearance and what I show on the surface. I am sick of it!! *kadangkala mahu memuaskan semua orang bukan senang. memang tak pernah senang. buat yang ini, orang itu menegur. buat yang itu, yang ini menegur. jadi apa mahu ku buat? tersepit di tengah-tengah lah jawabnya.*

<u>Translation:</u>

Perhaps I have been doing too much thinking all this while. I am always concerned with the perception of other towards me. Until now, I am still worried about what others might say about me. But please, I am tired of it!! I hate to be judged by people just by my appearance and what I show on the surface. I am sick of it!! To please everyone is not and has never been an easy task. There is always someone who will criticise the things that I do, so what should I do? I am simply stuck in the middle.

In the extract above, the writer begins by expressing his feelings and the sense of disappointment in how those around him perceived him as an individual. Here, Malay is used as the unmarked form, rendering it as the language for personal matters and expression of the inner feelings. By doing so, the writer is also able to ascribe to the role of a submissive individual who has been compliant the problem up to the present. He signifies this condition by the use of the phrase *selama ini* (all this while) and ending it with the phrase *hinggalah sekarang* (until now). However, the writer immediately switches to English to point out his present state of mind, which is that he is frustrated, angry and has had enough of the situation. This is evident from subsequent statement; "I am tired of it!! I hate to be judged by people just by my appearance and what I show on the surface. I am sick of it!!". Switching to a new language (i.e. using English as the marked choice here) allows the writer to express his frustration and anger with a stronger tone, which is in contrast to the one before. It also allows the writer to redefine his image, departing from the former passive state and into a new proactive one. The switch also create a sense of empowerment and independence, indicating that he has managed to overcome his previous vulnerability. Switching back to Malay (i.e. the unmarked choice) thus indicates that the writer is done with voicing and asserting his main intentions. Therefore, in using code switching as a marked choice here have brought the most optimal reward to the writer in conveying his message.

Conclusion

This study analysed the act of code switching along the continuum of a marked or an unmarked choices of language use. Utilising code switching as an unmarked choice demonstrates how a writer can freely switch between languages (in this case Malay and English) to insure maximum rewards in the attempts to get a messages across. On the other hand, utilising code switching as a marked choice demonstrates how a writer can effectively attach him/her self to the particular roles associated to a given language to suit his/her needs in writing. In short, writers are seen to make language choices and engage in code switching, motivated by their judgment of which language choices will provide for them the greatest benefits and rewards in their attempts to convey their message through blog writing.

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Politics of Donald Trump and Jacinda Ardern in the Christchurch Mosque Shootings: A Critical Discourse Analysis

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Introduction

With 1.8 billion adherents of Islam in the world, Muslims make up about 24% of the world's population. However, their immigration to some Western countries, in the hope of a better life (Syed & Pio, 2017), has made them minorities in the target countries (e.g. UK 5%, Canada 3%, Australia 2%, USA and New Zealand 1%) (Ahmed & Matthes, 2017, p. 227). One of the major problems that they face in the 21st century is a false negative narrative spreading in these countries that terrorists are always Muslims (Corbin, 2017), leading to hatred towards Muslims (Mogan, 2016). This has had several negative impacts such as formation of anti-Muslim groups, anti-Muslim attacks (Pitter, 2017), bullying of school children because of their faith (Abo-Zena, Sahli, & Tobias-Nahi, 2009; Corbin, 2017), mosque shootings in Canada ("Quebec mosque", 2017) and more recently in New Zealand (Hunter, 2019). The 15 March 2019 shooting in New Zealand was reported to be two consecutive terrorist attacks at mosques in Christchurch, leaving 50 people dead and some other 50 injured. The gunman declared himself as a White nationalist, referring to President Donald Trump as "a symbol of renewed white identity" (Batrawy, 2019). This caused the attacks to be linked mainly to supremacism and alt-right extremism dominating the Western world, specifically the USA emerging from Donald Trump's administration. Since his presidential campaign Trump's right-wing populist ideology is characterized by rhetoric of exclusions targeting minorities including Muslims as a threat while promoting supremacy of the Whites (Giroux, 2017). On the other hand, New Zealand's Prime Minster Jacinda Ardern who advocates social-democratic party intends to create a society in which inequality is lessened and to ensure that every individual, regardless of their background, feels socially and economically secure, and that people show kindness and understanding toward each other (Ardern, 2018). As the discourse of politicians affects the way people perceive themselves and others, the current study analyses the function and meaning of the strategies employed by the two leaders reacting to the mosque shootings in New Zealand to unravel their ideological stance on cultural hybridity resulting from diasporic encounters.

Methodology

The corpus of the study is a collection of both Trump and Ardern's posts on their Twitter accounts as well as their speeches at news conferences following the 15 March tragedy. The framework is an integration and triangulation of three different approaches to Critical Discourse Analysis, that of Fairclough (1995; 1998), Van Dijk (1993; 2001; 2005), and Wodak (2001). It is mainly informed by the socio-cognitive approach of Van Dijk, but also considers Wodak's (2001) historical approach to discourse analysis.

van Dijk's socio-cognitive approach to CDA consists of three components: society, cognition, and discourse. The layer of cognition (ideology) lies between society and discourse.

van Dijk (1998) points out that the meaning of the text is embedded in the discourse by language producers, and as such, it exists and is represented in their minds. van Dijk characterizes his ideological square (cognition) as polarization of 'Us' and 'Them' through which the positive and negative features of in-group (Us) and out-group (Them) are (de)emphasized by applying some discourse structures, which are interpreted as one of the following overall strategies:

(a) Positive-Self Representation: representing the in-group members (Us) positively, via discourse, by de-emphasizing their negative and emphasizing their positive features;

(b) Negative-Other Representation: representing the out-group members (Them) negatively, via discourse, by de-emphasizing their positive and emphasizing their negative features.

Besides the discourse procedures identified by van Dijk, ideology may be represented in the text via syntactic features of language as well. Since van Dijk has not included these features in his framework, the linguistic toolkits which are set forth and shared by Hodge and Kress (1993), and Fowler (1991) and Fairclough (1995), i.e., passivation, nominalization, modality, and theme/rheme change, are employed in this study as well.

Discussion

The data analysis shows that Ardern and Trump both appeal to two main strategies of promoting and demoting to construct their desired representation of the tragedy according to their ideology. Trump attempts to demote the depth of a tragedy in which Muslims have been the victim, while Ardern promotes them as the target of hatred. On the other hand, both leaders demote the negative representation of the gun man who is a "white Australian". Their overall strategies have several linguistic manifestations for which an example from each leader is provided in what follows.

(1) *Just spoke with Jacinda Ardern, the Prime Minister of New Zealand, regarding the horrific events that have taken place over the past 24 hours. I informed the Prime Minister that we stand in solidarity with New Zealand – and that any assistance the U.S.A. can give, we stand by ready to help. We love you New Zealand!* (Trump, 2019)

As evident in example 1, Trump appeals to certain procedures to demote the depths of the incident. First, he refers to the shootings at the mosques by using the phrase "*horrific events.*" This is the only information he includes. In fact, by nominalizing, Trump not only hides the details on who committed the act, but also on who has been affected, i.e. the minority Muslims living in New Zealand. Second, while he attempts to present the USA positively by offering help and expressing solidarity, he avoids mentioning with whom he is showing sympathy. In fact, using the word *"New Zealand,"* as a general term (generalization), provides him with an opportunity to avoid stating explicitly that the Muslims are the victims.

(2) *[…] our country cannot be the victims of horrendous attacks by people that believe only in Jihad and have no sense of reason or respect for human life. If I win the election for President, we are going to Make America Great Again* (Lind, 2015)

Example 2 is a statement by Trump during his presidency campaign, calling to ban all Muslims from entering the USA. As opposed to the use of nominalization in the tweet above, he does not only state who the actors of the action of terrorism are, but also constructs a negative and an inhuman image of Muslims through lexicalization depicting them as people who merely "*believe in Jihad*" and "*have no sense or respect for human life.*" Moreover, through victimization, he warns that the non-Muslims would be a victim of his described threat [by Muslims].

(3) *What words adequately express the pain and suffering of 50 men, women and children lost, and so many injured? What words capture the anguish of our Muslim community being the target of hatred and violence?* (Ardern, 2019)

The above statement is a part of the speech Arden gave at the memorial service of the victims two weeks after the Christchurch attacks. As opposed to Trump's statement, she provides details of the victims not only by stating the number of lives which have been lost (number game), but also by stating that the victims were Muslim. Furthermore, by using such lexical items as "*pain*", "*suffering*" "*hatred*", and "*violence,*" she promotes the depths of the incident.

Conclusion

The ideology of each leader is reflected in their narrative of the terrorist attacks and the Muslim community by emphasizing and de-emphasizing their desired and undesired representations. Ardern's discourse appears to reflect her ideal New Zealand where every individual, regardless of their background, feel being treated equally. By contrast, Trump's discourse is a reproduction of his "white supremacy." It is also (perhaps) partially a face-keeping strategic move to not contradict himself with what he has stated in several tweets and speeches in the past on Muslims (see Giroux, 2017; Kreis, 2017; Ott, 2017). The analyses of the current study indicates that he continues to employ such discourse. Not only such rhetoric may hurt Muslims in the host countries (Cobin, 2012), but also it may prevent them from integrating (Kunst, Tajamal, Sam, & Ulleberg, 2012). Thus, while the discourse of leaders such as Arden may help people show kindness and understanding toward each other, the discourse of leaders like Trump is not inclined to do the same.

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Syntax-Semantics Interface in Malay Comparatives

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Introduction

Malay is an SVO agglutinative language. The language expresses comparatives morphologically and syntactically. Syntactically, the degree adverb, such as 'sangat' and 'paling', is used to indicate comparative by placing itu before or after an adjective as shown in (1) to (3):

(1) Shafiq seorang ketua yang *sangat tegas*.

(2) Tapi, aku malu pada diri aku sendiri dan *malu sangat* pada dia.

(3) Maka dengan ugama kita Islam inilah senjata kita yang *paling tajam* dan kuat buat mengalahkan sekalian musuh-musuh kita itu.

Morphologically, comparatives are expressed by using the affix 'ter-' and 'se-', such as 'tercantik' and 'sehebat' in (4) and (5).

(4) Kembang hidung mereka, megah akan mendapat Papan Kemajuan *tercantik* seluruh dunia.

(5) Adik tidak *sehebat* dia.

Studies on Malay comparatives are quite limited. Most of these studies focus on prescriptive, rather than, descriptive description. In Malay prescriptive grammar, only *Tatabahasa Dewan* (Nik Safiah et al., 2009), classifies comparative as 'kata penguat' (intensifier) which, syntactically, exists before or after an adjective word or phrase, such as (6) and (7).

(6) Dia terbeli baju yang *besar sangat*. (Nik Safiah et al., 2009: 261)

(7) Masakan ibunya *paling sedap*. (Nik Safiah et al., 2009: 260)

Asmah (2009), on the other hand, categorizes comparative as 'frasa perbandingan' (comparative phrase) which is a subcategory of 'frasa sifat' (adjective phrase), such as (8) dan (9).

(8) Rumah ini *paling cantik* di antara ketiga-tiganya. (Asmah, 2009: 342)

(9) sangat baik[1] (Asmah, 2009: 343)

Zainal Abidin (2000: 172, 177-178), another prescriptive grammarian, classifies comparative under 'sifat kata darjah' (degree adverb) which is then subdivided into four types. One of these four types is 'pangkat menyangat' ('intensity level'), such as 'sangat besar'.

In terms of semantics, it appears that Zainal Abidin (2000), Asmah (2009), and Nik Safiah (2009) describe and explain the meaning expressed by comparatives.

Question arises when *Tatabahasa Dewan* (Nik Safiah, 2009: 259) states that comparatives must be present with an adjective word or phrase. This is because corpus data show that there are other syntactic behaviour for comparatives. For example, 'sangat' can occur before a verb such as in (10) and (11) and before a noun such as in (12).

(10) Semangat Pak Mansur *sangat dikagumi*.

(11) Aristotle pula *sangat berminat* tentang kemajuan bidang sains pada zaman awal-awal bidang tersebut.

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[1] Asmah only gives examples at phrase level for this structure.

(12) Allah adalah **Maha Pengampun**, lagi **Maha Penyayang**.

Also, the data show that verbs which follow 'sangat' appear to have an object, such as (13) and (14).

(13) Pertama kali ke Sematan, melihat pantai cantiknya, sangat menggembirakan dirinya.

(14) Saniah sangat tergores hati mendengar kenyataan itu.

Previous studies have also shown that meanings which can be expressed by comparatives can be looked at from the sentential distribution. Aloni & Roelofsen (2014) who studies the English comparative 'some' and 'any' and German 'irgend'-indefinites find that the comparatives for the two languages express focus. Lin (2009) and Grano & Kennedy (2012) focus on Mandarin's morpheme '*bi*'. Lin (2009) shows that 'bi' phrase is both argument and non-argument dependent. Grano & Kennedy (2012) find that comparatives can be constructed using a transitive verb, causing it to appear like a transitive verb construction.

Therefore, this study believes that the current prescriptive grammar on comparatives needs to be revisited in order to look at the syntax-semantics interface for comparatives. This is extremely important for Malay grammar because the result of this study will present a rule and a description that reflects the real usage by native speaker of Malay.

Methodology

Corpus Data

The study uses two sources of open corpus data. First is the data from Sistem Pangkalan Data Korpus Bahasa Melayu Dewan Bahasa dan Pustaka (which will be known in this paper as DBP); second is form Malay Concordance Project (which will be know in this paper as MCP). Both corpora are limited to collection of written texts. In terms of the number of words, the DBP corpus has about 10 million words from newspapers, books, magazines, and both classical and modern texts (Rusli, Norhafizah & Chin, 2008). MCP corpus has about 5.8 words from 165 classical Malay texts, which includes traditional prose, letters, newspapers, and classical literature.

In semantic, and pragmatic, studies, corpus can help provide the meaning characteristics for a word objectively (Mindt, 1991). According to Zaharani (2013), the use of corpus can help show the typical behaviour of a word, phrase, and clause in a real language use environment. Mint and Zaharani's statement shows that the study of meaning can be proven by empirical data.

Comparative Semantics

This study uses the semantic analysis of comparatives proposed by Kennedy (2006, 2007) which reflects the observation by Sapir (1944 in Kennedy, 2006: 2) all languages have syntactic categories that express gradable concepts, and all languages have designated comparative constructions, which are used to express explicit orderings between two objects with respect to the degree or amount to which they possess some property.

This study also uses the syntactic analysis of comparatives proposed by Pancheva (2006: 3) who argues that phrasal comparatives are derived from small clauses, rather than full wh-clauses). Besides Pancheva (2006), the study uses the syntactic analysis of comparatives suggested by Bacskai-Atkari (2014:3) who describes that some languages allow the use of comparative degree markers, morphological adjective comparative formation, or periphrastic way.

Results

Table 1: Example of Superlative

No.	Structure	
1	Kesan dari penyiaran televisyen adalah sangat besar.	sangat + adjective
2	Baginda sangat dihormati dan disegani oleh penduduk Makkah kerana berakhlak mulia.	sangat + verb
3	Kamus ialah salah satu alat paling penting dalam kaedah mempelajari bahasa asing.	paling + adjective
4	Empat gadis ini mempunyai susuk badan yang paling mengancam dalam kumpulan mereka.	paling + verb

Table 2: Example of Superiority

No.	Structure	
1	Sesungguhnya Allah Maha Kuat, lagi Maha Berat seksa-Nya.	maha + adjective
2	Tuhan Maha Berkuasa, manusia hanya menjalani atau melaksanakan perintah-Nya.	maha + verb
3	Dan Allah adalah Maha Pengampun lagi Maha Penyayang.	maha + noun

Table 3: Example of Equative

No.	Structure	
1	Badannya hampir sama besar dengan badan Seman	sama + adjective
2	Ini jauh berbeza dengan bagaimana ubat yang sama digunakan di Amerika Syarikat.	sama + verb

Table 4: Example of Inferiority

No.	Structure	
1	Bagi saya rungutan itu kurang tepat.	kurang + adjective
2	IPB mengutamakan pelajar Islam yang kurang berkemampuan	kurang + verb
3	Bagaimanapun, kurang promosi membuatkan ramai tidak mengetahui mengenai kewujudan restoran itu yang boleh dikunjungi mulai jam 10 pagi hingga 10 malam	kurang + noun
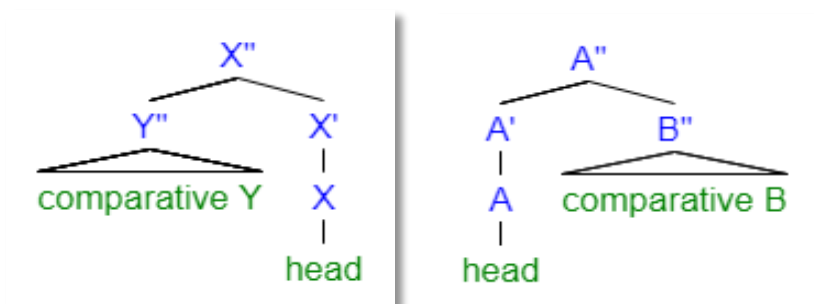
Discussion

This study only identifies the Malay comparative syntactic characteristics in four sentential forms: superiority, equative, superlative, and inferiority. The study finds that there are different characteristics for the four forms. These different characteristics show that, although 'paling' and 'sangat' are superlatives, they express different meanings. For instance, 'paling' in 'Kamus ialah salah satu alat paling penting dalam kaedah mempelajari bahasa asing' requires a syntactic context which indicates gradability (Asmah, 2009: 342-343). It needs one or more other implicit entities, besides, 'kamus' to make a comparison which allows the use of 'paling' with 'penting', such as 'Kamus ialah salah satu alat paling penting, <u>berbanding tesauras dan buku nahu</u>, dalam kaedah mempelajari bahasa asing'.

      The study also finds that users employ both superlative forms for different syntactic environments. For instance, 'sangat' does not require a syntactic context to indicate the need to have other entities like the one with 'paling'.

      Besides that, the study finds that the use of the 'maha' comparative indicates perfective, especially in sentences which refer to Allah swt. God. Based on this observation, the Malay comparative can be analysed through the way meaning is generated by semantic predication, such as SANGAT <adjective> vs SANGAT <verb (adjective root)>, and proposition in a sentential environment, such as 'X lebih Y daripada Z'. The study further finds that semantic observation can help classify the characteristics for Malay comparatives, although these comparatives are closed word class.

      The study also finds a syntactic implicitness for comparative contructions such as "IPB mengutamakan pelajar Islam yang kurang berkemampuan". A *daripada* phrase can be can be used to compare 'kurang berkemampuan', such as 'daripada mereka yang lebih berkemampuan'.

Conclusion

Based on two corpora, DBP and MCP, the study finds that Malay comparatives require both syntax and semantics knowledge on the part of the language users in order to form phrasal construction to produce comparative sentences. This can be realized through (i) the combination of the word 'paling' or 'sangat' with other word to show superlatives, (ii) the combination of 'maha' and other word to show perfective for God, and (ii) the combination of 'lebih/kurang … daripada' to show comparative.

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A Corpus-based Cognitive Analysis of the Radial Category GREEN in Arabic

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Introduction

From a Cognitive linguistic perspective, language is a communication system that mirrors human beings' understanding of the world around them (Cienki, 2007). Words are not containers of meaning, but rather they provide access to a cognitive network (Langacker, 1987). The senses that words have are not fixed or restricted, but they evoke a variety of cognitive domains based on context (Langacker, 1999). The senses of a word are not discrete. Rather, they fall into a continuum along which they overlap and share some common properties. The meanings that exhibit more common features are typical while those that show less common attributes are peripheral. Within this approach, a semantic change takes place when a peripheral sense becomes the core meaning of a lexical unit, or a typical meaning is excluded from the prototype structure of the word (Carpenter, 2013).

The present paper analyses the polysemy of the Arabic colour term أَخْضَر (aḫḍar) (green), one of the basic colour terms (Berlin and Kay, 1969). The literature on colour categorization, perception and semantic extension of colour terms across cultures show that there are commonalities and variations in meanings of colour terms and in the ways individuals categorize colours across languages (e.g. Kikuchi, 1983; Xing, 2009; Gieroń-Czepczor, 2010). This diversity is the usual outcome of semantic change. In general, language change is a result of intrinsic features of the human mind and social interaction (Blank & Koch, 1999).

The current study compares and contrasts the prototype structure of the word أَخْضَر (aḫḍar) in premodern Arabic texts and modern Arabic texts. This is to determine whether the prototype structure of the lexical category concerned underwent a semantic change. The green colour has been chosen for this study because it is one of the most symbolic colours in Arabic culture. It is more associated with positive connotations like nature, paradise and goodness (Hasan, 2011). There is a considerable literature on colour terms and polysemy across languages; however, research on the semantic change in colour terms across languages in general and in Arabic in particular is lacking.

Methodology

The current paper aims to identify the semantic change that may have occurred in the prototype structure of the term أَخْضَر (aḫḍar). To this end, the study employs Rosch's (1973, 1975) prototype theory to explore the polysemy of the term under study. It also uses image schemas (Johnson, 1987), conceptual metonymy and conceptual metaphor (Lakoff & Johnson, 1980/2003) to establish the cognitive mechanisms that motivate change in meaning.

The data on the term أَخْضَر (aḫḍar) was compiled from the *ArabiCorpus* (Arabic Corpus Search Tool). The *ArabiCorpus* (173.600.000 words) comprises newspapers, pre-modern texts, modern literature and non-fiction. However, the current article utilises three subcorpora: premodern, mainly the 'Adab Literature' (2,073,071 words), the 'Grammarians' (1,210,614

words) and the 'Medieval Philosophy and Science' (1,576,860 words), modern texts, i.e. literature (1,026,171 words) and nonfiction (27,945,460 words), and newspapers (135,360,804 words). These subcorpora were selected to explore the polysemy of the colour term أَخْضَر (aḫḍar) because they reflect the language used in different eras.

The corpus data analysis uses frequency and concordance to identify the most frequent collocates of the term. This is to compare the prototype structure of أَخْضَر(aḫḍar) in premodern texts and modern texts. To collect all the data on the adjective أَخْضَر(aḫḍar) from *ArabiCorpus*, all the diverse forms of the term were individually searched in the corpus. Adjectives in Arabic grammar inflect for grammatical gender, number, case and definiteness (Ryding, 2005). The adjective أَخْضَر (aḫḍar) has different forms, namely أخضر (masculine, singular), خُضْر (masculine, plural), خضراء (feminine, singular), خَضْرَاوات and خُضْر (feminine, plural). All these adjectives can be definite or indefinite based on whether the definite article ال(al) (the) is added to their beginning, as in أَخْضَر and الأَخْضَر. It is worth noting that no examples of the form خَضْرَاوات were found in premodern texts or modern literature.

Results

The results obtained are outlined in the tables below.

Table 1: The frequency of أَخْضَر(aḫḍar) in the selected subcorpora

Subcorpus	Total number of occurrences	The average number per ten thousand words
Premodern	383	0.79/ten thousand
Modern literature	131	1.28/ten thousand
Nonfiction	1287	0.46/ten thousand
Newspapers	10780	0.80/ten thousand

Table 1 shows that there is a high occurrence of the word أَخْضَر(aḫḍar) in all the subcorpora, ranging from modern literature (0.46/ten thousand) to nonfiction (1.28/ten thousand). The word أَخْضَر (aḫḍar) scores highly in its average occurrence in both premodern texts (0.79/ten thousand) and modern texts (0.74/ten thousand, including literature, nonfiction and newspapers).

Table 2: Collocate frequency of أخضر(aḫḍar) in premodern texts

Collocate	Collocate frequency
الدمن(ad-diman) (a beautiful woman that is of bad origin)	15
طائر (ṭāir) /طيور(ṭoyūr) /طير(ṭayr) (bird(s))	12
الأشجار/ الشجر (aš-šajar/ al-ašjār) ((the) tree(s))	7
روضة (rawḍa) (garden)	7
الغبراء(al-ġabrāʾ)/الأرض(al-arḍ) (the earth)	6
الجلدة(al-jilda) (the skin)	5
الليل(al-layl) (the night)	5
البقل(al-baql) (the herb)	4
الورق(al-waraq) (the grass)	4
يابس(yābis) (dry)	4

Table 2 indicates that the most frequent collocate of أَخْضَر (aḫḍar) is الدمن (ad-diman), which is a metaphorical semantic extension, meaning 'a beautiful woman who is of bad origin'. This constitutes the only negative meaning with which أَخْضَر (aḫḍar) is associated in premodern texts. All the following frequent collocates have positive associations with paradise, as in bird(s), and grass or other plants. The sixth and seventh most frequent collocates of أَخْضَر (aḫḍar) are associated with the black colour, as in peoples' dark skin and the colour of the night.

Table 3: Collocate frequency of أَخْضَر (aḫḍar) in modern literature

Collocate	Collocate frequency
الأرض (al-arḍ) (the earth)	4
زربية (zarbiyya) (carpet)	3
الطائر (aṭ-ṭāir) (bird)	2
البصل (al-baṣal) (onion)	2
الحشيش (al-ḥašīš) (grass)	2
اليابس (al-yābis) (the dry)	2
واحة (wāḥa) (oasis)	2
حقول (ḥuqūl) (fields)	2
العروق (al-ʿurūq)	2
الأشجار (al-ašjār) (the trees)	2

In modern literature, the most frequent collocate of أَخْضَر (aḫḍar) is *earth*, being covered with grass. This meaning is supported by many following collocates like الحشيش (al-ḥašīš) (grass) and واحة (wāḥa) (oasis). The sixth most frequent collocate اليابس (al-yābis) (the dry) marks the creation of the idiomatic expression, preceded by أتى على (atā ʿalā) (finish) and conjoined with اليابس (al-yābis) (the dry), meaning 'to destroy completely/everything'.

Table 4: Collocate frequency of أَخْضَر (aḫḍar) in nonfiction

Collocate	Collocate frequency
اليابس (al-yābis) (dry)	95
الدنيا (ad-dunyā) (the world)	42
(ال)ضوء (aḍ-ḍawʾ) (the light)	41
(العلم)ين (al-ʿalamayn)/ (الميل)ين (al-maylayn) (the signpost(s))	41
الأرض (al-arḍ) /الغبراء (al-ġabrāʾ) (the earth)	41
(ال)جنة (al-janna) (heaven)	35
طير (ṭayr) (birds)	28
الدمن (ad-diman) (a beautiful woman that is of bad origin)	22
سندس (sundus) (fine silk)	16
الخط (al-ḫaṭ) (the line)	15

The sixth most frequent collocate اليابس (al-yābis) in modern literature seems to be the most frequent collocate in nonfiction texts. The second most frequent collocate الدنيا (ad-dunyā) (the world) shows another metaphorical extension of أَخْضَر (aḫḍar) as in this sense the world, compared with fruit, is fresh, sweet and attractive. The third most frequent collocate (ال)ضوء (aḍ-ḍawʾ) (the light), forming an idiomatic expression, is extended to the meaning of 'permission'. Some frequent collocates are associated with positive concepts like paradise, birds (in paradise) and fine silk (worn in paradise). The ninth most frequent collocate الخط (al-ḫaṭ) (the line) is idiomatically used to denote 'the Green Line, the border which separates pre-1967 Israel from the Occupied Palestinian Territories. This meaning underwent a kind of

specialisation as it has been extended from any green line to the border between Israel and Palestine.

Table 5: Collocate frequency of أَخْضَر (aḫḍar) in newspapers

Collocate	Collocate frequency
(ال)ضوء (aḍ-ḍawʾ) (the light)	1344
(ال)مساحات (al-misāḥāt) المسطحات (al-musaṭṭaḥāt) (spaces)	517
الخط (al-ḫaṭ) (the line) (the Green line, the border which separates pre-1967 Israel from the Occupied Palestinian Territories)	506
(ال)يابس (al-yābis) ((the) dry)	325
المنطقة (al-minṭaqa) (the area)	292
(ال)مستطيل (al-musta((the) rectangle) (the green rectangle, the football pitch)	253
الجبل (al-jabal) (the mountain)	251
منطقة (minṭaqa)/ (ال)مناطق (al-manāṭeq) ((the) area(s))	202
الحزام (al-ḥizām) (the belt)	107
ثورة (tawra) (revolution)	72

The third most frequent collocate of أخضر (aḫḍar) in nonfiction texts is the most frequent collocate in newspapers. The second most frequent collocate is *spaces*, meaning 'land covered with plants which are undeveloped'. This association with the grass is supported by the frequent collocates *area(s)*, *mountain* and *belt* (in a compound modified by الأخضر), which is extended to the meaning of 'the land around a city in which building is not allowed'. The tenth most frequent collocate further supports this association as the green revolution conveys the change in agriculture to increase food production. The fifth most frequent collocate المنطقة (al-minṭaqa) (the area) projected the meaning to 'the International Zone of Baghdad', cordoned off for protecting it from attacks during the war.

Conclusion

The results show that there is a high frequency of occurrence of أُخْضَر (aḫḍar) in both premodern texts and modern texts. The data retrieved from the *ArabiCorpus* show that the most frequent collocate of أُخْضَر (aḫḍar) is الدمن (ad-diman) (a beautiful woman that is of bad origin) in premodern texts, الأرض (al-arḍ) (the earth) in modern literature, اليابس (al-yābis) (dry) in nonfiction texts, and (ال)ضوء (aḍ-ḍawʾ) (the light) in newspapers. The word الدمن (ad-diman), which is the highest scoring collocate of أُخْضَر (aḫḍar) in premodern texts, ceases in modern texts, except for modern nonfiction in which it is the eighth most frequent collocate. Given the polysemy of أُخْضَر (aḫḍar), it can be concluded that this word is favourable. This can be attributed to the religious and cultural associations with this colour, e.g. paradise, peace and oasis. The results also suggest that the expansion of the polysemy of أُخْضَر (aḫḍar) is mostly motivated by conceptual metaphor. Finally, some up-to-date semantic extensions like الضوء الأخضر (the green light), الحزام الأخضر (the green belt) and الخط الأخضر (the Green Line) are deemed to be loan translations due to language contact.

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Investigating the Effect of English Language Proficiency on Pragmatic Production of Apology by Jordanian EFL Learners

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Introduction

Communicating successfully in a language requires a good understanding of both linguistic and sociolinguistic aspects of that language. This understanding helps a speaker to use the right language in the right context for the right purpose. In such a case, the speaker can be referred to as communicatively competent. Communicative competence, which is considered an essential factor in achieving effective communicative goals (Bachman, 1990), is closely dependent on knowledge in both areas of grammar and pragmatics (Bardovi-Harlig & Dörnyei, 1998). However, communication breakdown can occur when non-native speakers (NNSs) lack either grammatical or pragmatic knowledge. Cohen (1996) argues that the "control of the vocabulary and grammar of the language without achieving a comparable control over the pragmatic or functional uses of the language" certainly leads NNSs to miscommunication (p. 253).

Scholars in the field of interlanguage pragmatics (ILP) development have shown a keen interest in investigating the factors that affect pragmatic competence (Li & Raja Rozina, 2017). One of the factors being investigated is language proficiency, which is a dominant independent variable in the field of ILP development (Xiao, 2015). Exploring the effect of language proficiency may help inform pragmatic developmental pattern since learners' ability to produce appropriate language is an indicator of their language proficiency. However, empirical studies (e.g. Li & Raja Rozina, 2017; Khorshidi, Mobini & Nasiri, 2016) have reported inconsistent findings as to the influence of language proficiency on the development of learners' ability to perform different speech acts. The findings of a number of ILP development studies indicate the positive influence of language proficiency on pragmatic competence (e.g. Li & Raja Rozina, 2017). On the other hand, other studies indicate that there is almost no effect on pragmatic competence (e.g., Khorshidi et al., 2016).

Speech act is considered as a basic device of human interaction (Searle, 1975). Some examples of speech acts are apologies, greetings, requests, complaints and refusals. The speech act of apology is the focus of the current study because the act of apologising is considered as one of the most frequently used acts, either in public or private interactions (Grainger & Harris, 2007). Furthermore, Ogiermann (2009) contends that apology is an essential function of language due to its "vital social function of restoring and maintaining harmony" (p. 45) and smoothing out resentment (Intachakra, 2004).

Despite the trend towards an increase in ILP studies among Jordanian scholars, ILP development research is still minimal (e.g., Al-Khaza'leh, 2018). Jordanian researchers, for the most part, have investigated the production of speech acts by native speakers of Jordanian Arabic and American or British English language on the one hand and Jordanian EFL learners with native speakers of English (NSE) on the other hand (e.g.,Banikalef, Maros, Aladdi, & Al-Natour, 2015).

Taking into account the discussion in this section, there is a need for studies that examine how various factors such as English language proficiency of learners affect the production of the speech act of apology. The present study is a cross-sectional study that intends to answer two research questions: (1) What strategies do Jordanian EFL at beginner, intermediate and advanced levels of English language proficiency use in expressing apology? (2) What is the effect of Jordanian EFL learners' English language proficiency on their production of the speech act of apology?

Methodology

Participants

The number of participants for this study was 400 and they were divided into two groups. The first group consisted of 300 Jordanian EFL learners at three levels of language proficiency. They were recruited from secondary schools in Jordan. The second group was the baseline group consisting of 100 NSE.

Instruments

TOEFL Junior.
Due to the cross-sectional nature of the study, Jordanian EFL learners from three levels of language proficiency, i.e. BEFLL,[2] IEFLL,[3] and AEFLL[4] were selected. All respondents were given a TOEFL junior test. The participants were categorised into 100 beginners, 100 intermediate and 100 advanced students of English language based on their scores in the test.

Written Discourse Completion Task (WDCT).
WDCT questionnaire consists of ten situations (Appendix A). The responses were classified into three main apology strategies (Appendix B, C, D) based on the coding scheme adapted from Bataineh and Bataineh (2008) taxonomy of apology strategies (Appendix E). The SPSS24.0 was used to analyse the quantitative data.

Discussion

Figure 1displays the percentages of the overall use of the main apology strategies by Jordanian EFL learners.

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[2] BEFLL refers to beginner English as foreign language learners
[3] IEFLL refers to intermediate English as foreign language learners
[4] AEFLL refers to advanced English as foreign language learners

Figure 1: The overall percentages of the main apology strategies by BEFLL, IEFLL and
AEFLL
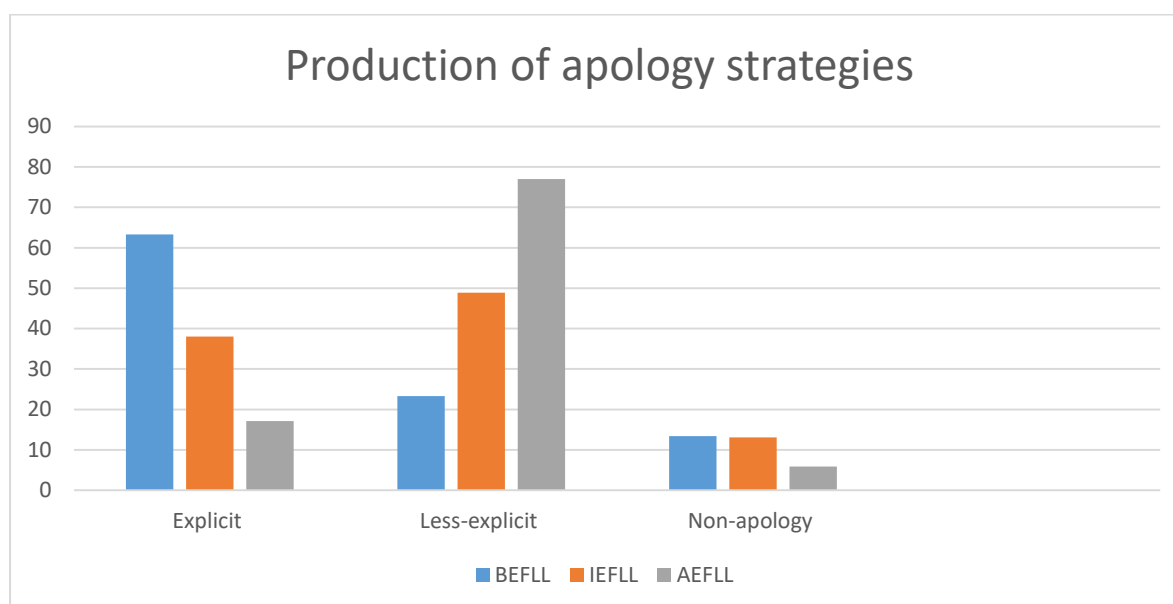
As can be seen from Figure 1, BEFLL and IEFLL preferred to use explicit apology strategies in 63.3% and 38% of the situations, respectively while AEFLL used explicit strategies in 17.1% of the situations. In other words, BEFLL and IEFLL used explicit strategy more than AEFLL.

Figure 1 also shows that AEFLL, IEFLL and BEFLL used the less explicit apology strategies in 77%, 48.9% and 23.3% of the situations, respectively. As can be noticed, AEFLL used the less explicit apology strategies more than IEFLL while BEFLL used it the least.

Figure 1 shows that the non-apology strategies were the least used strategy by BEFLL, IEFLL and AEFLL in 13.4%, 13.1% and 5.9% of the situations, respectively. The figure shows that BEFLL and IEFLL used the non-apology strategies more than AEFLL.

The Spearman Correlation was used to see whether there is a correlation between EFL learners' language proficiency levels and the production of sub-strategies of the main apology strategies. The correlation strength between variables was interpreted based on Guildford's (1973) Rule of Thumb (see Table 1).

Table 1: Rule of Thumb for Interpreting the Size of a Correlation Coefficient

Size of Correlation	Interpretation
0.90 to 1.00 (-.90 to –1.00)	Very high positive (negative) correlation
0.70 to 0.90 (-0.70 to -0.90)	High positive (negative) correlation
0.40 to 0.70 (-0.40 to -0.70)	Moderate positive (negative) correlation
0.20 to 0.40 (-0.20 to -0.40)	Low positive (negative) correlation
0.00 to 0.20 (0.00 to -0.20)	Negligible positive (negative) correlation

Table 2 shows the relationship between Jordanian EFL learners' language proficiency levels and the pragmatic production of the apology strategies.

Table 2: Correlation between the apology strategies and EFL learners' language proficiency levels.

Sub-strategies	Proficiency		
	N	Correlation Coefficient	Sig. (2-tailed)
One expression of apology.	300	-.046	.424
One expression of apology and one intensifier.	300	-.109	.060
Two expressions of apology.	300	-.162	.005
Two expressions of apology and one intensifier.	300	-.295	.000
One expression of apology and two intensifiers.	300	-.439	.000
Three expressions of apology.	300	-.446	.000
Two expressions of apology and two intensifiers.	300	-.496	.000
Three expressions of apology and one intensifier.	300	-.411	.000
Three expressions of apology and two intensifiers.	300	-.382	.000
One expression of apology and three intensifiers	300	-.280	.000
Accounts	300	.163	.005
Reparation	300	.112	.053
Compensation	300	.248	.000
Showing lack of intent on harm doing	300	.215	.000
Promise not to repeat offense	300	.282	.000
Asking victim not to be angry	300	.342	.000
Positive assessment of responsibility	300	.444	.000
Negative assessment of responsibility	300	.327	.000
Self-Castigation	300	.345	.000
Promise of better times to come	300	.331	.000
Gratitude	300	.239	.000
Checking on consequences	300	.239	.000
Proverbs and sayings	300	.	.
Nonsensical, unrelated answer	300	-.276	.000
Brushing off incident as not important	300	-.078	.180
Blaming victim	300	-.109	.058
Offending victim	300	-.145	.012
Avoidance of subject or person	300	-.059	.311
Laughing the incident off	300	-.143	.013

As is shown in Table 2, the correlation between language proficiency levels and production of explicit apology strategies by Jordanian EFL learners was negative, ranging from negligible to low and moderate. In other words, the results indicated that the decrease in EFL learners' level of proficiency could lead to an increase in the production of explicit strategy.

Table 2 further shows that the correlation between language proficiency levels and production of less explicit apology strategies was positive, ranging from negligible to low and moderate. In other words, the results indicated that the increase in EFL learners' level of proficiency could lead to an increase in the production of less explicit strategy.

Finally, as it is shown in Table 2, the correlation between language proficiency levels and production of non-apology strategies by Jordanian EFL learners was a negligible negative relationship. In other words, the results indicated that a decrease in EFL learners' level of proficiency could lead to an increase in the production of non-apology strategy.

Conclusion

To sum up, this study investigated the ILP development of the speech act of apology by Jordanian EFL learners at three levels of language proficiency. The findings revealed that language proficiency is a contributory factor in EFL learners' pragmatic development of the production of apology. The statistical analysis shows that language proficiency is significantly correlated with pragmatic production of explicit, less explicit and non-apology strategies. In other words, the usage of strategies such as explicit and non-apology strategies increases as EFL learners' level of proficiency decreases, while the usage of strategies such as less explicit strategies increases as EFL learners' level of proficiency increases.

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Appendices

Appendix A: Description of the Ten Situations

No.	Name of the situation	Explanation
1	Bumping into a student	You bumped into a student on the way to class causing that student to drop the books. What would you say to that student?
2	Dialling a wrong number	You called a student by mistake at 3:00 a.m. What would you say to that student who answered the phone?
3	Spilling coffee accidentally	You accidentally spilt some coffee on student's pants. What would you say to that student?
4	Promising for help	You promised to help your sibling study for an exam but did not have the time to do so. What would you say to your sibling?
5	Lying	You lied to your siblings about having to do some homework instead of going to the movies with them, and your siblings found out that you went shopping with one of your classmates. What would you say to your siblings?
6	Missing an appointment	You missed an appointment with your school counsellor. What would you say to the school counsellor?
7	Forgetting to turn phone off	In the first day of school your cellular phone rings in the class. What would you say to your teacher?
8	Interrupting your parents	You interrupted your parents when they were talking with their friends. What would you say to them?
9	Waking up your parents	Your parents were sleeping soundly, and you woke them up with the noise you were making in the bedroom. What would you say to your parents?
10	Staying out late	You stayed out late after school without notifying your parents who were worried sick about you. What would you say to your parents?

Appendix B: Examples of Explicit Strategies

	Explicit strategy (10 strategies)	Examples
1	One expression of apology	sorry, excuse me, forgive me, I apologise, my apologies, or pardon me
2	One expression of apology and one intensifier	very, really, terribly, or so sorry
3	Two expressions of apology	Sorry, forgive me or excuse me, I am sorry
4	Two expressions of apology and one intensifier	excuse me; I am very sorry and so sorry; forgive me
5	One expression of apology and two intensifiers	I am very, very(or so, so) sorry very, very sorry or so very sorry
6	Three expressions of apology	sorry; sorry; forgive me
7	Two expressions of apology and two intensifiers	I am so, so (very) sorry; forgive me
8	Three expressions of apology and one intensifier	sorry; I am so sorry; please, forgive me
9	Three expressions of apology and two intensifiers	*Sorry. I am so, so sorry, forgive me*
10	One expression of apology and three intensifies	so, so, so sorry

Appendix C: Explanation and Examples of Less-explicit Strategies

	Less explicit strategies (14 strategies)	Explanation and examples
1	Accounts	They are strategies in which the wrongdoer tells of the offence. Examples of the use of this strategy are: It happened so fast I could not call to ask you to come with us.
2	Reparation	They are strategies in which the wrongdoer attempts to repair the damage he/she has inflicted on others and offers words that may cause the harm done to be forgotten. Examples of the use of this strategy are: Let me pick the books up for you.
3	Compensation	I will buy you a new one
4	Showing lack of intent on harm doing	They are strategies in which the wrongdoer attempts to convince the victim he/she had no intention of harming him/her. Examples of the use of this strategy are: I did not mean to disturb you.
5	Promise not to repeat offence	They are strategies in which the wrongdoer does his/her utmost to assure the victim that what has taken place will not occur again. Examples of the use of this strategy are: This will never happen again.
6	Asking victim not to be angry	They are strategies in which the wrongdoer beseeched the victim not to be angry. Examples of the use of this strategy are: I could not help it. I hope you are not angry.
7	Positive assessment of responsibility	They are strategies in which the wrongdoer admitting admission of having committed the act. Examples of the use of this strategy are: he showed up, and I could not say no.
8	Negative assessment of responsibility	They are strategies in which the wrongdoer deny denial of being responsible for the act. Examples of the use of this strategy are: It was beyond my control. You know how traffic is.
9	Self-castigation	They are strategies in which the wrongdoer claims his/her responsibility for the offence and is critical of his/her own behaviour. Examples of the use of this strategy are: It was wrong of me to lie to you
10	Gratitude	They are strategies in which the wrongdoer shows how grateful he/she is that the injured person is even giving him/her the time to speak and finding it in his/her heart to forgive. Examples of the use of this strategy are: I really appreciate giving me the chance to explain.
11	Promise of better times to come	They are strategies in which the wrongdoer promised the victim they would pass lovely times once they forget the injury. Examples of the use of this strategy are: I will help you next time, and it will be great.
12	Checking on consequences	They are strategies in which the wrongdoer tried to check the consequences of what they had done on the victim. Examples of the use of this strategy are: Are you ok?
13	Proverbs and Sayings	They are strategies in which the wrongdoer use proverbs and sayings to mitigate the effect of their offence.
14	Nonsensical, unrelated answer	They are strategies in which the wrongdoer use came up with an answer that had nothing to do with the offence to escape apology. Examples of the use of this strategy are: A friend in need.

Appendix D: Explanation and Examples of Non-apology Strategies

Non-apology strategies (5 strategies)	Explanation and examples
Brushing off incident as non-important.	They are strategies in which the wrongdoer attempts to convince the victim that the offence is getting more attention than it deserves. Examples of the use of this strategy are: They should stop worrying. I am 23.
Blaming victim	They are strategies in which the wrongdoer blames the victim for what happened instead of apologising to him/her. Examples of the use of this strategy are: It is your fault. You should have studied earlier.
Offending victim	They are strategies in which the wrongdoer offends the victim to divert attention from what had happened. Examples of the use of this strategy are: Buzz off. I did not need any help when I was your age.
Avoidance of subject or person	They are strategies in which the wrongdoer attempts to avoid the victim in order not to apologise, and if they happen to meet, they will avoid the discussion. Examples of the use of this strategy are: I will avoid him totally.
Laughing the incident off	They are strategies in which the wrongdoer use tried to laugh the incident to mitigate the harm done. Examples of the use of this strategy are: How about you take it off?

Appendix E: Apology Strategies Adapted from Bataineh and Bataineh (2008)

	Explicit strategy (10 strategies)	Less explicit strategies (14 strategies)	Non-apology strategies (5 strategies)
1	One expression of apology	Accounts	Brushing off incident as non-important.
2	One expression of apology and one intensifier	Reparation	Blaming victim
3	Two expressions of apology	Compensation	Offending victim
4	Two expressions of apology and one intensifier	Showing lack of intent on harm doing	Avoidance of subject or person
5	One expression of apology and two intensifiers	Promise not to repeat offence	Laughing the incident off
6	Three expressions of apology	Asking victim not to be angry	
7	Two expressions of apology and two intensifiers	Positive assessment of responsibility	
8	Three expressions of apology and one intensifier	Negative assessment of responsibility	
9	Three expressions of apology and two intensifiers	Self-castigation	
10	One expression of apology and three intensifies	Promise of better times to come	
11		Gratitude	
12		Checking on consequences	
13		Proverbs and Sayings	
14		Nonsensical, unrelated answer	

A Corpus-driven Analysis of Lexical Frames in Academic Writing

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Introduction

In recent years, there is a growing interest in understanding how multi-word sequences, particularly the continuous ones, are structured and used in academic discourse. For instance, in analysing academic prose, Biber et al. (1999) revealed that most continuous multi-word sequences, i.e. lexical bundles are not complete structural units in their corpus of academic writing. These lexical bundles often end in a function word, such as an article or a preposition (e.g. *as a result of*, *the context of the*). The few structurally complete bundles are usually phrases that function as discourse markers (e.g. *in the first place*, *for the first time*). A notable finding by Biber et al. (1999) is closely related to the potentially useful but much neglected discontinuous multi-word sequences. They found that most lexical bundles in academic prose consist of prepositional or nominal elements that co-occur in highly productive frames, such as *the + * + of the + *. The two empty slots represented by the asterisk key * can be filled by many words to make different lexical bundles (e.g., the **number** of the **patterns**, the **nature** of the **business**).

Research on multi-word sequences in academic registers have shown the relevance of multi-word sequences in academic writing. Thus, there is a growing awareness of the necessity of incorporating explicit teaching of multi-word sequences such as lexical bundles into language classrooms (Biber, Conrad & Cortes, 2004; Hyland, 2008; Salazar, 2014; Ang & Tan, 2018). Nevertheless, researchers in the field have yet to give due research attention to another type of multi-word sequences, the discontinuous ones. As reminded by the scholars in the field, language is characterised by both continuous and discontinuous multi-word sequences and they are equally important language patterns in language (Sinclair, 2004; Philip, 2008; Biber, 2009; Gray & Biber, 2013).

In an early study of discontinuous multi-word sequences, Renouf and Sinclair (1991) examined frames formed by function words which are termed the collocational frameworks, for example, *a + * + of*. They showed evidence that the slot fillers in their collocational frameworks are not random selections. Instead, these slot fillers are seen belonging to particular semantic groupings. With the advances in corpus linguistics in recent years, Biber (2009) began to investigate frequent lexical bundles and their variation in conversation and academic writing and he described the variation of lexical bundles as phrase frames with slots that are potentially variable (e.g. 1*34, 12*4, *234, 123*). Biber found that academic writing relies heavily on frames with intervening variable slots and frames are usually formed by function words while variable slots are mostly filled by content words. Biber insightfully demonstrated that lexical bundles can be approached by looking at the fixedness or variation associated with lexical bundles. Similar to Biber (2009), Gray and Biber (2013) analysed both lexical bundles and the discontinuous multi-word sequences, i.e., lexical frames in academic prose and conversation. They worked on the predictability score of lexical frames and found that lexical frames with low predictability score are usually not associated with any highly frequent lexical bundles,

and vice versa. They concluded that the phraseological variation of lexical frames in academic writing is "inherently" associated with grammatical constructions (Gray & Biber, 2013:128).

Findings of these past studies indicated that there are different degrees and types of variability in the variable slots within the discontinuous multi-word sequences such as phrase frames or lexical frames. As Römer (2010) mentioned, the analysis of phrase frames helps us see to what extent language units allow for variation and this may provide interesting insights into the patterns of multi-word sequences. Also, the phenomenon of variation within the multi-word sequences has not received considerable attention in the literature. There is a need for research that focuses on discontinuous multi-word sequences in uncovering the phraseological tendency of the language. To bridge the gap in the literature, this study therefore aims to examine the characteristics of discontinuous multi-word sequences, known as lexical frames in journal articles published in the field of International Business Management (IBM).

Methodology

The corpus
The corpus for the study consists of one-million-word tokens, and it includes 138 original research articles, with 59 texts from *Asian Business Management* and 79 from *Journal of International Business Studies*, published from year 2007 to 2013. Both journals are Thomson Reuters-indexed and they achieve satisfactory impact factor yearly. Authors of these two international journals consist of expert writers from various countries.

Identification of lexical bundles
Following bundle-to-frame approach, the first step of the analysis was to create a list of the most frequent lexical bundles in IBM corpus in order to derive lexical frames. In accordance with Biber et al. (1999), lexical bundle is defined as frequently recurring sequence of words. The study focused on three- and four-word lexical bundles. Following the literature, the steps taken in identifying, retrieving and determining the eligibility of lexical bundles are shown in Figure 1.

Figure 1: Steps in identifying, retrieving and determining the lexical bundles
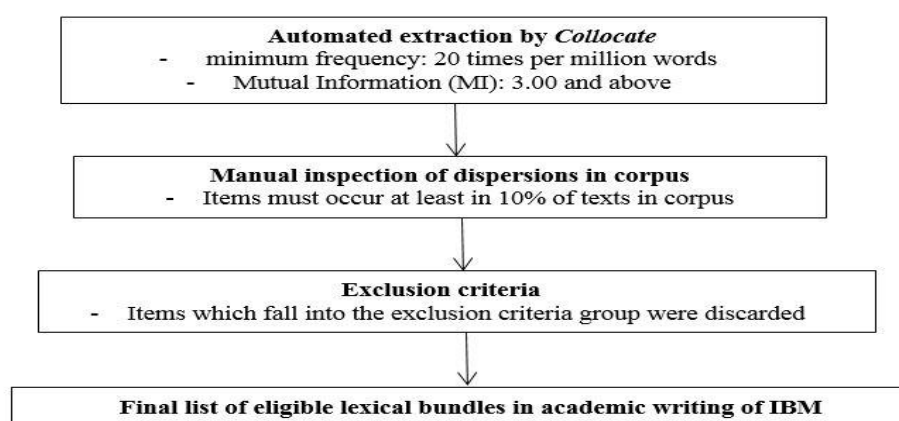
Identification of lexical frames
The study adopted bundle-to-frame approach in identifying lexical frames. As mentioned, lexical bundles were identified using the software *Collocate 1.0*. After the identification of

eligible lexical bundles, the software *kfNgram* (Fletcher 2002) was used to extract the lexical frames automatically from the inventory of lexical bundles. After the identification of lexical frames, only frames with internal variation were retained as the study intended to look at the internal phraseological variation of multi-word sequences, i.e. lexical bundles.

Characteristics of lexical frames
The distinctive characteristics of lexical frames can be observed in two main aspects: the degrees of variability and predictability of lexical frames (Biber, 2009; Gray & Biber, 2013). In order to study the degree of variability of lexical frames, the variant/p-frame ratio (VPR) measure proposed by Römer (2010: 316) was used in this study. The lower the VPR value, the fewer variants the lexical frame has and that means this particular lexical frame is a rather fixed item, and vice versa. The VPR formula is as follows:
Frequency of variant (filler) type / frequency (token) of lexical frames x 100

Lexical frames are also characterised by their degree of predictability. The degree of predictability was a measure used by Gray and Biber (2013) to determine if a lexical frame has fixed slot filler. Lexical frames with high predictability scores are always associated with a high frequency lexical bundle, whereas lexical frames with low predictability scores do not have any fixed memberships of frequent slot filler and therefore are not associated with any high frequency lexical bundle. The formula for computing the predictability score is as follows:
Frequency of filler / frequency of lexical frames x 100

Results

Lexical bundles
A total of 1055 lexical bundles of varying lengths remained on the list after the application of the exclusion criteria. The lexical bundle list is largely composed of three-word strings, which account for 85% or 898 of the 1055 target bundles. Examples of lexical bundles include *more likely to*, *the extent to which*, *in the context of* and *in terms of the*.

Characteristics of lexical frames
Bundle-to-frame approach was adopted to study the phraseological variation within the lexical bundles identified in the study. The inventory of lexical bundles was generated by *kfNgram* software to sort out the lexical frames. There are three types of lexical frames with internal variability found associated with the lexical bundles in the study: 1*3, 1*34 and 12*4. The asterisk mark * indicates variable slot in the lexical frames. A total of 125 types and 26781 tokens of lexical frames were retrieved from the relevant lexical bundle inventory. Three-word lexical frames are prevalent in IBM corpus, accounting for almost 77% by type and 87% by token of the lexical frames.

Degree of variability
Tables 1 and 2 present the distributional characteristics of some of the three-word and four-word lexical frames, respectively, showing the variant (type) and token (frequency) numbers as well as VPR score. VPR score is an indication of how variable or fixed a lexical frame is. Gray and Biber (2013) proposed that the degree of variability be divided into three categories, highly variable, variable and fixed. In the study, the degree of variability is determined as follows: *highly variable (VPR>3.5), variable (VPR 2.0-3.5) and fixed (VPR<2.0)*

Rank	Lexical frame	Variant no.	Token no.	VPR
1	an * of	3	64	4.69
2	is * significant	3	65	4.62
3	significant * on	2	44	4.55
4	a * impact	2	48	4.17
5	data * the	3	74	4.05
6	is * by	2	50	4.00
7	to * a	3	76	3.95
8	influence * the	2	51	3.92
9	as * by	3	79	3.80
10	to * from	2	53	3.77

Table 2: Instances of four-word lexical frames by descending VPR order

Rank	Lexical frame	Variant no.	Token no.	VPR
1	a * of the	2	40	5.00
2	to test * hypotheses	2	40	5.00
3	that the * of	3	62	4.84
4	and the * of	2	42	4.76
5	is * associated with	2	45	4.44
6	our results * that	2	53	3.77
7	to * for the	2	55	3.64
8	of the * of	3	84	3.57
9	the * of this	2	56	3.57
10	at the * of	3	86	3.49

Most lexical frames that constitute the category of three-word lexical frames (1 * 3) are variable lexical frames (46%), followed by fixed lexical frames (35%) and highly variable lexical frames (19%). With regard to the category of four-word lexical frames, most of them are variable lexical frames (45%), followed by highly variable lexical frames (31%) and fixed lexical frames (24%). This shows that there are more fixed lexical frames in the category of three-word lexical frames.

Degree of predictability

Tables 3 and 4 present the distributional characteristics of some of the three-word and four-word lexical frames, respectively, showing the variant (type) and token (frequency) numbers, frequency and type of the most frequent filler for the variable slot and the predictability measure of the lexical frames in the study.

Table 3: List of three-word lexical frames by descending predictability measure order

Rank	Lexical frame	Variant no.	Token no.	Filler	Frequency of filler	Predict. score
1	as * as	2	436	well	413	94.72
2	more * to	3	500	likely	452	90.40

3	in * of	4	468	terms	397	84.83
4	are * likely	2	377	more	318	84.35
5	in * host	2	190	the	155	81.58
6	to * extent	2	103	the	82	79.61
7	the * study	2	97	present	76	78.35
8	firms * the	2	195	in	151	77.44
9	the * section	2	81	next	59	72.84
10	we * on	2	83	focus	60	72.29

Table 4. List of four-word lexical frames by descending predictability measure order

Rank	Lexical frame	Variant no.	Token no.	filler	Freq of filler	Predictability score
1	in the * country	2	140	host	120	85.71
2	are * likely to	2	360	more	306	85.00
3	the * to which	2	237	extent	189	79.75
4	in * host country	2	151	the	120	79.47
5	on the * hand	2	205	other	161	78.54
6	is * related to	2	96	positively	74	77.08
7	it is * to	2	81	important	60	74.07
8	as a * of	2	84	result	60	71.43
9	a * relationship between	2	78	positive	54	69.23
10	a high * of	2	75	level	50	66.67

In the study, the degree of predictability is determined as follows:
highly predictable (predictability score>61), predictable (predictability score 31-60) and unpredictable (predictability score <30)

Most lexical frames that constitute the category of three-word lexical frames (1 * 3) are predictable lexical frames (63%), followed by highly predictable lexical frames (30%) and unpredictable lexical frames (7%). With regard to the category of four-word lexical frames, there are equal numbers of the lexical frames in both the categories of predictable lexical frames (48%) and highly predictable lexical frames (48%). The unpredictable lexical frames only constitute 4% of the category of four-word lexical frames. Overall, three-word lexical frames contain more predictable lexical frames than the four-word lexical frames, while four-word lexical frames contain more highly predictable lexical frames than three-word lexical frames.

Conclusion

The results of the study are likely to have considerable implications for researchers working on phraseology. In the literature, research on phraseology has always focused on continuous multi-word sequences such as lexical bundles and collocations. Discontinuous multi-word sequences did not receive much attention in the past, even though the concept of discontinuous multi-word sequences was proposed by Renouf and Sinclair (1991) back in year 1991.

This study has made a number of findings which clarify the stereotypical perception about multi-word sequences whereby multi-word sequences had long been perceived as fixed expressions. This perception led to other forms of multi-word sequences being ignored (Sinclair 2008) for long time. By analysing both continuous and discontinuous multi-word sequences, we are able to understand the actual phraseological tendency in academic language and to what extent the language allows for variation.

The study also has pedagogical implications on language teaching. Lexical frames with high predictability scores are pedagogically valuable and meaningful. Language instructors can expose learners to another perspective of phraseological variation using these lexical frames that are always associated with particular lexical bundles in EAP teaching.

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